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TREASURE ROOM

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THE ANATOMY OF MELANCHOLY,

VVHAT IT IS.

VVITH ALL THE KINDES, CAVSES, SYMPTOMES, PROGNOSTICKES, *AND SEVERALL CVRES OF IT.*

IN THREE MAINE PARTITIONS with their seuerall SECTIONS, MEMBERS, and SVBSECTIONS.

PHILOSOPHICALLY, MEDICINALLY, HISTORICALLY, OPENED AND CVT VP.

BY

DEMOCRITVS *Iunior.*

With a Satyricall PREFACE, conducing to *the following Discourse.*

MACROB.

Omne meum, Nihil meum.

AT OXFORD,
Printed by IOHN LICHFIELD and IAMES SHORT, for HENRY CRIPPS.
Anno Dom. 1621.

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EA

HONORATISSIMO
DOMINO NON MI-
NVS VIRTVTE SVA
QVAM GENERIS
SPLENDORE,

ILLVSTRISSIMO

GEORGIO BERKLEIO, BARONI
DE BERKLEY, MOVBREY, SE-
GRAVE, D° *DE BRVSE*,
ET GOVR.

DOMINO SVO

Multis Nominibus Obſeruando,

HANC SVAM
MELANCHOLIÆ
ANATOMEN,
D. D.
DEMOCRITVS Iunior.

DEMOCRITVS IVNIOR to the Reader.

GEntle Reader, I presume thou wilt be very inquisitiue to knowe what personate Actor this is, that so insolently intrudes vpon this common Theater, to the worlds view, arrogating another mans name, whence hee is, why he doth it, and what hee hath to say? Although, as [a] hee said, *Primum si noluero, non Respondebo, quis coacturus est?* I am free borne, and may chuse whether I will tell, who can compell me? And could here readily reply with that *Ægyptian* in [b] *Plutarch*, when a curious fellowe would needs knowe what he had in his basket, *quum vides velatam, quid inquiris in rem obsconditam*, it was therefore couered because he should not knowe what was in it. Seeke not after that which is hid, if the contents please thee, [c] *and bee for thy vse, suppose the man in the Moone, or whom thou wilt to bee the Author*; I would not willingly be knowne. Yet in some sort to giue thee satisfaction, which is more then I need, I will giue a reason, both of this vsurped Name, Title, and Subiect. And first of the name of *Democritus*, least any man by reason of it should be deceaued, expecting a Pasquill, a Satyre, or some ridiculous Treatise (as I my selfe should haue done) or some prodigious Tenent, or paradox of the earths motion, of infinite worlds *in infinito vacuo, ex fortuita Atomorum collisione*, in an infinite wast, so caused by an accidentall collision of motes in the Sunne, all which *Democritus* held, *Epicurus* and their master *Leucippus* of old maintained, and are lately

[a] *Seneca in ludo in mortem Claudii Cæsaris.*

[b] *Lib. de curiositate.*

[c] *Modo hæc tibi vsui sint quemuis authorem fingito. Wecker.*

reuiued by *Copernicus*, *Brunus*, and some others. Besides it hath been alwaies an ordinary custome, as [d] *Gellius* obserues, *for later writers and impostors, to broach many absurd and insolent fictions, vnder the name of so noble a Philosopher as Democritus, to get themselues credit, and by that meanes the more to be respected.* 'Tis not so with me,

[c] *Non hic Centauros, non Gorgonas, Harpyasq;*
Inuenies, hominem pagina nostra sapit.
No *Centaures* here or *Gorgons* looke to finde,
My subiect is of man, and humane kinde.

'Thou thy selfe art the subiect of my Discourse.

[f] *Quicquid agunt homines, votum, timor, ira, voluptas,*
Gaudia, discursus, nostri farrago libelli.
What e're men doe, vowes, feares, in ire, in sport,
Ioyes, wandrings, are the summe of my report.

My intent is no otherwise to vse his name, then *Mercurius Gallobelgicus*, *Mercurius Britannicus*, vse the name of *Mercury*, and *Democritus Christianus*, *&c.* Although there bee some other circumstances for which I haue masked my selfe vnder this visard, and some peculiar respects, which I cannot so well expresse, vntill I haue set downe a briefe character of this our *Democritus*, what hee was, with an Epitome of his life.

Democritus, as he is described by [g] *Hippocrates* and [h] *Laertius*, was a little wearyish olde man, very melancholy by nature, auerse from company in his latter times, [i] and much giuen to solitarinesse, a famous Philosopher in his age, [k] *Coæuus* with *Socrates*, wholly addicted to his studies, at the last, and to a priuate life, writ many excellent workes. A great Diuine, according to the diuinity of those times, an expert Physitian, a Polititian, an excellent Mathematitian, as his [l] *Diacosmus*, and the rest of his workes doe witnesse. He was much delighted with the studies of husbandry, saith [m] *Columella*, and often I finde him cited by [n] *Constantinus* & others treating of that subiect. He knewe the natures, differences of all Beasts, Plants, Fishes, Birds, and as some say, could vnder-

stand

[d] *Lib. 10. c. 12. Multa à malè feriatis in Democriti nomen commenta data, nobilitatis autoritatisq; eius perfugio vtentibus.*
[c] *Martialis l. 10. Epig. 14.*
[f] *Iuv. Sat. 1.*
[g] *Hip. epist. Damaget.*
[h] *Laert. lib. 9.*
[i] *Hortulo sibi cellulam seligens ibiq; seipsum includens vni cuiq; solitarius.*
[k] *Floruit Olympiade 80. 70 annis post Troiam.*
[l] *Diacosm. quod cunctis operibus facile excellit. Laert.*
[m] *Col. lib. 1 cap. 1.*
[n] *Constant. lib. de agricult. passim.*
[o] *Volucrum voces & linguas intelligere se dicit, Abderitani epist. Hippoc.*

ſtand the tunes and voices of them. In a word he was *Omnifariàm doctus*, a generall Scholler, a great ſtudent, and to that intent that he might better contemplate, [p] I finde it related that he put out his eyes, and was voluntarily blinde, and yet ſaw more then all *Greece* beſides, and [q] writ of euery ſubiect, *Nihil in toto opificio naturæ de quo non ſcripſit.* A man of an excellent wit, profound conceit, and to attaine knowledge the better in his younger yeares, he trauelled to *Ægypt* and [r] to *Athens* to confer with learned men, [s] *admired of ſome, deſpiſed of others.* After a wandring life, hee ſetled at *Abdera* a towne in *Thrace*, and was ſent for thither to be their lawmaker, Recorder, or Towne-clearke as ſome will, or as others, he was there bre[illegible] and borne. Howeuer it was, there hee liued at laſt in a garden in the ſuburbs, wholy betaking him to his ſtudies, and to a priuate life. [t] *Saying that ſometimes hée would walke downe to the hauen,* [u] *and laugh hartily at ſuch variety of ridiculous obiects which there he ſaw.* Such a one was *Democritus.*

But in the meane time how doth this concerne me, or vpon what reference doe I vſurpe his habit? I confeſſe indeed, that to compare my ſelfe vnto him for ought I haue yet ſaid, were both impudency and arrogancy. I doe nót preſume to make any parallel, *antiſtat mihi millibus trecentis,* [x] *paruus ſum nullus ſum.* Yet thus much I will ſay of my ſelfe, and that I hope without all ſuſpition of pride or ſelfe conceit, that I haue liu'd a ſilent, ſedentary, ſolitary, priuate life, *mihi & muſis* in the Vniuerſity this twentie yeares, and more, penned vp moſt part in my ſtudy. And though by my profeſſion a Diuine, yet *turbine raptus ingenij*, as [y] he ſaid, out of a running wit an inconſtant, vnſetled minde, I had a great deſire (not able to attaine to any ſuperficiall skill in any) to haue ſome ſmattering in all, to be *aliquis in omnibus, nullus in ſingulis*, which [z] *Plato* commends, and out of him [a] *Lipſius* approues and furthers, *as fit to be imprinted in all curious wits,*

[p] *Sabellicus exempl. lib. 10. oculis ſe priuauit vt melius contemplationi operam daret, ſublimi vir ingenio profunde cogitationis &c.*

[q] *Naturalia, Moralia, Mathematica, liberales diſciplinas artiumq; omnium peritiam callebat.*

[r] *Veni Athenas & nemo me nouit.*

[s] *Idem contemptus & admirationi habitus.*

[t] *Solebat ad portã ambulare & inde, Hippocrates epiſt. Damag.*

[u] *Perpetuo riſu pulmonem agitare ſolebat Democritus. Iuuen. Sat 7.*

[x] *Non ſum dignus præſtare Catellam. Mart.*

[y] *Scaliger.*

[z] *In Theetet.*

[a] *Pſiſ. Stoic. l 3. diſſ. 8. Dogma cupidis & curioſis ingeniis imprimendum, vt ſit talis qui nulli rei ſeruiat, aut exactè vnum aliquid elaboret, alia negligens, vt artifices, &c.*

not be a ſlaue of one ſcience, or dwell altogether in one ſubiect, as moſt doe, but to roue abroad, centum puer artium. And to haue an ore in euery mans boat, [b] *to taſt of euery diſh, and ſip of euery cup*, which ſaith [c] *Montagne*, was well performed by *Ariſtotle*, and his learned country man *Adrian Turnebus*. This rouing humour (though not with like ſucceſſe) I haue euer had, and like a ranging Spaniel that barkes at euery bird hee ſees, leauing his game, I haue followed all ſauing that which I ſhould, and may iuſtly complaine, and truely, which [d] *Geſner did in modeſty*, that I haue read many books but to little purpoſe, for want of good method, I haue confuſedly tumbled ouer many Authors in our Libraries, with ſmall profit, for want of art, order, memory, iudgement. I neuer trauelled but in a Map or Card, in which mine vnconfined thoughts haue freely expatiated, as hauing euer beene eſpecially delighted with the ſtudy of *Coſmography*. [c] *Saturne* was Lord of my geniture, culminating, &c. and *Mars* principall *ſignificator* of manners, in partile coniunction with mine *Aſcendent*, both in their houſes, &c. I am not poore, I am not rich; *nihil eſt, nihil deeſt*: I haue nothing, I want nothing; all my Treaſure is in *Minerua's* Tower. Preferment I could neuer get, although my friendes prouidence care, alacritie and bounty was neuer wanting to doe me good, yet either through mine owne default, infelicity, want or neglect of opportunity, or iniquitie of times, prepoſterous proceeding, mine hopes were ſtill fruſtrate, and I left behind, as a Dolphin on ſhore, confined to my Colledge, as *Diogenes* to his tubbe. Sauing that ſometimes as *Diogenes* went into the citty, and *Democritus* to the Hauen to ſee faſhions, I did for my recreation now and then walke abroad, and looke into the world, & could not chooſe but make ſome little obſeruation, not as they did to ſcoffe or laugh at all, but with a mixt paſſion, [f] *Bilem ſæpè, iocum veſtri mouere tumultus*, I did ſometime laugh and ſcoffe with *Lucian*, and Satyrically taxe with *Menippus*, weepe with *Heraclitus*, ſometimes againe I was [g] *petulanti ſplene cachin-*

[b] *Delibare gratum de quocunq; cibo & pittiſare de quocunq; dolio iucundum.*
[c] *Eſſais lib. 3.*
[d] *Præfat. bibliothec.*
[c] *Ambo fortes & fortunati. Mars idem magiſterii dominus iuxta primam Leouicii regulã.*
[f] *Hor.*
[g] *Per.*

es, and then againe [h] *vrere bilis ecur*, I was much mooued to see that abuse which I could not amend. In which passions howsoeuer I may sympathise with him or them, 'tis for no such respect, I shroude my selfe vnder his name, but either vnder an vnknowne habite, to assume a little more liberty and freedome of speech; or if you will needs know, for that reason and onely respect, which *Hippocrates* relates at large in his Epistle to *Damogetus*, wherein he doth expresse how comming to visit him one day, he found *Democritus* in his garden at *Abdera*, in the subburbes, [i] vnder a shady bowre, [k] with a booke on his knees, busie at his study, sometimes writing, sometime walking. The subiect of his booke was Melancholy and Madnesse, about him lay the carkasses of many seuerall beasts, newly by him cut vp and Anatomised, not that he did contemne Gods creatures as he told *Hippocrates*, but to find out the seate of this *atra bilis*, or Melancholy, whence it proceeded, and how it was ingendred in mens bodies, to the intent he might better cure it in himselfe, and by his writings and obseruations, [l] teach others how to preuent and auoid it: which good intent of his *Hippocrates* highly commended, and *Democritus Iunior* is therefore bold to imitate, and because he left it vnperfect, to prosecute and finish in this Treatise.

You haue had a reason of the Name, if the title or inscription offend your grauitie, were it a sufficient iustification to accuse others, I could produce many sober Treatises, euen Sermons themselues, which in their fronts carry more phantasticall names. Howsoeuer it is a kind of policy in these dayes, to prefixe a phantasticall title to a booke which is to be sold, for as larkes come downe to a day-net, many vaine Readers will tarry & stand gasing like silly passengers, at an Anticke picture in a painters shoppe that will not looke at a iudicious piece. And in deed as [m] *Scaliger* obserues, *nothing more inuites a Reader then an Argument vnlooked for, vnthought of, and selles better then a scurrile Pamphlet.* Many men saith *Gellius*, *are very conceited in their inscriptions*, and

able

[h] *Hor.*

[i] *Secundum mœnia locus erat frondosis populis opacus, viribusq; sponte natis tenuis prope aqua defluebat placide murmurans, vbi sedile & domus Democriti conspiciebatur.*

[k] *Ipse compositè considebat super genua volumen habens & vtrinq; alia patentia parata dissectaq; animalia cumulatim strata quorum viscera rimabatur.*

[l] *Cum mundus extra se sit & mente captus sit & nesciat se languere vt medelam adhibeat.*

[m] *Scaliger epist. ad Patisonem nihil magis lectorem iuuitat quam inopinatum argumentii, neq; vendibilior merx est quam petulans liber.*

[n] *Lib. 20. ca. 11. miras sequuntur inscriptiones festiuitates.*

[o] *Præfat. Nat. hist. patri obstetricem parturienti filiæ accersenti moram injicere possunt.*

able (as [o]*Pliny* quotes out of *Seneca*) to make him loyter by the way, *that went in haste to fetch a mid-wife for his daughter, now ready to lie downe.* For my part I haue honourable [p] presidents for this which I haue done. I will cite one for all, *Anthony Zara pap. epis.* his Anatomy of wit, in foure Sections, Members, Subsections &c. to be read in our Libraries.

[p] Anatomy of Popery. Anatomy of immortalitie, *Angelus Scalas,* Anatomy of *Antimonie &c.*

If any man except against my Subiect, and will demand a reason of it, I can alleadge more then one, I write of Melancholy, by being busie to auoid Melancholy. There is no greater cause of Melancholy then idlenesse, *no better cure then businesse as* [q] *Rhasis* holds: and howbeit *stultus labor est ineptiarum*, to be busied in toyes is to small purpose, yet heare that diuine *Seneca*, better *aliud agere quam nihil*, better doe to no end, then nothing. I write therefore as [r] *P. Æginet a* confesseth of himselfe, *not that any thing was vnknowen or omitted, but to exercise my selfe*, which course if some tooke, I thinke it would be good for their bodies, and much better for their soules: when I first tooke this taske in hand, this I aymed at; [s] *vel vt lenirem animum scribendo*, to ease my mind by writing, for I had [t] *grauidum cor*, *fatum caput*, Which I was very desirous to be vnladen of, and could imagine no fitter evacuation then this. Besides I could not well refraine, for *vbi dolor ibi digitus*, one must needs scrat where it itcheth. I was not a little offended with this Malady, and for that cause, as he that is stung with a Scorpion, I would expell *clavum clavo*, [u] comfort one sorrow with another, idlenesse with idlenesse: or as he did, of whom [x] *Fœlix Plater* speakes, that though he had some of *Aristophanes* frogs in his belly, still crying *Brecec'ekex coax coax, oop, oop, oop*, and for that cause studied Physicke seuen yeeres, and trauelled ouer most part of *Europe* to ease himselfe: to doe my selfe good I turned ouer such Physitians our Libraries would afford, & haue taken this paines. And why not? *Cardan* professeth hee writ his bookes *De consolatione* after his sonnes death, to comfort himselfe, so did *Tully* write of the same subiect with

[q] *Cont. li. 4. ca. 9 non est cura melior quam labor.*

[r] *Non quod de nouo quid addere aut à veteribus pretermissum sed propriæ exercitationis causâ.*

[s] *Erasmus.*

[t] *Otium otio dolorem dolore sum solatus.*

[x] *Obseruat. li. 1*

the

the ſame intent, after his daughters departure, if it be his at leaſt, or ſome impoſtors put out in his name, which *Lipſius* probably ſuſpects. Concerning my ſelfe I can peraduenture affirme that which *Marius* did in *Saluſt*, [y] *that which others heare of or read of, I felt and practiſed my ſelfe, they get their knowledge by bookes, I mine by melancholiſing, Experto crede Roberto.* Something I can ſpeake out of experience, and with her in the Poet, [z] *Haud ignara mali miſeris ſuccurrere diſco.* I would helpe others out of a fellow feeling, and as that vertuous Lady did of old, [a] *being a leaper her-ſelfe, beſtow all her portion to build an Hoſpitall for leapers*, I wil ſpend my time & knowledge which are my greateſt fortunes, for the common good of all. Yea but you will inferre, that this is [b] *actum agere*, an vnneceſſary worke, *crambē bis coctam apponere*, the ſame againe and againe in other words: How many excellent Phyſitians haue written iuſt Volumes and elaborate Tracts of this ſubiect? no newes at all, all that which I haue is ſtolne from others, [c] *Dicitq; tibi tua pagina fures.* I hold vp my hand at the barre amongſt the reſt, & am guilty of fellony in this kind, *habes confitentem reum*, I am content to be preſſed with the reſt. 'Tis moſt true, *tenet inſanabile multos ſcribendi Cacoethes*, and [d] *there is no end of writing of bookes*, as the wiſeman found of old, in this [e] ſcribling age, eſpecially wherein [f] *the number of bookes is without number, as a worthy man ſaith, Preſſes be oppreſſed*, and out of an itching humour, that euery man hath to ſhew himſelfe [g] deſirous of fame and honour, he will write no matter what, and ſcrape together it bootes not whence. [h] *Bewitched with this deſire of fame, etiam mediis in morbis* to the diſparagement of their health, and ſcarce able to hold a penne, they muſt ſay ſomething, [i] *and get themſelues a name ſaith Scaliger, though it be to the downefall and ruine of many others.* They commonly pretend publike good, but as [k] *Geſner* obſerues, 'tis pride and vanity that egges them on, no newes or ought worthy of

[y] *Quæ illi audire & legere ſolent eorum partim vidi egomet, alia geſſi, quę illi literis ego militando didici nunc vos exiſtimate facta an dicta pluris ſint*

[z] *Dido T erg.*

[a] *Camden. Iſſa elephantiaſi correpta elephantiaſis hoſpitium conſtruxit.*

[b] *Iliada poſt Homer. m.*

[c] *Martialis.*

[d] *Eccleſ. vlt.*

[e] *Libros eunuchi gignunt, ſteriles pariunt.*

[f] *D. King præfat. lect. Ionas.* now the right Reuerend L. Biſhop of London.

[g] *Homines famelici gloriæ ad oſtentationem eruditionis vndiq; congerunt. Buchananus.*

[h] *Effaſcinati etiam laudis amore &c. Iuſtus Baronius.*

[i] *Ex ruinis alienæ exiſtimationis ſibi gradum ad famam ſtruunt.* [k] *Omnes ſibi famam quærunt & quovis modo in orbem ſpargi contendunt vt nouæ alicuius rei habeantur Authores. Præfat. Bibliothec.*

note

note, but the same in other termes. As Apothecaries wee make new mixtures euery day, and power out of one vessell into another, and skimme of the creame of other mens witts, picke out the choice flowers out of their tild gardens, to set out our owne sterill plots. A fault that euery writer findes as I doe now, and yet faulty themselues, [l] *trium literarum homines*, all theeues pilfer out of old writers to stuffe vp their new comments, scrape *Ennius* dunghills and out of [m] *Democritus* pitt. By which meanes it comes to passe, [n] *that not only Libraries and shoppes, are full of our putid papers, but euery close-stoole and iakes*; they serue to put vnder pies, to [o] lappe in spice, and keepe rostemeat from burning. With vs in *France* saith [p] *Scaliger*, *euery man hath liberty to write, but few abilitie*, [q] *heretofore learning was graced by iudicious schollers, but now noble sciences are vilified by base and illiterate scriblers*, that either write for vaine-glory, or need, or to get money, or as parasites to flatter and collogue with some great man, [r] *amongst so many thousand Authors, you shall scarce find one by reading of whom you shall be any whit better, but rather much worse.* [t] *Cardan* findes fault with *Frenchmen* and *Germanes* for this scribling to no purpose, *non inquit ab edendo deterreo, modo novum aliquid inueniant*, he doth not barre them to write, so that it be some new inuention of their owne; but we weaue the same webbe still, and twist the same rope againe and againe, or if it be a new inuention, 'tis but some bable or toy, and who so cannot inuent? [u] *Hee must haue a barren wit, that in his scribling age can forge nothing.* [x] *Princes shew their armies, richmen vaunt their buildings, souldiers their manhood, and schollers vent their toyes* they must read, they must heare whether they will or no. So that which [x] *Gesner* so much desires, if a speedy reformation be not had by some Princes edicts and graue superuisors, to restraine this libertie, it will runne on *in infinitum.* Who shall read them? as already, we shall haue a vast *Chaos* and con-

[l] *Plautus.*
[m] *E. Democriti puteo.*
[n] *Non tam refertæ bibliothecæ quam cloacæ.*
[o] *Et quicquid chartis amicitur ineptis.*
[p] *Epist ad Petas. In regno Franciæ omnibus scribendi datur libertas, paucis facultas.*
[q] *Olim literæ ob homines in pretio nunc sordent ob homines.*
[r] *Inter tot mille volumina vix vnus à cuius lectione quis melior euadat, immo potius non peior.*
[t] *Lib. 5. de sap.*
[u] *Sterile oportet esse ingenium quod in hoc scripturientum pruritu. &c.*
[x] *Cardan præfat ad consol.*
[x] *Principibus & doctoribus deliberandum relinquo, vt arguantur authorum furta & millies repetita tollantur, & temere scribendi libido coerceatur aliter in infinitum progressura.*

confusion of bookes. For my part I am one of the number, I doe not denie it, I haue onely this of *Macrobius* to say for my selfe, *Omne meum nihil meum*, 'tis all mine and none mine. As a Bee gathers waxe and hony out of many flowers, and makes a new bundell of all, I haue laboriously [a] collected this *Cento* out of many Authors, the method onely is mine owne, and I must vsurpe that of [b] *Wecker è Terentio, nihil dictũ quod non dictũ prius, methodus sola artificem ostendit*, we can say nothing but what hath beene said, the composition and method is ours onely, and shewes a scholler. *Oribasius*, *Ætius*, *Auicenna*, haue all out of *Galen*, but to their owne method, our Poets steale from *Homer*, Diuines vse *Austins* words *verbatim* still, and our story-dressers doe no other; [c] and it is no more preiudice for me to write after others, then for *Ælianus Montaltus* that famous Physitian, to write *De morbus capitis* after *Iason Pratensis*, *Hernius*, *Hildisheim*, *&c.* one Logitian, one Rhetoritian after another. Oppose what thou wilt I solue it thus. And for those other faults of Barbarisme [c] *Doricke* dialecte, extemporanean stile, Tautologies, apish imitation, a rapsodie of seuerall rags gathered together from seuerall dunghills, & confusedly tumbled out: without art, inuention, iudgement, witte, learning, harsh, absurd, insolent, indiscreet, ill composed, vaine, scurrile, idle, dull, and drie; I confesse all, thou canst not thinke worse of me then I do of my selfe. All I say is this, that I haue [d] presidents for it, others as absurd, vaine, idle, illiterate; &c. and perhappes thou thy selfe, *Nouimus & qui te &c.* we haue all our faults, *scimus & hanc veniã &c.* [e] thou censurest me, so haue I done others, and may doe [f] thee, *Cædimus inq; vicem, &c.* 'tis *lex talionis*, *quid pro quo*. Goe now censure, criticize, scoffe and raile.

[a] *Oneri abunt ingenia nemo legendis sufficit.*

[a] *Quicquid vbiq; bene dictũ facio meum, & illud nunc meis ad compendium nunc ad fidem & authoritatem alienis exprimo verbis, omnes authores meos clientes esse arbitror &c. Sarisburiensis ad Policrat. prol.*

[b] *Præfat. ad Syntax. med.*

[c] *Nec aranearũ textus ideo melior quia ex se fila gignuntur, nec noster ideo vilior quia ex alienis libamus vt apes. Lipsius aduersus dialogist*

[d] *Vno absurdo dato mille sequuntur.*

[e] *Non dubito multos lectores hic fore stultos*

[f] *Nasutus sis vsq; licet sis deniq; nasus &c.*
Non potes in nugas dicere plura meas,
Ipse ego quam dixi, &c.
Wer't thou all scoffes and flouts, a very *momus*,
Then we our selues, thou canst not say worse of vs.

Martial. 13. 2

Thus

Thus as when women ſcold haue I cried whore firſt, and in ſome mens cenſures, I am afraid I haue ouerſhot my ſelfe, *Laudare ſe vani, vituperare ſtulti*, as I doe not arrogate, I will not derogate. Be it therefore as it is, well or ill, I haue aſſaid. *Pro captu lectoris habent ſua fata libelli*, let the world iudge, and ſo it will, and when all is done: *laudamur ab his culpamur ab illis.* 'Tis the common fate of all writers, and I muſt endure it.

One or two things yet I would haue amended if I could, That is, firſt to haue reuiſed the copie, and amended the ſtile which now flo[illegible]s *ex tempore*, as it was firſt written: but my leaſure would not permit, *Feci nec quod potui nec quod volui.* For the reſt it went againſt my *Genius*, to proſtitute my muſe in Engliſh, my intent was to haue it expoſed this more cõtract in *Latin*, but I could not get it printed. Any ſcurrile pamphlet is welcome to our mercenary Printers in *Engliſh*, but in *Latin* they will not meddle with it, which is one of the reaſons that [h] *Nicholas Carre* in his Oration of the paucity of *Engliſh* writers giues, that ſo many flouriſhing wits are ſmothered in obliuion, lye dead and buried in this our nation.

[h] *Aut artis inſciȳ, aut queſtui, magis quã literis ſtudent. hab. Cantab. & Lond. excuſ. 1576.*

That laſt and greateſt exception is, that I being a Divine haue medled with Phyſicke.

[i] *tantumne eſt ab re tuâ otiȳ tibi*
Aliena vt cures, eaq; nihil quæ ad te attinent.

i *Heautont act. 1. ſce. 1.*

As *Menedemus* told *Chremes*, haue I ſo much leaſure or little buſineſſe of mine owne, as to looke after other mens matters which concerne me not? Heare me ſpeake. There bee many other ſubiects I doe eaſily grant, both in humanity and diuinity fit to be treated of, and of which had I written *ad oſtentationem* only, to ſhew my ſelfe I ſhould haue rather choſen, and in which I could haue more willingly luxuriated, and better ſatisfied my ſelfe and others; but that at this time I was fatally driuen vpon this rocke of Melancholy, and carried away by this by ſtreame, which as a rillet is deducted frõ that maine channell of my other ſtudies, in which I haue plea

ſed

ſed and buſied my ſelfe at idle houres, as a ſubiect moſt neceſſary and commodious. Not that I preferre it before Diuinity, which I doe acknowledge to be the Queene of profeſſions, and to which all the reſt are but as handmaids, but that in Diuinity I ſaw no ſuch great need. For had I written poſitiuely, there be ſo many books in that kinde, ſo many Commentators, Treatiſes, Pamphlets, Expoſitions, Sermons, that whole teames of Oxen cannot drawe them, and had I been as forward or ambitious as ſome others, I might haue happily printed a Sermon at *Paules Croſſe*, a Sermon in S^t. *Maries Oxon*, a Sermon in *Chriſtchurch*, or a Sermon before the right Honorable, a Sermon before the right Worſhipfull, a Sermon, a Sermon, a Sermon, &c. But I haue euer beene as deſirous to ſuppreſſe my labours in this kinde, as others haue been to preſſe and publiſh theirs. To haue written in controuerſie, had bin to cut of an *Hydra's* head, [k] *lis litem generat*, one begets another, ſo many duplications, triplications, and ſwarmes of queſtions, that hauing once begunne, I ſhould neuer make an end, and that with ſuch eagerneſſe & bitterneſſe in ſuch queſtions they proceed, that as [l] he ſaid, *furor ne cæcus, an rapit vis acrior, an culpa, reſponſum date?* Blinde fury or errour, or raſhneſſe, or what it is that egges them I knowe not, I am ſure many times, which [m] *Auſtin* perceaued long ſince, *tempeſtate contentionis ſerenitas charitatis obnubilatur*, with this tempeſt of contention, the ſerenity of charity is ouerclowded, and there bee too many ſpirits coniured vp already in this kinde in all ſciences, and more then we can tell how to lay: & doe ſo furiouſly rage and keep ſuch a racket, that as [n] *Fabius* ſaid, *it had beene much better for ſome of them to haue bin borne dumbe, and altogether illiterate, then ſo farre to dote to their owne deſtruction.* 'Tis a generall fault, as *Seuerinus* the *Dane* complaines. [o] *Vnhappy men, as wee are, wee ſpend our dayes in vnprofitable queſtions and diſputations, leauing in the meane time thoſe chiefeſt treaſures of nature vntouched, wherein the beſt medicines for all manner of diſeaſes are to be found, and doe not only neglect them our ſelues, but hinder, condemne, forbid & ſcoffe*

[k] *Et inde catena quædam fit quæ hæredes etiam ligat. Cardan.*

[l] *Hor epod. lib. od. 7.*

[m] *Epiſt 86. Caſulano preſbit.*

[n] *Lib. 12. cap. 1. mutos naſci, & omni ſcientia egereſatius fuiſſet, quam ſic in propriam perniciem inſanire.*

[o] *Infœlix mortalitas inutilib⁹ quæſtionibus ac diſceptationibus vitam traducimus naturæ principes theſauros in quibus grauiſſimæ morborum medicinæ collocatæ ſunt interim intactos relinquimus. Nec ipſi ſolum relinquimus ſed & alios prohibemus, impedimus, condemnamus lubriiſq; afficimus.*

scoffe at others, that are willing to enquire after them. These motiues at this present haue induced mee to make choice of this medicinall subiect. If any Physitian in the meane time shall inferre, *Ne sutor vltra crepidam*, and finde himselfe grieued that I haue intruded into his profession; I will tell him in briefe, I doe not otherwise by them, then they doe by vs. If it be for their aduantage, I knowe many of them which haue taken orders in hope of a Benefice, 'tis a common transition, & why may not a melãcholy Diuine, that can get nothing but by Simony, professe Physicke? *Drusianus* an *Italian* (*Crusianus*, but corruptly, *Trithemius* calls him) *because he was not fortunate in his practise, forsooke his profession, and writ afterwards in Diuinity. Marsilius Ficinus* was *semel & simul*, a Priest and Physitian at once, and [q] *T. Linacer* in his olde age tooke Orders. The *Iesuits* professe both at this time, many of them *permissu superiorum*, Surgeons, Panders, Bawds, & midwiues, &c. Many poore country Vicars for want of other meanes are driuen to their shifts, to turne Mountibanckes, Quacksaluers, Empirickes, and if our greedy Patrons hold vs to such hard conditions, as commonly they doe, they will make some of vs at last turne Taskers, Costermongers, sell Ale as some doe or worse. Howsoeuer in vndertaking this taske, I hope I shall commit no great errour or *indecorum*, if all be considered aright. I can excuse my selfe with [r] *Lessius* the Iesuite in like case, 'tis a disease of the Soule, on which I am to treate, and as much appertaining to a Diuine as to a Physitian; and who knowes not what an agreement there is betwixt these two professions? A good Diuine either is or ought to be a good Physitian, a Spirituall Physitian at least, as our Sauiour calles himselfe, and was indeed, *Matt. 4. 23. Luk. 5. 18. Luk. 7. & 8.* They differ but in obiect, the one of the Body, the other of the Soule, and vse diuers medicines all to cure; One the vices and passions of the Soule, Anger, Lust, Desperation, Pride, Presumption, &c. by applying that Spirituall Physicke; as the other vse proper remedies to bodily diseases. Now this being a common infirmitie of Body and

[q] *Quod in praxi minime fortunatus esset medicinam reliquit, & ordinibus initiatus in Theologiâ postmodũ scripsit. Gesner Bibliothecâ.*

[q] *P. Iunius.*

[r] *In Hegiastica, neq; enim hæc tractatio aliena videri debet à Theologo. & c. agitur de morbo animæ.*

and Soule, and such a one as hath as much need of a Spirituall as a corporall cure, I could not find a fitter taske to busie my selfe about, a more apposite Theame, so necessary, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole Physitian. A Diuine in this compound mixt malady can do little alone, a Physitian in some kinds of Melancholy much lesse, both make an absolute cure. [f] *Alterius sic altera poscit opem*, and 'tis proper to them both, and I hope not vnbeseeming me, who am by my profession a Diuine, and by mine inclination a Physitian. I had *Iupiter* in my sixt house, &c. In the Theoricke of Physicke I haue taken some paines, not with an intent to practise, but to satisfie my selfe, which was a cause likewise of the first vndertaking of this Subiecte.

If these reasons doe not satisfie thee good Reader, as *Alexander Munificus* that bountifull Prelate, sometimes Bishop of *Lincolne*, when he had built sixe Castles, *ad inuidiam operis eluendam* saith Mr. [t] *Camden*, to take away the enuy of his worke, (which very words *Nubrigensis* hath of *Roger* that rich Bishop of *Salisburie*, that in King *Stephens* time built *Shirburne* Castle, & that of *Deuises*) to take away the scandall or imputation, which might be thence inferred, built so many Religious houses. If this my Discourse be too medicinall, or sauour too much of humanity, I promise thee that I will hereafter make thee amends in some Diuine Treatise. But this I hope shall suffice when you haue more fully considered of the Reasons following, which were my chiefe Motiues. The generalitie of the Disease, the necessitie of the cure, & the cõmoditie or common good, that will arise to all men by the knowledge of it, as shall at large appeare in the ensuing Preface. And I doubt not but that in the end you will say with me, that to Anatomise this humour aright, through all the members of this our *Microcosmus*, is as great a taske, as to find out the *Quadrature* of a Circle, or all the Creekes and sounds of the North-East or North-West pas-

[t] In Newarke in Nottinghamshire. *Cum duo aedificasset castella ad tollendam structionis inuidiam & expiandam maculam duo instituit cœnobia & collegis religiosis impleuit.*

sage, and all out as great a Discouerie, as that *Hungrie* [u] *Spaniards* of *Terra Australis Incognita*, as much trouble as to perfect the Motion of *Mars* and *Mercurie*, which so much crucifies our Astrologers, or to rectifie the *Gregorian* Kalender. I am so affected for my part, and hope as [x] *Theophrastus* did by his Characters, *that our posteritie ô friend Policles, shall be the better for this which we haue written, by correcting and rectifying that* which is amisse in themselues by our examples, and applying our precepts and cautions to their owne vse. But I am ouertedious, I proceed.

Of the necessitie and generallity of this which I haue said, if any man doubt, I shall desire him to make a briefe Suruay of the world, as [y] *Cyprian* aduiseth *Donat, supposing himselfe to be transported to the toppe of some high mountaine, & thence to behold the tumults and chances of this wauering world, and he cannot chuse but either laugh at it or pittie it.* S[t]. *Hierome* out of a strong imagination, being then in the wildernesse, conceiued with himsel that he then saw them dauncing in *Rome*, and if thou shalt either conceiue, or clime to see, thou shalt soone perceiue all the world is madde, that it is melancholy, dotes: that it is (which *Epichthonius Cosmopolites* expressed not many yeeres since in a Mappe made like a Fooles head, with that Motto) *Caput Heleboro dignum*, a crased head, and needs to be reformed; That Kingdomes and Prouinces are Melancholy, Cities and Families, all Creatures, Vegetall, Sensible, and Rationall, and that all Sorts, Sects, Ages and Conditions, from the highest to the lowest, haue need of Physicke. For indeed who is not a foole Melancholy, madde? and folly Melancholy madnesse are but one disease; *Delirium* is a common name to all. *Alexander, Gorgonius, Iason Pratensis, Sauanorola, Guianerius, Montaltus,* confound them, as differing [a] *secundum magis & minus*; so doth *Dauid Psal. 37. 50. I said vnto the fooles deale not so madly,*

[u] *Ferdinando de Quir. anno. 1612. Amsterdami impres.*

[x] *Præfat ad Characteres ste. ro enim (ô Policles) libros nostros meliores inde futuros quod istiusmodi memoriæ mandata reliquerimus ex præceptis & exemplis nostris ad vitam accomodatis vt se inde corrigant.*

[y] *Epist. 2. lib. 2. ad Donatum pauliſper te crede subduci in ardui montis verticem celsiorem, speculare inde rerum iacentium facies, & oculis in diuersa porrectis fluctuantis mundi turbines intuere, iam simul tu videbis aut misereberis.*

[z] *Dementiæ sit. actio nota in patrem & filium luxuriosos. Seneca controuersi. lib. 2. cont. 7. aut in eum qui filio diem dixit luxurioso lib 6. cont 7. &c. cont. 3. lib. 10.* But *Portius Latro* plaies against vs all. *Situacli dementiæ generalis*

[a] More or lesse, some madder then some.

madly, and t'was an old *Stoicall* Paradoxe, *omnes ſtultos inſanire*, [b] all fooles are mad. And who is not a foole, who is free from Melancholy? who is not touched more or leſſe in habite or in diſpoſition? If in diſpoſition, *ill diſpoſitions begette habits if they perſeuere* ſaith [c] *Plutarch*, habits either are or turne to diſeaſes. 'Tis the ſame which *Tully* mainetaines in the ſecond of his *Tuſculanes*, *omnium inſipientum animi in morbo ſunt, & perturbatorum*, al fooles are ſicke, and all that are troubled in mind, for what is ſickeneſſe but as [d] *Gregorie Tholoſanus* defines it, *a diſſolution or perturbation of the bodily league, which health combines*: and who is not ſicke or ill diſpoſed, in whom doth not paſſion, anger, enuy, diſcontent, feare and ſorrow raigne? who labours not of this diſeaſe; giue me but a little leaue, and you ſhall ſee by what teſtimonies, confeſſions, arguments I will euince it, that moſt men are mad: that they had as much need to goe a Pilgrimage to the *Anticyræ*, (as in [e] *Strabos* time they did) as in our dayes they goe to *Compeſtella* our Lady of *Sichem*, or *Lauretta*, to ſeeke for helpe: that it is like to be as proſperous a Voyage as that of *Guiana*, and that there is much more need of *Hellebor* then of *Toba co*.

That men are ſo miſaffected, Melancholy, mad, heare the teſtimony of *Solomon*, *Eccleſ.2.12. And I turned to behold wiſedome, madneſſe and folly, &c. And verſ.23. All his dayes are ſorrow, and his trauell griefe, and his heart taketh no reſt in the night.* So that take Melancholy in what ſence you will, properly or improperly, in diſpoſition or habite, for pleaſure or for paine, dotage, diſcontent, feare, ſorrow, madneſſe, for part or for all, truely or metaphorically, 'tis all one. *The hearts of the ſonnes of men are euill, and madneſſe is in their hearts while they liue, Eccleſ.9.3. Wiſemen themſelues are no better, Eccleſ.1.18. in the multitude of wiſedome is much griefe; and he that increaſeth wiſedome, increaſeth ſorrow, cap. 2.17.* he hated life it ſelfe, nothing pleaſed him, he hated his labour, all as [f] he concludes, *is ſorrow, griefe, vanitie, vexation of ſpirit.* And though hee were the wiſeſt man in the

[b] *Idem Hor. lib 2.Sat.3. Damaſippus Stoicus probat omnes ſtultos inſanire.*

[c] *Tom.2., 1. poſ. lib.5.cap.6. animi affectiones, ſi diutiùs inhæreant, vrauos ge[illegible]t habitu.*

[d] *Lib.28.cap.1. Syntax.art. mirab. morbus nihil eſt aliud quã diſſolutio quædã ac perturbatio fœderis in corpore exiſtentis, ſicut & ſanitas eſt conſentientis benè corporis conſummatio quædam.*

[e] *Lib.9.Geograph.plures olim gentes nauigabant illuc ſanitatis cauſa.*

[f] *Eccleſ.1.14.*

world, *ſanctuarium ſapientiæ*, and had wiſedome in abundance, he will not vindicate himſelfe, or iuſtifie his owne actions, *Surely I am more fooliſh then any man, and haue not the vnderſtanding of a man in me, Prou. 30. 2.* Bee they *Solomons* words, or the words of *Agur*, the ſonne of *Iakeh*, they are Canonicall. *Dauid* a man after Gods own heart, confeſſeth as much of himſelfe, *Pſal. 73. 21. & 22. ſo fooliſh was I and ignorant, I was euen as a beaſt before thee, and condemnes all for fooles, Pſal. 93. & 32. 9. and 49. 20. he compares them to beaſts, horſes and mules in which there is no vnderſtanding.* The Apoſtle *Paul* accuſeth himſelfe in like ſort, *2. Cor. 11. & ver. 21. I would you would ſuffer a little my fooliſhneſſe, I ſpeake fooliſhly. The whole head is ſicke ſaith Eſay, and heart is heauy, cap. 1. 5.* and makes lighter of them, *then of oxen and aſſes, the oxe knowes his owner, &c. read Deut. 32. 6. Iere. 4. Amos 3. 1. Epheſ. 5. 6. be not mad, be not deceiued, fooliſh Galathians*, who hath bewitched you? how often are they branded with this Epithete of madneſſe and folly? No word ſo frequent amongſt the Fathers of the Church and Diuines, you may ſee what an opinion they had of the world, and how they valued mens actions.

I know that we thinke farre otherwiſe, and hold them moſt part wiſe men that are in authority, Princes, Magiſtrates, richmen, they are wiſemen borne, all Polititians and Stateſmen muſt needs be ſo, for who dare ſpeak againſt them: and on the other, ſo corrupt is our iudgement, wee eſteeme wiſemen fooles. As *Democritus* well ſignified in an *Epiſtle* of his to *Hippocrates*: [h] The *Abderites account vertue madneſſe.* Many good men haue no better fortune in their ages: *Achiſh 1. Sam. 21. 14.* held *Dauid* for a madde man. [i] *Eliſha* and the reſt were no otherwiſe eſteemed. *Dauid* was derided of the common people. *Pſal. 9. 7. I am become a monſter to many*: and generally wee are accounted † fooles for Chriſt, *1. Cor. 14. We fooles thought his life madneſſe, and his end without honour. Wiſd. 5. 4.* Chriſt and his Apoſtles were cenſured in like ſort, *Iohn 10. Mark 3. Actes 26.* 'Tis

§ *Iure hereditario ſapere iubentur Euphormio Satyr.*

h *Apud quos virtus inſania & furor eſſe dicitur.*

i 2. *Reg 7.*

† *Fuerunt alij ſimilis amentiæ, &c. quod de Chriſtianis Plinius lib. 10. epiſt 97.*

an ordinary thing with vs, to account honeſt, deuout, religious, plainedealing men, idiots, aſſes, that cannot lie and diſſemble, ſhift, temporiſe as other men do,[k] take bribes, &c but feare God and make a conſcience of their doings. But the Holy Ghoſt that knowes better how to iudge, he calles them fooles, *The foole hath ſaid in his heart, Pſal. 53. 1.* and their wayes vtter their folly. *Pſal. 49. 14.* [l] *For what can bee more madde, then for a little wordly pleaſure to procure vnto themſelues eternall puniſhment?* as *Gregorie* and others inculcate vnto vs.

And all thoſe great Philoſophers, the world hath euer had in admiration, and whoſe workes we doe ſo much eſteeme, that gaue precepts of wiſedome to others, inuentors of Arts and Sciences, *Socrates* the wiſeſt man of his time by the Oracle of *Apollo*, whom his two ſchollers [m] *Plato* and [n] *Xenophon* ſo much extoll and magnifie, with thoſe honorable titles, *of beſt and wiſeſt of all mortall men, the happieſt and moſt iuſt.* Thoſe ſeuen wiſe men of *Greece*, thoſe *Brittan Druides*, *Indian Brachmanni*, *Æthiopian Gymnoſophiſts*, *Magi* of the *Perſians*, *Apollonius* of whom *Philoſtratus*, *non doctus ſed natus ſapiens*, wiſe from his cradle, *Epicurus*, ſo much admired by his ſcholler *Lucretius*.

Qui genus humanum ingenio ſuperauit, & omnes
Reſtrinxit ſtellas exortus vt atherius Sol.
Whoſe wit exce'd the wits of men as farre,
As the Sunne-riſing doth obſcure a ſtarre.

And all thoſe, of whom we read ſuch [o] *Hyperbolicall elogiums*, as of *Ariſtotle* that he was wiſedome it ſelfe in the abſtract, [p] a miracle of nature, breathing libraries, as *Eunapius* of *Longinus*, lights of nature, gyants for wit, quinteſ. ence of wit, Diuine Spirits, Eagles in the clouds, falne from heauen, Gods, Spirits, Lampes of the world, Dictators, Monarches Miracles, Superintendents of wit and learning, &c. as *Ælian* ſaid of *Protagoras* and *Gorgias*, we may ſay of them all, *tantum à ſapientibus abfuerunt, quantum à viris pueri*; they

[k] *Quis niſi mentis inops &c.*

[l] *Quid inſanius quam pro momentaneâ felicitate æternis te mancipare ſupplicijs.*

[m] *In fine Phedonis. Hic finis fuit amici noſtri ô Eucrates noſtro quidem iuditio omnium quos experti ſumus optimi & apprime ſapientiſſimi & iuſtiſſimi.*

[n] *Xenophon li 4 de dictis Socratis ad finem. talis fuit Socrates quem omniũ optimum & felicisſimum ſtatuam.*

[o] *Anaxagoras olim mens dictus ab antiquis.*

[p] *Regula naturæ, naturæ miraculum, ipſa eruditio, dæmonium hominis, ſol ſcientiarum mare, Sophia, antiſtes literarum & ſapientiæ, vt Sciuppius olim de Scalig. & Henſius, Aquila in nubibus, Imperator literatorũ, columen literarum, abyſſus eruditionis.*

were children in respect, infants, not Eagles, but Kites, nouices, illiterate *Eunuchi sapientiæ*, [q] *Lactantius* in his books of Wisedome, proues them to be dizards, fooles and asses, madmen, and so full of absurd and ridiculous tenents and positions, that to his thinking neuer any old woman or sicke person doted worse. [r] *Democritus* tooke all from *Leucippus*, and left saith he, *the inheritance of his folly to Epicurus*, † *insanienti dum sapientiæ &c.* The like he saith of *Socrates*, *Aristippus* and the rest, making no difference [t] *betwixt them and beasts, sauing that they could speake.* [t] *Theodoret* in his Tract *De cur. grec. affec.* doth manifestly euince as much of *Socrates*, held wisest of the rest, that of all others he was most sottish, a very madman in his actions and opinions. If you desire to heare more of *Apollonius* that great wiseman, sometime paralléd by *Iulian* the Apostate to Christ, I referre you to that learned Tract of *Eusebius* against *Hierocles*, and for them all to *Lucians Piscator*, *Icaromenippus*, *Necromantia* their actions, opinions ingeneral were so prodigious, absurd, ridiculous, which they broched and maintained, as he said.

Nescio an Anticyram ratio illis destinet omnem.

I thinke all the *Anticyræ* will not restore them to their wits, [u] If these men now, that had [x] *Zenodotus* heart, *Crates* liuer were so sottish, and had no more braines then so many Beetles, what shall we thinke of the commonalty? what of the rest?

Yea, but will you inferre, that is true of *Heathens*, if they be conferred with Christians, *1. Cor. 3. 19. the wisedome of this world is foolishnesse with God, earthly and diuelish as Iames calls it, 3. 15. they were vaine in their imaginations, and their foolish heart was full of darkenesse. Ro. 1. 21. & 22. ver. when they professed themselues wise became fooles.* In some sence, *Christiani Crassiani*, Christians are Crassians, and if compared to that wisedome no better then fooles. *God is onely wise, Rom. 16.* onely good as *Austin* well contends, and no man liuing can be iustified in his sight. *God looked downe from heauen vpon the children of men, to see if any did vnderstand, Psal. 53. 2. 3.* but all

[q] *Lib. 3. de sap. cap. 17. & 20. omnes Philosophi aut stulti aut insani, nulla anus nullus æger ineptius delirauit.*

[r] *Democritus à Leucippo doctus hereditatē stultitiæ reliquit Epicuro.*

† *Hor. 1. epicureæ.*

[t] *Nihil interest inter hos & bestias nisi quod loquātur de sap. lib. 26. cap. 8.*

[t] *Cap de virt.*

[u] *Ab vberibus sapientię lactati cæcutire non possunt.*

[x] *Cor Zenodoti & iecur Cratetis.*

[y] *Lib de nat. boni.*

all are corrupt, erre, [z] *none doth good, no not one*, *Iob* aggregates this 4.18. *behold he found no stedfastnes in his seruants, and laid folly upon his Angels*, 19. how much more on them that dwel in houses of clay? In this sence we are all as fooles; and the [a] Scripture alone is *Arx Minerua*, we and our writings are shallow and vnperfect. But I doe not so meane, but euen in our ordinary actions, we are no better thē fooles. All our actions as [b] *Plinie* told *Traian*, *vpbraid vs of folly*, our whole course of life is but matter of laughter: we are not soberly wise, and the world it selfe, which ought at least to be wise by reason of his antiquitie, As [c] *Hugo de Prato Florido* will haue it, *semper stultizat, is euery day more foolish then other, the more it is whipped the worse it is*, *and as a child will still be crowned with roses and flowres. Ionianus Pontanus Antonio Dial*, brings in some laughing at an old man, that by reason of his age was a little fond, but as he admonisheth there, *Ne mireris mi hospes de hoc sene*, meruaile not at him onely, for *tota hæc ciuitas dilirium*, al our towne dotes in like sort, [d] wee are a company of fooles. Aske not with him in thē Poet, [e] *Larua hunc intemperiæ insaniaq; agitant senem?* what madnesse ghostes this old man, but what madnesse ghostes vs all? for we are all as bad as he, and not *senex bis puer*, but say it of vs all, *semper pueri*, yong and old, all dote, as *Lactantius* proues out of *Seneca*, and no difference betwixt vs and children, sauing that *maiora ludimus*, and *grandioribus pupis*, they play with babies of clouts and toyes, and we play with greater babies. We cannot accuse or condemne one another being faulty our selues, or as [f] *Mitio* vpbraided *Demeæ*, *insanis auser te*, for we are as mad our owne selues, and 'tis hard to say which is the worst. And 'tis vniuersally so, when [g] *Supputius* in *Pontanus*, had trauelled all ouer *Europe*, to conferre with a wiseman, he returned at last without his arrand, and could find none. [h] *Cardan* concurres with him, *few there are (for ought I can perceiue) well in their wits.* So doth *Tully* [i] *I see euery thing to be done foolishly and vnaduisedly.*

[z] Rom.3.10.

[a] *Hic profundissimæ Sophiæ fodinæ.*

[b] *Panager. Traiano. Omnes actiones exprobrare stultitiam videntur.*

[c] *Ser. 4. in domi Pal. mundus qui ob antiquitatem deberet esse sapiens semper stultizat & nullis flagellis alteratur sed vt puer vultro sis & floribus coronari.*

[d] *Insanum te omnes pueri clamantq; puellæ. Hor.*

[e] *Plautus Aululær.*

[f] *Adelph. Act. 5 scen. 8.*

[g] *Ant dial.*

[h] *Lib. 3. de sap. pauci vt video sanæ mentis sunt*

[i] *Stulte & incaute omnia agi video.*

Ille ſiniſtrorſum hic dextrorſum, vnus vtrique
Error, ſed variis illudit partibus omnes.
One reeles to this, another to that wall,
'Tis the ſame error that deludes them all.

k *Inſania non omnibus eadem. Eraſmus chil. 3. cent. 10 nemo mortalium qui non aliqua re deſipit, licet alius alio morbo laboret hic libidinis ille auaritiæ, ambitionis inuidiæ.*

l *Hor. lib. 2. ſat. 3.*

m *Primáq; lux vitæ prima furoris erat.*

n *Li 1. de aulico. Eſt in vno quoque noſtrum ſeminarium aliquod ſtultitiæ, quod ſi quando excitetur in infinitum facile excreſcit*

o *Tibullus. ſtulti prætereunt dies.* their wits are a woolgathering.

p So fooles commonly dote.

q *Dial. contemplantes. Tom. 2.*

k They dote all but not alike, Μανία γ' ἡ πᾶσιν ἴσοια, not in the ſame kinde, *one is couetous, a ſecond laſciuious, a third ambitious, a fourth enuious, &c.* as *Damiſippus* the *Stoicke* hath well illuſtrated in the Poet, l *deſipiunt omnes æque ac tu.* 'Tis an inbred malady in euery one of vs, there is *ſeminarium ſtultitiæ*, a ſeminary of folly, *which if it be ſtirred vp or get an head, will runne* in infinitum, *and infinitely varies, as wee our ſelues are ſeuerally addicted*, ſaith n *Balthazar Caſtilio*: and cannot ſo eaſily be rooted out, it takes ſuch faſt hold, as *Tully* holdes, *altæ radices ſtultitiæ*, o ſo we are bred, and ſo we continue. Some ſay there be two maine defects of wit, Error and Ignorance, to which all others are reduced, by Ignorance we know not things neceſſary, by Error we know them falſly. Ignorance is a priuation, Error a poſitiue Act, from Ignorance comes vice, from Error hereſie &c. But make how many kinds you will, diuide and ſubdiuide, few men are free, or that doe not impinge on ſome one kind or other. p *Sic plerumq; agitat ſtultos inſcitia*, as hee that examines his owne and other mens actions, ſhall finde.

Charon in *Lucian*, as hee wittily faines, was conducted by *Mercurie* to ſuch a place, where hee might ſee all the world at once, and after hee had ſufficiently viewed and looked about, *Mercurie* would needs know of him, what he had obſerued, hee told him that hee ſaw a vaſt multitude and a promiſcuous, *hee could diſcerne cities like ſo many Hiues of Bees, wherein euery Bee had a ſting, and they did naught elſe but ſting one another, ſome domineering like Hornets bigger then the reſt, ſome like filching waſps, others as Drones.* Ouer their head were houering a confuſed company of perturbations, hope, feare, anger, auarice, ignorance, &c and a multitude of diſeaſes hanging ouer, which they ſtill pulled on their heads. Some were brawling, ſome fighting, riding,

riding, running, for toyes and trifles, and such momentary things. In conclusion he condemned them all, for madmen, fooles, idiots, asses. *O stulti quanam haec est amentia?* O fools o madmen he exclaimes, *insana studia, insani labores, &c.* mad indeauours, mad actions, mad, mad, mad. *Heraclitus* the Philosopher, out of a serious meditation of mens actions fell a weeping, and with continuall teares bewailed their miseries, madnesse, and folly. *Democritus* on the other side fel a laughing, their whole life to him seem'd so ridiculous, and hee was so far caried with this Ironicall passion, that the cittizens of *Abdera* tooke him to be mad, and sent therefore Embassadours to *Hippocrates* the Physitian, that hee would exercise his skill vpon him. But the story is set down at large by *Hippocrates* himselfe, in his Epistle to *Damogetus*, which because it is not impertinent to this Discourse, I will insert *verbatim* almost, as it is deliuered by *Hippocrates* himselfe, with all the circumstances belonging vnto it,

When *Hippocrates* was now come to *Abdera*, the people of the citty came all flocking about him, some weeping, some entreating of him, that he would doe his best. After some little repast, he went to see *Democritus*, all the people following him, whom he found (as before) in his garden in the suburbs all alone, [t] *sitting vpon a stone vnder a plane tree, without hose or shooes, with a booke on his knees, cutting vp seueral beasts and busie at his study.* The people stood gazing round about to see the congresse, *Hippocrates* after a little pause, saluted him by his name, whom he resaluted, ashamed almost that he could not call him likewise by his name, or that hee had forgot it. *Hippocrates* demanded of him what he was doing? He told him that he was [t] *busie in cutting vp seuerall beasts, to finde out the causes of madnesse, and melancholy.* *Hippocrates* commended his worke, admiring his happinesse and leasure. And why, quoth *Democritus*, haue not you that leasure? Because, replied *Hippocrates*, domesticall affaires hinder me. [illegible] cessary to be done, for our childrē, expences, disease, [illegible] and mortalities which happen, wife, children, seruants

[t] *Sub ramosa platano sedentem. Solum, discalceatum, super lapidem, valde pallidum ac macilentum prominentibus labris, librum super genibus habentem.*

[t] *De furore et mania melancholica scribit ut scias quapropter in hoc morbo [illegible] tur, [illegible] cumuetudinem [illegible] quo [illegible]*

such businesse which depriue vs of our time. At this speech *Democritus* profusely laughed (his friends and the people standing by weeping in the meane time and lamenting his madnesse) *Hippocrates* asking the reason why he laughed: he told him at the vanities and fopperies of the time. To see men so empty of all vertuous actions, to hunt so farre after gold, hauing no end of ambition, to take such infinite paines for a little glory, and to be fauored of men, to make such deepe mines into the earth for gold, & many times to find nothing, with losse of their liues and fortunes. Some to loue dogges, others horses, some to desire to be obeyed in many prouinces [t] and yet themselues will knowe no obedience. [u] Some to loue their wiues dearely at first, and after a while to forsake and hate them, begetting children, with much care and cost for their education, yet when they growe to mans estate, [x] to despise them, neglect and leaue them naked to the worlds mercy. [y] Doe not these behauiours expresse their intolerable folly? When men liue in peace they couet warre, detesting quietnesse, [z] deposing kings and aduancing others in their stead, murdering some men to beget children of their wiues. How many strange humours are in men? When they are poore and needy they seeke riches, and when they haue them they doe not inioy them, but hide them vnder ground, or else wastfully spend them. O wise *Hippocrates*, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or iustice found amongst them, for they daily plead one against another, [a] the sonne against the father and the mother, brother against brother, kindred and friends of the same quality, and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they will defame & kill one another, commit all vnlawfull actions, contemning God and men, friends and country. They make great account of many senseless things, esteeming them as a great part of their treasure, statues, pictures, and such like moueables, deare bought, and so cunningly wrought, as nothing but speech wanteth

[t] *Austin lib. 1. in Genes. Iumenti & serui tui obsequium rigide postulas, et tu nullum præstas alijs nec ipsi deo.*

[u] *Vxores ducunt mox foras eijciunt.*

[x] *Pueros amant mox fastidiunt.*

[y] *Quid hoc ab insania deest.*

[z] *Reges elegunt, deponunt.*

[a] *Contra parentes, fratres ciues pe petuo rixantur, & inimicitias agunt.*

wanteth in them,[b] and yet they hate liuing persons speaking to them. Others affect difficult things, if they dwell on firme land, they will remoue to an Iland, and thence to land againe, being no way constant in their desires. They commend courage and strength in warres, and let themselues be conquered by lust and auarice, they are, in briefe, as disordered in their minds, as *Thersites* was in his body. And now mee thinkes O most worthy *Hippocrates*, you should not reprehend my laughing, perceauing so many fooleries in men: [d] for no man will mocke his owne folly, but that which hee seeth in another, and so they iustly mocke one another. The drunckard calls him a glutton, whom he knowes to be sober, many men loue the Sea, others husbandry, briefly they cannot agree in their owne trades and professions, much lesse in their liues & actions.

[b] *Idola inanita amant animata odio habent sic pontificij.*

[c] *Credo equidem viuos ducent è marmore vultus*

[d] *Suam stultitiam perspicit nemo sed alter alterum deridet.*

When *Hippocrates* heard these words, so readily vttered without premeditation to declare the worlds vanity, full of ridiculous contrariety, hee made answer that necessity compelled men to many such actions, and diuerse wills ensuing from diuine permission, that we might not be idle, being nothing is so odious to them as sloth and negligence. Besides men cannot foresee future euents, in this vncertainty of humane affaires, they would not so marry, if they could foresee the causes of their dislike and separation, or parents if they knew the houre of their childs death, so tenderly prouide for them: or an husbandman sowe, if he thought there wonld be no increase; or a marchant aduenture to sea, if hee foresawe shipwracke; or be a magistrate, if presently to bee deposed. Alas, worthy *Democritus*, euery man hopes the best, and to that end he doth it, and therefore no such cause of laughter.

Democritus hearing this excuse, laughed againe alowd, perceauing he did not well vnderstand what he had said concerning perturbations and tranquillity of the minde. Insomuch, that if men would gouerne their actions by discretion & prouidence, they would not declare themselues fooles, as now they doe, and he should haue no such cause of laughter,

ter, but, quoth he, they swel in this life as if they were immortall, for want of vnderstanding. It were enough to make thē wise, if they would but consider the [c] mutability of this world, and how it wheeles about, nothing firme and sure, he that is now aboue, to morrow is beneath, he that sate on this side to day, to morrow is hurled on the other: and not considering these things they fall into many inconueniences and troubles, coueting thinges of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can beare, they should lead contented liues, & learning to know themselues would limit their ambition, [f] they would knowe then that nature hath enough without seeking such superfluities, and vnprofitable things, which bring nothing with them but griefe and molestation. As a fat body is more subiect to diseases; so are rich men, there are many that take no heed what happeneth to others by bad conuersation, and therefore ouerthrowe themselues in the same manner through their own fault, not foreseeing dangers manifest. These are things (ô more then mad quoth hee) that giue me matter of laughter, by suffering the paines of your impieties, as your auarice, envy, mutinies, vnsatiable desires, conspiracies, and other incurable vices; besides your [g] dissimulation and hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all lawes, both of nature & ciuility. Many things which they haue left off, after a while they fall to againe, husbandry, nauigation, and leaue of againe, fickle and vnconstant as they are, when they are young they would be old, and old young. [h] Princes commend a priuate life, priuate men itch after honour, a magistrate he commends a quiet life, a quiet mā would be in his office, and obeyed as he is, and what is the cause of all this but that they knowe not themselues. Some delight to destroy, one to build, another to spoile, one country to enrich another and himselfe. [k] In all these things they are like children, in whom is no iudgement or counsell, and resemble

[f] *Deniq; sit finis quærendi cumq; habeas plus, pauperiem metuas minùs & finire laborem incipias, partis quod auebas, vtere. Hor.*

[g] *Astutum vappido seruat sub pectore vulpem. Et cum vulpe positus pariter vulpinarier. Cretisandū cum Crete.*

[h] *Qui fit mæcenas vt nemo quam sibi sortem seu ratio dederit seu sors adiecerit illa contentus viuat, &c. Hor.*

[i] *Dirruit ædificat mutat quadrata rotundis.*

[k] *Quā qui in ve ab infantibus differunt, quibus mens & sensus sine ratione inest quicquid sese his offert volupe est.*

reſemble beaſts, ſauing that beaſts are better then they, as being contented with nature. [l] When ſhall you ſee a Lion hide gold in the ground, or a bull contend for a better paſture, when a Bore is thirſty he drinks what will ſerue him and no more, and when his belly is full he ceaſeth to eat: but men are immoderate in both; as in luſt, they couet carnall copulation at ſet times, men alwaies ruinating thereby the health of their bodies. And doth it not deſerue laughter, to ſee an amorous foole torment himſelfe for a wench, weep, howle for a miſhapen ſlut, a dowdy, ſometimes that might haue his choice of the fineſt beauties? Is there any remedy for this in Phyſick? I doe anatomiſe & cut vp theſe poore beaſts, [m] to ſee the cauſe of theſe diſtempers, vanities, and follies, yet ſuch proofe were better made on mans body, if my kinde nature would endure it. [n] Who from the houre of his birth is moſt miſerable, weak and ſickly, when he ſucks he is guided by others; when hee is growne great practiſeth vnhappineſſe, [o] and is ſturdy, and when old a child againe and repenteth him of his life paſt. And here being interrupted by one that brought bookes, hee fell to it againe; that all were madde, careleſſe, ſtupid. To proue my former ſpeeches, looke into Courts or priuat houſes. [p] Iudges giue iudgement according to their own aduantage, doing manifeſt wrong to poore innocents to pleaſe others. Notaries alter ſentences, & for mony looſe their deeds, ſome make falſe monies, others counterfeit falſe weights, ſome abuſe their parents, yea corrupt their owne ſiſters, others make long libells and paſquills, defaming men of good life, and extoll ſuch as are lewd and vitious, ſome robbe one, ſome another. [q] Magiſtrats make laws againſt theeues, and are the verieſt theeues themſelues. Some kill themſelues, others deſpaire not obtaining their deſires; ſome dance, ſing, laugh, feaſt, and backbite, whilſt others ſigh, languiſh, mourn and lament, hauing neither meat, drinke, nor cloaths. [r] Some pranke vp their bodies, and haue their minds full of execrable vices: ſome trot about to beare [s] falſe witneſſe, and ſay any

[l] *Idem Plutarc.*
[m] *Vt inſaniæ cauſam diſquiram bruta mactio & ſeco cum hoc potius in hominibus inueſtigandum eſſet.*
[n] *Totus à natiuitate morbus eſt.*
[o] *In vigore furibundus, quum decreſcit inſanabilis.*
[p] *Cyprian ad Donatum. qui ſedet crimina iudicaturus, &c.*
[q] *Tu peſſimus omnium latroes* as a thiefe told *Alexander* in *Curtius. damnat foras index quod intus operatur. Cyprian.*
[r] *Vultus magna cura magna animi incuria. Amm. Marcellinus.*
[s] *Horrenda res eſt vix duo verba ſine mendacio proferuntur. & quamuis ſolennitèr homines adveritatem dicendam inuitentur, peierare tamen non dubitant vt ex decem teſtibus vix vnus verum dicat. Calu. in 8. Iob. ſerm. 1.*

thing

thing for mony, and though Iudges knowe of it, yet for a bribe they winke at it, and ſuffer falſe contracts to preuaile againſt equity. Women are all day a dreſſing, to pleaſe other men abroad, and goe like ſluts at home, not caring to pleaſe their owne husbands whom they ſhould. Seeing men are ſo fickle, ſo ſottiſh, ſo intemperate, why ſhould I not laugh at thoſe to whom [t] folly ſeemes wiſdome, and will not bee cured, and perceaue it not? It grewe late, and *Hippocrates* left him, and no ſooner was he come from him, but all the cittizens came about him flocking to knowe how he liked him: he told them in briefe, that notwithſtanding thoſe ſmall neglects of his attire, body, diet, [u] the world had not a wiſer man, a more learned, a more honeſt man, and they were much deceaued to ſay that he was mad.

[t] *Sapientiam inſaniam eſſe dicunt.*

[u] *Siquidem ſapientiæ ſuæ admiratione me compleuit. Democritum offendi ſapientiſſimum virum qui ſolus poteſt omnes homines prudentiores reddere.*

Thus *Democritus* eſteemed of the world in his time, and this was the cauſe of his laughter: and good cauſe he had.

[x] *Olim iure quidem, nunc plus Democrite ride,*
Quin rides? vita hæc nunc magè ridicula eſt.
Democritus did well to laugh of old
Good cauſe he had but now much more,
This life of ours is more ridiculous
Then that of his or long before.

[x] *Græc. Epig.*

Neuer ſo much cauſe of laughter as now, neuer ſo many fooles and mad men. [y] 'Tis not one *Democritus* will ſerue turne to laugh in theſe dayes, we haue now need of a *Democritus* to laugh at *Democritus*, one ieſter to flout at another, one foole to fleare at another; A great *Stentorean Democritus* as bigge as that *Rhodian Coloſſus*. For now as [z] *Saliſburienſis* ſaid in his time, *totus mundus hiſtrionem agit*, the whole world plaies the foole, we haue a new Theater, a new Sceane, a new comedy of errors, a new company of perſonat Actors If *Democritus* were aliue now, he ſhould ſee ſtrange alterations, a new company of counterfeit viſards, whiflers, *Cumane* Aſſes, Maskers, Mummers, painted puppets, outſides, phantaſticke ſhadowes, Gulls, Butterflies, Monſters, giddy heads, &c. Many additions, much increaſe of madneſſe, were he now

[y] *Plures Democriti nunc non ſufficiunt, opus Democrito qui Democritum rideat. Eraſ. mor.*

[z] *Policrat. lib. 3. cap. 8. & Petron.*

to

to trauell or could get leaue of *Pluto* to come see fashions as *Charon* did in *Lucian*, to visit our cities of *Moronia Pia*, and *Moronia fœlix*, sure I thinke he would breake the rimme of his belly with laughing. [a] *Si foret in terris rideret Democritus seu &c.* A Satyrrical *Roman* in his time thought all vice, folly, and madnesse were at a full sea, [b] *Omne in præcipiti vitium stetet*: but we flow higher in madnesse, farre beyond them. [c] *Mox daturi progeniem vitiosiorem*, and the latter end (you know whose Oracle it is) is like to be worst: but speake of times present. If *Democritus* were aliue now, and should but see the superstition of our times, our [d] Religious madnesse as [e] *Meteran* calles it, *Religiosum insaniam*. If he should meete a *Cappuchine*, a *Franciscan*, a *Iesuite*, a shauedcrowned Monke in his robes, a begging Frier, or their threecrowned Soueraigne Lord the Pope, poore *Peters* Successor, *seruus seruorum dei*, to depose kings with his foote, to tread on Emperours neckes, make them stand bare foote and bareleged at his gates, hold his bridle and stirrupe &c. If he should see a [g] Prince creepe so deuoutly to kisse his toe, what would he say, *cœlum ipsum petitur stultitiâ*. Had he met some of our deuout Pilgrimes going barefoote to *Ierusalem*, *Rome*, *Saint Iago*, *Saint Thomas Shrine*, to creepe to those counterfeit and maggot-eaten Reliques, had he beene present at a Masse, and seene those kissing of paxes, crucifixes, cringes, duckings, their seuerall attires and ceremonies, pictures of Saints, [h] Indulgences, ceremonies, Pardons, Vigils, fasting, feasts, praying in gibberish, & mumbling of beads, had he heard an old woman say her prayers in Latine, their sprinkling of holiwater, and going a preces-sõ, &c. Their breuiaries, buls, hallowed beanes exorcismes, pictures, curious crosses, fables and bables. Had he read the *Golden Legend*, the *Turks Alcoran*, or *Iewes Talmud*, the Rabbines comments, what would he haue thought? How dost thou thinke would he haue beene affected? Had he more particularly examined a *Iesuits* life amongst the rest,

[a] *Iuuen.*
[b] *Iuuen.*
[c] *Hor.*
[d] *Superstitio est insanus error.*
[e] *Lib 8. hist. Belg.*
[f] Father *Angelo* the Duke of *Ioyoux* going barefoot ouer the Alps to Rome &c.
[g] *Si cui intueri vacet quæ patiuntur superstitiosi, inueniet tam indecora honestis tam indigna liberis, tam dissimilia sanis vt nemo fuerit dubitaturus furere, eos si cum paucioribus furerent Seneca.*
[h] *Quid dicam de eorum indulgentijs, oblationibus, votis solutionibus ieiunijs cœnobitis, vigiliis somniis, horis organis, cantilenis, campanis, simulachris missis, purgatorijs, mitris, breuiarijs, bullis, lustralibus aquis, rasuris, vnctionibus candelis, calicibus, crinibus, mappis, cereis, thuribulis, incantationibus, exorcismis, sputis, legendis, &c. Baleus de actis Rom. Pont.*

he

he should haue seene an hypocrite professe pouerty, [i] & yet possesse more goods and lands then many Princes, to haue infinite treasures and reuenewes: [k] Vow virginity, talke of holinesse, and yet indeed a notorious bawd and famous fornicator, Monks by profession, and such as giue ouer the world and the vanities of it, and yet a *Machiauellian* rowt, [m] interested in all matters of state: holy men, peacemakers, & yet composed of enuy, lust, ambition, hatred, and malice, firebrands, *adulta patriæ pestis*, traitors, assassinats, *hac itur ad astra*, [l] and this is to supererogate, and merit heauen for themselues and others. Had he seene on the other side some of our nice and curious Schismaticks in another extreame, abhorre all ceremonies, and rather loose their liues and liuings then doe or admitte any thing they haue formerly done, though things indifferent: Formalists ready to imbrace and maintaine all that is or shall be proposed, in hope of preferment: Another Epicurean company lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the downefall of any: As [n] *Lucian* said in like case, what dost thou thinke *Democritus* would haue done, had he beene spectator of these things?

Or had he but obserued the common people followe like so many sheep, one of their fellows drawne by the hornes ouer a gap, some for zeale, some for feare, ready to dye before they will abiure any of those ceremonies, to which they haue beene accustomed; others out of hypocrisie frequent Sermons, knock their breasts, turne vp their eyes, pretend zeale, desire reformation, and yet professed vsurers, gripes, monsters of men, harpyes, diuels, in their liues to expresse nothing lesse.

What would he haue said to see, heare, and read so many bloody battles, so many thousands slaine at once, [o] *vnius ob noxam furiasq;*, without any iust cause, to satisfie one mans priuat spleene, lust, auarice? &c. proper men, able both in body and mind, sound, led like so many [p] beasts to the slaughter and in the flower of their yeares, and full strength, as it were, sacri-

[i] *Dum simulant spernere acquisiuerunt sibi triginta annorum spacio bis centena millia librarum annua. Arnoldus.*

[k] *Et quum interdiu de virtute loquuti sunt sero in latibulis clunes agitant labore nocturno. Agrippa.*

[l] 1. *Tim.* 3. 13. but they shall preuaile no longer, their madnesse shal be euident to all men.

[m] *Benignitatis suus solebat esse nunc litium officina curia Romana. Budæus,*

[n] *Quid tibi videtur facturus Democritus si horum spectator contigisset?*

[p] *Bellum rem plane belluinam vocat Morus, Vtop. lib. 2.*

sacrificed to *Pluto* as so many sheep, 40000 at once. [q] *Father to fight against the sonne, brother against brother, kinsman against kinsman, kingdome against kingdome, prouince against prouince, Christians against Christians*, infinite treasures consumed, townes burned, florishing citties sacked and ruinated, goodly countries depopulated and left desolate, olde inhabitants expelled, maids deflowred, &c. & whatsoeuer torment, misery, mischiefe, the diuell, fury and rage can inuent, to their owne ruine and destruction. Had he beene present at those late ciuill warres in *France*, [r] *Wherein lesse then in tenne yeares ten hundred thousand men were consumed*, saith *Collignius*, 20 thousand Churches ouerthrowne: or at our late *Pharsalian* fields in the time of *Henry* the sixt, betwixt the houses of *Lancaster* and *Yorke*, an hundred thousand men slaine, [s] one saith, [t] another ten thousand families ouerthrowne; *that no man can but maruell*, saith *Comineus*, *at that barbarous immanity, feral madnesse, committed betwixt men of the same nation, language and religion.* [u] Quis furor ô ciues? *Why doe the Gentiles so furiously rage*, saith the Prophet *Dauid*, *Psal. 2. 1.* But we may aske why doe the Christians so furiously rage? Vnfit for Gentiles, much more for vs so to tyrannize, as the *Spaniard* in the East *Indies*, that killed vp in 42 yeares (if we may beleeue [x] *Bartholomeus à Casa* their own Bishop) 12 Millions of men with stupend and exquisite torments, neither should I ly, saith he, if I said 50 Millions. I omit those French Massakers, *Sicilian* Euensongs, [y] the Duke of *Aluas* tyrannies, our Gunpowder machinations, and that fourth fury, as [z] one calls it, the *Spanish* Inquisition, which quite obscures those ten persecutions. Is not this [a] *Mundus furiosus*, a mad world, as he tearmes it, would this, thinke you, haue inforced our *Democritus* to Laughter, or rather haue made him turne his tune and alter his tone, and weep with [a] *Heraclitus*, or rather howle and [b] roare and teare his haire in commisseration or stand amazed, or as the Poets faine, that *Niobe* was for

[q] *Pater in filiū, affinis in affinē, amicus in amicum, &c. Regio cum Regione, regnū regno colliditur. Populus populo in mutuam pernitiem belluarum instar sanguinolentè ruentium.*

[r] *Gallorum decies centum millia ceciderunt, Ecclesiarum 20 millia fundamentis excisa.*

[s] *Pont Huterus.*

[t] *Comineus, vt nullus non execretur & admiretur crudelitatem & barbaram insaniam, quæ inter homines eodem sub cælo natos eiusdem linguæ, sanguinis, religionis exercebatur.*

[u] *Lucan.*

[x] Bishoppe of *Cusco* an eye witnesse.

[y] Read *Meteran.* of his stupend cruelties

[z] *Hensius Austriaco.*

[a] *Iansenius, Gallobelgicus, 1596. Mundus Furiosus inscripsit libri.* [a] *Fleat Heraclitus an rideat Democritus.*

[b] *Cæ leues loquuntur ingentes stupent.*

griefe quite ſtupefied and turned to a ſtone. I haue not yet ſaid the worſt. That which is more abſurd and [c] mad, In their tumults, ciuill and vniuſt warres, (for all are not to bee condemned) tumults, broyles, &c. *They commonly call the moſt harebraine bloodſuckers, ſtrongeſt theeues, the moſt deſperat villaines, treacherous rogues, inhumane murderers, cruell and diſſolute caytiffes; courageous and generous ſpirits, heroicall and worthy captaines,* [c] *braue men at armes, valiant and renowned ſouldiers, poſſeſſed with a brute perſwaſion of falſe honour*, as *Pontus Huter* in his *Burgundian* hiſtory complaines. [f] And that which is more to be lamented, they perſwade them that by theſe bloody warres, as [g] *Turkes* doe their Commons, to incorage them to fight, *If they die in them, they goe directly to heauen, and ſhall be canonized for Saints*: no greater honour then to die in the field: as *Africanus* is extolled by *Ennius*, & *Mars* and [h] *Hercules*, and I know not how many beſides of old, went this way to heauen, that were indeed bloody butchers, prodigious monſters, hellhounds and ferall plagues, & deuourers, common executioners of humane kinde, as *Lactantius* truely proues, and *Cyprian* to *Donat*. *Madet orbis mutuo ſanguine*, the earth wallowes in her owne blood, and for that, which if it be done in priuate, a man ſhall bee rigorouſly executed, [i] *and which is no leſſe then murder it ſelfe, if the ſame fact be done in publike, in warres it is called vertue, & the partie is honoured for it.* [k] One is crowned for that which another is hanged for, and made a Knight, a Lord, an Earle, a Duke (as [l] *Agrippa* notes) for which another ſhould haue hung in gibbets, as a terror to the reſt. A poore ſheep-ſtealer is hanged for ſtealing victuals, compelled peraduenture by neceſſity of that inexorable cold, hunger and thirſt, to ſaue himſelfe from ſtaruing: but a [m] great man in office may ſecurely rob whole prouinces, vndoe thouſands, pill and pole,

[c] *Arma amens capio nec ſat rationis in armis*

[d] *Crudeliſſimos ſeuiſſimoſq; latrones fortiſſimos haberi propugnatores fidiſſimos duces habent. brutâ perſuaſione donati.*

[e] *Eobanus Heſſus, quibus omnis in his vita placet non vlla iuuat niſi morte nec vllam eſſe putant vitam quæ non aſſueſceret armis.*

[f] *Boterus in Amphitheatridion.*

[g] *Busbequius Turk epiſt per cædes & ſanguinem patere hominibus aſcenſum in cœlum putant. Lactant. de falſa relig. lib. 1 cap. 8.*

[h] *Herculi eadē porta ad cœlum patuit, qui magnum generis humani partem perdidit.*

[i] *Homicidium quum committunt ſingvli, crimen eſt; quum publice geritur, virtus vocatur, Cyprian. Proſperum & fœlix ſcelus virtus vocatur,* [k] *Iuvenal. Crucem tulit hic diadema.* [l] *De vanit. ſcient. de princip. nobilitatis.* [m] *Panſa rapit quod Natta reliquit. Tu peſſimus omnium latro es,* as a theefe told *Alexander* in *Curtius*.

oppreſſe

oppresse *ad libitum*, flea, grinde, tyrannize, inrich himselfe by spoyles of the commons, and be vncontrolable in all his actions, and after all bee recompenced with turgent titles, honored for his good seruice, and no man dare find fault, or [n] mutter at it.

How would our *Democritus* haue beene affected to see a wicked caitiffe, or [o] *foole, a very idiot, a sunge, a monster of man, to haue many good men, wise men, learned men to attend vpon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and mony,* [p] *and to honour him with diuine titles, and bumbast Epithets*, whom they know to be a dizard, a foole, a couetous wretch, &c. *because he is rich.* To see a filthy loathsome ca-casse, a *Gorgons* head puffed vp by parasites, assume this vnto himselfe, glorious titles, in worth an infant, a Cuman asse, a painted sepulcher, an *Ægyptian* temple. To see a withered face, a diseased, deformed, cākred complexion, a viperous minde, & Epicurean soule set out with orient pearls, Iewels, diadems, perfumes curious elaborate workes; and a goodly person of an angelicall diuine countenance, a Saint, an humble minde, a meeke spirit cloathed in ragges, begge and now ready to be starued. To see a silly contemptible slouen in apparell, ragged in his coat, polite in speech, of a diuine spirit, wise: another neate in cloaths, spruce, full of curtesie, empty of grace, wit, talke non sense.

To see so many lawyers, aduocates, so many thousand sutes in one Court sometimes so violently followed. [q] A Lamb executed, a Woolfe pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the Iudge seuerely punish others, and doe worse himselfe. Lawes altered, misconstered, interpreted *pro* and *con*, as the [r] Iudge is bribed or affected, as a nose of wax, good to day none to morrow: or firme in his opinion, cast in his. Sentence prolonged, changed *ad arbitrium Iudicis*, still the same case, [s] *one thrust out of his inheritance*

[n] *Non ausi mutire, &c. Æsop.*
[o] *Improbum & stultum si diuitem multos bonos viros in seruitute habentē, ob id duntaxat quod ei contingat aureorum numismatū cumulus vel appendices & additamenta numismatum. Morus Vtopia.*
[p] *Eorumq; detestantur Vtopienses insaniam qui diuinos honores ijs impendunt quos sordidos & auaros agnoscunt non alio respectu honorantes quam quod dites sint. Idem lib. 2.*
[q] *Cypr. 2. ad Donat epist. Vt reus innocens pereat sit nocens Iudex damnat foras quod intus operatur.*
[r] *Ergo Iudicium nihil est nisi publica merces. Petronius. Quid faciant leges vbi sola pecunia regnat. Idem.* [s] *Hic arcentur hæreditatibus liberi, hic donatur bonis alienis falsum consulit alter testamentum corrumpit &c. Idem.*

another falsely put in by fauour, false forged deeds or wills. Incisæ leges negliguntur, lawes made and not kept, or if put in execution, [t] they be some silly ones that are punished. As put case it be fornication, [u] father will disinherit or abdicat his childe quite cassecre him (out villaine be gone, come no more in my sight) a poore man is miserably tormented with losse of his estate perhaps, goods, fortunes, good name, for euer disgraced, forsaken, and must doe pennance to he vtmost: but in a great person tis no offence at all, a common and ordinary thing, no man takes notice of it; he iustifies it in publike, and peraduenture braggs of it. [u] Many poore men, younger brothers, &c. by reason of bad policy, and idle education, are compelled to begge or steale, and then hanged for theft. *Libentius verberant quam docent*, as Schoolmasters doe, rather correct their pupills, then teach when they doe amisse, [x] *They had more need prouide there should be no more theeues and beggars, as they ought by good policy, and take away the occasions, then let them runne on, as they doe, to their destruction.* And take away likewise those occasions of wrangling, a multitude of liers, and compose controuersies by some more compendious meanes. Whereas now for euery toy and trifle they goe to law, [y] *Mugit litibus insanum forum, & sauit inuicem discordantium rabies*, they are ready to pull out one anothers throats, and for matters of commodity, [z] *to squise blood*, saith *Hierom*, *out of their brothers heart*, d. fame, lye, disgrace, backbite, raile, sweare and forsweare, fight & wrangle, spend their goods, liues, fortunes, friends, vndoe one another, to enrich an *Harpy* Aduocate, that prayes vpon them both, and cries *Eia Socrates, Eia Xantippe*; or some corrupt Iudge, that like the Kite in *Æsop*, while the Mouse and Frogge fought, carried both away. Generally they pray one vpon another, as so many rauenous birds, brute beasts, deuouring Fishes, no *medium*, [b] *omnes hic aut captantur aut captant, aut cadauera quæ lacerantur, aut corui qui lacerant*, either deceaue or be deceaued; teare others or be torne in peeces themselues. Euery man for himselfe, for his own ends, his own guard, No charity, loue,

[t] *Vexat censura columbas.*
[u] *Quod tot sint fures & mendici magistratuum culpa fit qui malos imitantur præceptores, qui discipulos libentius verberant quam docent. Morus vtop. l. 1.*
[x] *Decernuntur furi grauia & horrenda supplicia quum potius prouidendum multo foret ne fures sint ne cuiquam tam dira furandi aut perendi sit necessitas. Idem.*
[y] *Boterus de augm. ent. vrb. lib. 3. cap. 3.*
[z] *E fraterno corde sanguinem eliciunt.*
[a] *Milvus rapit ac deglubit.*
[b] *Multitudo perdentium aut pereuntium (Plutarch) huc coeunt non vt dys sacra faciant. sed vt contentiones hinc ferant.*
[c] *Petronius de Croton ciuitate.*

[c] loue, friendship, feare of God, alliance, affinity, consanguinity, Christianity can containe them, but if they bee any waies offended, or that string of commodity bee touched they fall fowle. Old friends become bitter enimies on a suddaine, for toyes and small offences, and they that erst were willing to doe all mutuall offices of loue and kindnesse, now reuile and persecute one another to death, with more then *Vatinian* hatred, and will not be reconciled. So long as they are behouefull they loue or may bestead each other, but when there is no more good to be expected, as they doe by an old dogge hang him vp or cast ire him; insteed of recompence, reuile him, and when they haue made him an instrument of their villany, make him away. In a word, euery man for his owne ends: our *summum bonum* is commodity, and the Goddesse we adore is *Dea moneta*, Queene Mony, to whom wee daily offer sacrifice, which steeres our hearts, hands, [d] affections, all: that most powerfull Goddesse, by whom wee are reared, depressed, elevated, [e] esteemed, the sole commandresse of our actions, for which we pray, runne, ride, goe and come, labour and contend as fishes doe for a crumme that falleth into the water. It is not worth, wisdome, learning, honesty, religion, or any sufficiency for which we are respected, but [g] mony: honesty is accounted folly, knauery policy; [h] men admired out of opinion, not as they are, but as they seeme to be: such shifting, lying, cogging, plotting, counterplotting, cosening, dissembling, [i] *that of necessity one must highly offend God if hee be conformable to the world, or else liue in contempt, disgrace & misery.* One takes vpon him temperance, another austerity, a third an affected kinde of simplicity, when as indeed he, and he, and he, and the rest are [k] *hypocrites, ambodexters*, outsides, [l] like so many turning pictures, a lion on the one side, a lambe on the other. How would *Democritus* haue beene affected to see these things?

To see a man turne himselfe into all shapes like a Camelion, or as *Proteus* to act twenty parts at once for his aduan-

[c] *Nemo cælum nemo iusiurandum nemo Iouem plus iis facit sed omnes apertis oculis bona sua computant. Petronius.*

[d] *Paucis charior est fides quam pecunia. Salust.*

[e] *Prima fere vota & cunctis &c.*

Et genus & formam Regina pecunia donat.

[g] *Quantumquisq; sua nummorum seruat in arca tantum habet & fidei.*

[h] *Non à peritia sed ab ornatu & vulgi vocibus habemur excellentes. Cardan l. 2. de cons.*

[i] *Periurata suo postponit numina lucro mercator. Vt necessarium sit vel Deo displicere, vel ab hominibus contemni, vexari, negligi.*

[k] *Qui Curios simulant & Bacchanalia viuunt.*

[l] *Tragelapho similes vel centauris sursum homines deorsum equi-*

tage, to temporize and vary like *Mercury* the planet, good with good, bad with the bad; of all religions, humors, inclinations, to fawne like a Spaniel, rage like a Lion, barke like a Curre, fight like a Dragon, sting like a Serpent, as meeke as a Lambe, and yet againe grinne like a Tygre, weepe like a Crocodile, insult ouer others, and yet others insult ouer him, here command, there crouch, tyrannize in one place, be baffled in another, a wise man at home, a foole abroad to make others merry.

To see a man protest friendship, kisse his hand, [m] smile with an intent to doe mischiefe, or cosen him whom hee salutes, [r] magnify his friend vnworthy with hyperbolical elogiums, his enemy albeit a good man to vilifie & disgrace him with the vtmost liuor and malice can inuent.

To see men wholy led by affection, admired and censured out of opinion without iudgement: an inconsiderate multitude, like so many dogges in a village, if one barke all barke without a cause; if a man be in fauour, or commended by some great man, all the world applauds him, [o] if in disgrace in an instant all hate him.

To see a man [p] to weare his braines in his belly, his guts in his head, an hundreth Okes on his backe, to deuoure an hundred Oxen at a meale, nay more, to deuoure houses, or as those *Anthropophagi*, [q] to eat one another.

To see a man rol himselfe vp like a snowe ball from base beggery, to right worshipfull and right honorable titles, iniustly to screw himselfe into honors and offices; another to starue his *Genius* to gather wealth, [r] which his prodigall son melts and consumes in an instant.

To see a Scholler crouch and creepe to an illiterate pesant for a meales meat. A Scriuener better paid for an Obligation; a Faukner receaue better wages then a Student; a Lawyer get more in a day, then a Philosopher in a yeare, better paid for an houre, then a Scholler for a yeares study.

To see a fond mother like *Æsopes* Ape, hugge her child to death, a [s] wittall winke at his wiues honesty, and too perspicatious

[m] *Arridere homines vt sæuiant blandiri vt fallant. Cypr. ad Donatum.*

[n] Loue and hate are like the two endes of a perspectiue glasse, one multiplies, the other makes all things lesse,

[o] *Odit damnatos. Ius.*

[p] *Agrippa epist 28. lib. 7. Quorum cerebrum est in ventre ingenium in patinis.*

[q] *Ps.* They eat vp my people as bread.

[r] *Distinguit pauimentum lætior hæres, Hor.*

[s] *Doctus spectare lacunar.*

cations in all other affaires; one ſtumble at a ſtrawe, and leap ouer a blocke; penny wiſe, pound fooliſh; [t] finde fault with others and doe worſe himſelfe.

To ſee wiſe men degraded, fooles preferred, horſes ride in a Coach, men drawe it; dogges deuoure their maſters; Towers build Maſons; Children rule; old men goe to ſchoole; women weare the breeches, [u] ſheepe demoliſh townes, deuoure men, &c. And in a word, the world turned vpſide downeward. [x] To inſiſt in euery particular were one of *Hercules* labours, there's ſo many ridiculous inſtances, as moates in the Sunne. *Quantum eſt in rebus inane?* And who can ſpeake of all? *Crimine ab vno diſce omnes*, take this for a taſt.

But theſe are obuious to ſenſe, triuiall and well knowne, eaſie to be diſcerned. How would *Democritus* haue beene mooued, had he ſeene [y] the ſecrets of their hearts? If euery man had a window in his breaſt, which *Momus* would haue had in *Vulcans* man, or that which *Tully* ſo much wiſhed, it were written on euery mans forehead, *quid quiſq; de repub. ſentiret*, what he thought or that it could be effected in an inſtant, which *Mercury* did by *Charon* in *Lucian*, by touching of his eyes, to make him diſcerne *ſemel & ſimul rumores & ſuſurros.*

Spes hominum cæcas, morbos, votumq;, labores,
Et paſſim toto volitantes æthere curas.

Blind hopes and wiſhes, their thoughts and affaires,
Whiſpers and rumors, and thoſe flying cares.

That he could *cubiculorum obductas fores reeludere, & ſecreta cordium penetrare*, which [z] *Cyprian* deſired, open doores and locks, ſhoot bolts, as *Lucians Gallus* did with a feather of his taile: or *Gyges* inuiſible ring, or ſome rare perſpectiue glaſſe, or *Otacouſticon*, which might ſo multiply *ſpecies*, that a man might heare and ſee all at once, Cuckolds hornes, forgeries of Alcumiſts, the Philoſophers ſtone, &c. and all thoſe workes of darkneſſe, fooliſh vowes, hopes, feares, and wiſhes, what a deale of laughter would it haue afforded? He ſhould haue ſeene windmills in one mans head, an Hornets neaſt in another

[t] *Tullius. Eſt enim proprium ſtultitiæ aliorum cernere vitia obliuiſci ſuorum.* *Idem Ariſtippus Charidemo apud Lucianum. Omnino ſtultitiæ cuiuſdam eſſe puto, &c.*

[u] *Oves olim mite pecus nunc tam indomitum & edax vt homines deuorent oppida diruant, &c. Morus Vtop. lib. 1.*

[x] *Diuerſos variis tribuit natura furores.*

[y] *Democrit. ep. præd. Hos deierantes & potantes deprehenderet, hos vomentes illos verberantes alios litigantes, inſidias molientes ſuffragantes venena miſcentes, in amicorum accuſationem ſubſcribentes, hos gloria illos ambitione, cupiditate, mente captos, &c.*

[z] *Ad Donatum ep. 2. l. 2. O ſi poſſes in ſpecula ſublimi conſtitutus, &c.*

other. Or had beene present with *Icaromenippus* in *Lucian* at *Iupiters* whispering place,[a] and had heard one pray for raine, another for faire weather; one for his wiues, another for his fathers death, &c. how would hee haue beene confounded? Would he, thinke you, or any man else say that these men were well in their wits, *hæc sani esse hominis quis sanus iuret Orestes?* Can all the Hellebor in the *Anticyra* cure these men?

And that which is more to be lamented, they are madde like *Senecas* blinde woman, and will not acknowledge it, or [b] seeke for any cure of it. [c] If our legge or arme offend vs, we seeke by all meanes possible to redresse it,[d] and if wee labour of a bodily disease we send for a Physitian; but for the diseases of the minde, we take no notice of them: lust harroes vs on the one side, anger, envy, ambition, on the other: We are torne in peeces by our passions as so many wild horses, one in disposition, another in habit, and one is melancholy, another mad, [e] and which of vs all seeks for helpe, or doth acknowledge his error, or knowes he is sicke? Euery man thinks with himselfe, *egomet videor mihi sanus*, I am well, I am wise, and laughs at others. And 'tis a generall fault amongst vs all, that [f] which our forefathers haue approued, diet, apparell, opinions, humours, customes, maners, wee deride and reiect in our time as absurd, [g] old men account Iuniors all fooles. *Turkes* deride vs, we them. *Italians*, *Frenchmen*, accounting them light headed fellowes; the *French* scoffe againe at *Italians*, and at all their seuerall customes, *Greekes* haue condemned all the world but themselues of *Barbarisme*, the world as much vilifies them nowe. Wee accompt *Germanes* heauy dull fellowes, explode many of their fashions; they as contemptibly thinke of vs: *Spaniards* laugh at all, and all againe at them. So are wee fooles and ridiculous, absurd in all our actions, carriages, diet, apparell,

[a] *O Iupiter contingat mihi aurum hæreditas, &c. Multos da Jupiter annos. Dementia quanta est hominum turpissima vota diis insusurrant si quis admouerit aurem contiescunt & quod scire homines nolunt Deo narrant Senec. ep 10. l. 1.*

[b] *Eoq; grauior morbus quo ignotior periclitanti.*

[c] *Quæ lædunt oculos festinas demere si quid est animum differs curandi tempus in annü. Hor.*

[d] *Si caput crus dolet brachium &c. Medicum accersimus recte & honestè si par etiam industria in animi morbis poneretur. Iob. Peletius Iesuita, lib. 2. de hum. affec. morborumq; cura.*

[e] *Et quotusquisq; tamen est qui contra tot pestes medicum requirat vel ægrotare se agnoscat? ebullit ira &c. Et nos tamen ægros esse negamus. Incolumes medicum recusant. Præsens ætas stultitiam priscis exprobrat. Budæus de asse lib. 5.*

[f] *Præsens ætas stultitiam priscis exprobrat. Budæus de asse lib. 5.*

[g] *Senes pro stultis habent iuuenes. Balthasar Castilio.*

customes

customes, and consultations, and [h] scoffe and point one at another, and in conclusion we are all fooles. A priuate man if he be resolued with himselfe, or set of an opinion, accounts all idiots and asses that are not affected as he is, that thinke not as he doth, and scornes all in respect of himselfe, [i] will imitate none, heare none but [k] himselfe. As *Plinie* said, a law, and example vnto himselfe: and that which *Hippocrates* in his Epistle to *Dionysius* reprehended of old, is verified in our times, *Quisq; in alio superfluum esse censet, ipse quod non habet nec curat*, that which he hath not himselfe or doth not esteeme, he accounts superfluitie, an idle qualitie, a meere foppery in another. Thus not acknowledging our owne errors, imperfections, we securely deride all others, as if we alone were free and spectators of the rest, accounting it an excellent thing as indeed it is: *Alienâ optimum frui insaniâ*, to make our selues merry with other mens obliquities, when as he himselfe is more faultie then the rest, *mutato nomine de te fabula narratur*, he may take himselfe by the nose for a foole, he is a conuict madman, as *Austin* well inferres, *in the eyes of wisemen and Angels hee seemes like to one that to our thinking walks with his heeles vpward.* So thou laugheſt at me, and I at thee, both at a third, and he returnes that of the Poet vpon vs both. [m] *Hei mihi insanire me aiunt, quum ipsi vltro insaniant.* We accuse others of madnesse, of folly, and are the veriest disards our selues, or else peraduenture in some cases we are [n] all mad for companie, and so 'tis not seene, [o] no notice taken of it.

Nimirum insanus paucis videatur, eo quod
Maxima pars hominum morbo iactatur eodem.

When all are mad, where all are like oppreſt,
who can discerne one madman from the rest?

But put case they doe perceiue it, and some one be manifestly conuict of madnesse, [p] he now takes notice of his folly, be it in action, gesture, speech, a vaine humour he hath in building, spending, courting, scribling, for which he is ridiculous to others, [q] on which he dotes, he doth acknowledge as much:

[h] *Clodius accusat mechos.*
[h] *Statim sapiunt, statim sciunt, neminẽ reuerentur, neminem imitantur, ipsi sibi exemplo. Pli. epist. l. 8.*
[k] *Nullus alteri sapere concedit ne desipere videatur Agrip.*
[i] *August. qualis in oculis hominũ qui inuersis pedibus ambulat talis in oculis sapientum & Angelorum qui sibi placet aut cum passiones dominantur.*
[m] *Plautus Menechim.*
[n] *Nunc sanitatis patrocinium est insanientium turba. Seneca.*
[o] *Necesse est cum insanientibus furere nisi solus relinqueris. Petronius.*
[p] *Hor. quoniam non est genus vnum stultitiæ quam me insanire putas?*
[q] *Stultum me fateor liceat concedere veris atq; etiam insanum. Hor.*

much: yet with all the Rhetoricke thou haſt, thou canſt not ſo recall him, but to the contrary notwithſtanding he will perſeuere in his dotage. 'Tis *amabilis inſania, & mentis gratiſſimus error*, ſo pleaſing ſo delitious, that he [r] cannot leaue it. He knowes his error but will not ſeeke to decline it, tell him what the euent will be, beggery, ſorrow, ſickeneſſe, diſgrace, ſhame, loſſe, madneſſe, yet [t] *an angry man will prefer vengeance, a laſciuious his whore, a theefe his bootie, a glutton his belly before his welfare.* Tell an Epicure, a Couetous man, an ambitious man, of his irregular courſe, weine him from it a little, *pol me occidiſtis amici*, he cries anon, you haue vndone him, and as [t] *a dogge to his vomite*, he returnes to it againe: no perſwaſion will take place, no counſell ſay what thou canſt *Clames licet & mare cœlo confundas, ſurdo narras* demonſtrat, as [u] *Elpenor* and *Gryllus* and the reſt of *Vlſſes* companions, thoſe ſwiniſh men, he is irrefragable in his humour, he will be a hogge ſtill, bray him in a morter, he will be the ſame. If he be in an hereſie or ſome peruerſe opinion, ſetled as ſome of our ignorant Papiſts are, conuince his vnderſtanding, ſhow him the ſeuerall follies, and abſurd fopperies of that faction, make him ſay, *veris vincor*, make it as cleare as the ſunne, [x] he will erre ſtill, peeuiſh and obſtinate as he is, and as he ſaid, [y] *ſi in hoc erro, libentèr erro, nec hunc errorem auferri mihi volo*; I will doe as I haue done, as my predeceſſors haue done, [z] and as my friends now doe: I will dote for company. Say now, are theſe men [a] mad or no, are they ridiculous? *cedo quemvis arbitrum*, are they *ſanæ mentis*, ſober, wiſe, and diſcreet? haue they common ſence? I am of *Democritus* opinion for my part, I hold them [b] worthy to be laughed at, a company of diſards, that they may goe ride the aſſe, or all ſaile along to the *Anticyræ*, in the ſhip of fooles for company together. I need not much labour to prooue this which I ſay otherwiſe then thus, or make any ſolemne proteſtation, or ſweare, I thinke you will beleeue me without an oath, ſay, at a word, are they fooles? I referre it to you (though you be likewiſe fooles your ſelues.) Il'e ſtand

to

[r] *Odi nec poſſum cupiẽs non eſſe quod odi. Ouid. errore gratolibenter omnes inſanimus.*

[t] *Amator ſcortum vitæ præponit iracundus vindictam fur prædam paraſitus gulam ambitioſus honores auarus opes &c. odimus hæc et acceſſimus. Cardan. lib. 2. de conſol.*

[t] *Pro. 26. Pi.*

[u] *Plutarch. Gryllo. ſuilli homines.* So *Clemens Alexandrinus* cals thẽ

[x] *non perſuade bis etiamſi per ſũ aſeris?*

[y] *Tũlie.*

[z] *Malo cum illis inſanire quã cum aliis bene ſentire.*

[a] *Qui inter hos enutriuntur non magis ſapere poſſunt quam qui in culina bene olere. Petron.*

[b] *veſanum exagitant pueri innuptæq; puellæ*

to your censure, what thinke you?

But for as much as I vndertooke at first, that Kingdomes, Prouinces, Families, were Melancholy as well as men, I will examine them in particular, and that which I haue hitherto dilated at randome, and in more generall termes, I will now particularly insist in, and proue with more speciall and euident Arguments, Testimonies, Illustrations, & that in briefe. [c] *Nunc accipe quare desipiant omnes æquè ac tu.* My first Argument is borrowed from *Solomon*, an arrowe drawne out of his Sententious quiuer, *Prou. 3. 7. Be not wise in thine owne eyes, and 26. 12. Seest thou a man wise in his owne conceite; more hope is of a foole then of him. Isay* pronounceth a woe against such men, *cap. 5. 21. That are wise in their owne eyes, and prudent in their owne sight.* For hence we may gather that it is a great offence, and men are much deceiued that thinke too well to themselues, and an especiall Argument to conuince them to folly. Many men saith [c] *Seneca*, *had beene without question wise, had they not had an opinion before hand, that they had attained to perfection of knowledge already, before they had gone halfeway.* They had too good a conceit of themselues, and that marred all; of their Worth, Art, Learning, Iudgement, Eloquence, their good parts, all their Geese are Swannes, and that manifestly prooues them to be no better then fooles. In former times they had but seuen wise men, and now you can scarce finde so many fooles, *nostra vtiq; regio* saith [f] *Petronius*, *Our time is so full of deified spirits, diuine soules, that you may sooner find a God then a man amongst vs*, we thinke so well of our selues, and that is an ample testimony of much folly.

My second Argument is grounded vpon the like place of Scripture, which though before mentioned in effect, now againe for some reasons is to be repeated. *Fooles* saith *Dauid by reason of their transgressions, &c. Psal. 107. 17.* Hence *Museulus* inferres all trangressours must needs be fooles. So we read *Rom. 2. Tribulation and anguish is on the soule of euery man that doth euill*, but all doe euill. And *Isay 65. 14.*

[c] *Hor. lib. 2. Sat. 2.*

[d] *Superbam stultitiam Pliny calles it. 7. epist. 21. quod semel dixi fixum ratũ que sit.*

[e] *multi sapientes proculdubio fuissent, si se iam non putassent ad sapientiæ summum peruenisse.*

[f] *Tam præsentibus plena est numinibus vt facilius possis deum quam hominem inuenire.*

My

† Malefactors

My seruants shall sing for ioy, and yee x *shall crie for sorrow of heart, and vexation of mind.* 'Tis ratified by the common consent of all Philosophers. *Dishonesty* saith *Cardan is nothing else but folly and madnesse,* § *Probus quis nobiscum viuit?* shew me an honest man, *Nemo malus qui non stultus,* 'tis *Fabius* Aphorisme, to the same end. If none honest, none wise, all fooles. And well may they be so accounted, for who will say that he is a wiseman (saith *Musculus*) *that preferres momentary pleasures to eternitie, that spends his masters goods in his absence, forthwith to be condemned for it?* Who will say that a sicke man is wise, that eates and drinkes to ouerthrow the temperance of his body? can you account him wise or discreet, that would willingly haue his health, and yet wil do nothing that should procure or continue it? [i] *Theodoret* out of *Ptolimus* the *Platonist*, *holdes it a ridiculous thing for a man to liue after his owne lawes, to doe that which is offensiue to God, and yet to hope that he should saue him, and when hee voluntarily neglects his owne safety, and contemnes the meanes, to thinke to be deliuered by an other:* Who will say these men are wise.

§ Hor

[h] In Ps. 49. *qui momentanea sempiternis qui dilapidat heri absentis bona, mox in ius vocandus et damnandus.*

[i] *per quam ridiculũ est homines ex animi sententia viuere & quæ Diis ingrata sunt exequi, & tamẽ a solis Diis velle saluos fieri, quum propriæ salutis curam abiecerint. Theodoret ca. 6. de prouid. lib. de curat. grec. affec.*

A third Argument may be deriued from the precedent, [k] all men are carried away with passion, discontent, lust, pleasures, &c, Therefore more then Melancholy, quite madde, bruit beasts, and void of all reason, as *Chrysostome* contends, *or rather dead or buried aliue,* as [l] *Philo Iudæus* concludes it for a certainty, *of all such that are carried away with passions, or labour of any disease of the mind: where is feare and sorrow,* there [m] *Lactantius* stiffely mainetaines, *wisedome cannot dwell. Seneca* and the rest of the *Stoikes* are of opinion that where is any the least preturbation, wisedome cannot bee found. *What more ridiculous as* [n] *Lactantius* vrgeth, then to heare how *Xerxes* whipped the *Hellespont*, threatned the mountaine *Athos*, and the like. To speake *ad rem*, who is

[k] *Sapiens sibi qui imperiosus quem neq; pauperies, nec mors nec vincula terrent. Responsare cupidinibus contemnere honores fortis & in seipso totus teres atq; rotundus. Hor. 2 ser. 7.*

[l] *Conclus. lib. de vic. offer. certum est animi morbis laborantes pro mortuis censendos, vbi timor adest sapientia adesse nequit.* [m] *Lib. de sap.* [n] *Quid insanius Xerxe Hellespontum verberante, &c.*

free

free from passion? ° *Mortalis nemo est quem non attingit dolor, morbusue*, as ᵖ *Tully* determines out of an old Poeme, no mortall man can auoide sorrow and sickenesse, and sorrow is an vnseparable companion of Melancholy. † *Chrysostome* pleades farther yet, that they are more then madde, very beasts stupified and voide of common sence: *For how saith he shall I know thee to be a man, when thou kickest like an asse, neyghest like an Horse after women, rauest in lust like a Bull, rauenst like a Beare, stingest like a Scorpion, rakest like a Wolfe, as suttle as a Foxe, as impudent as a Dogge; shall I say thou art man that hast all the Symptomes of a beast? how shall I know thee to be a man by thy shape? that affrights me more, when I see a beast in likenesse of a man.*

Beroaldus will haue drunkards; and such as more then ordinarily delight in drinke to be madde. The first pot quencheth thirst, the second makes them merry, the third for pleasure, *quarta ad insaniam*, the fourth makes them madde. If this position be true, what a Catalogue of madmen shall we haue? what shall they be that drink foure times foure? *Nonne supra omnem furorem, supra omnem insaniam reddent insanissimos?* I am of his opinion, they are more then mad. worse then mad.

The ʳ *Abderites* condemned *Democritus* for a madman, because he was sometimes sad, and sometimes againe profusely merry. *Hâc patriâ* saith *Hippocrates*, *ob risum furere & insanire dicunt*, his countrey men hold him mad, becausse he laughes, ˢ and therefore *hee desires him to aduise all his friends at Rhodes, that they* doe not laugh ouer much, or be ouer sad; Had those *Abderites* beene conuersant with vs, and had but seene what ᵗ flering and grinning there is in this age, they would certainely haue coucluded wee had beene all madde.

Aristotle in his *Ethickes* holds, *Fœlix Idemq; sapiens* to be wise and happie are reciprocall termes, *bonus idemq; sapiens honestus, Tully.* But no man is happy in this life, none good, therefore no man wise. We may peraduenture vsurpe the name,

° Ecclus. 21. 12. Where is bitternesse, there is no vnderstanding. Prou. 12. 16. an angry man is a foole.

ᵖ 3. *Tusc. Iniuria in sapientim non cadit.*

† *In hom. 6. in 2. epist. ad Cor. cap. 3. hominem te agnoscere nequeo cum tam quam asinus recalcitres, lasciuias vt taurus hinnias vt equus post mulieres, vt versus ventri indulgeas, quum rapias vt lupus, &c. at inquis formam hominis habeo, id magis terret, quum feram humana specie videre me putem.*

ᵍ *Declamat.*

ʳ *Epist. Demageto.*

ˢ *Amicis nostris Rhodi dicito, ne nimium rideant aut nimium tristes sint.*

ᵗ *Permultum risum poteris cognoscere stultum.*

ᵘ *Offic. 3. cap. 9.*

name, or attribute it to others for fauour, as *Carolus Sapiens &c.* and describe the properties of a wise man, as *Tully* doth an Orator, *Xenophon Cyrus, Castilio a Courtier, Galen Temperament*, An Aristocrasie is described by polititians, but where shall such a man be found?

Vir bonus & sapiens qualem vix repperit vnum,
Millibus è multis hominum consultus Apollo?
A wise, a good man in a million,
Apollo consulted could scarce find one.

A man is a miracle of himselfe, but *Trismegistus* addes, *Maximum miraculum homo sapiens*, a wise man is a wonder.

Alexander when hee was presented with that rich and costly Casket of king *Darius*, and euery man aduised him what to put in it, he reserued it to put in *Homers* Workes, as the most precious Iewell of humane wit, and yet [x] *Scaliger* vpbraides *Homers* Muse, *Nutricem insanæ sapientiæ*, a nurcery of madnesse, impudent as a Court Lady, that blusheth at nothing. *Iacobus Mycillus, Gilbertus Cognatus, Erasmus*, and almost all posteritie admire *Lucians* luxuriant wit, and yet *Scaliger* reiects him in his censure, and calls him the *Cerberus* of the *Muses*. *Socrates* whom all the world so much magnified, is by *Lactantius* and *Theodoret* condemned for a foole. *Plutarch* extolls *Senecas* wit beyond all the *Greekes, nulli Secundus*: yet [z] *Seneca* saith of himselfe, *when I would solace my selfe with a foole, I reflect vpon my selfe, and there I haue him.* [a] *Cardan* and Saint *Bernard*, will admitt none into this Catalogue of wise men, [b] but onely Prophets and Apostles; how they esteeme themselues you haue heard before. We are worldly wise, admire our selues and seeke for applause, but heare [c] Saint *Bernard*, *quanto magis foras es sapiens, tanto magis intus stultus efficeris &c. in omnibus es prudens, cura teipsum insipiens*: the more wise thou art to others, the more foole to thy selfe. I may not denie but that there is some folly approued, a Diuine furie, an Holy madnesse, euen a spiritual drunkennes in the Saints of God themselues. *Sanctam insaniam Bernard* calles it, (though not as blas-

[x] *Hypercrit.*
[y] *Vt mulier aulica nullius pudens.*
[z] *Epist. 33. quando fatuo delectari volo non est longè quærēdus, me video.*
[a] *Lib. 1. de sap.*
[b] *Vide miser homo quia totum est vanitas, totū stultitia totum dementia, quicquid facis in hoc mundo præter id solum quod propter Deum facis.*
[c] *Ser. de miserbum.*

blaſpheming [c] *Vorſtius*, would inferre it as a paſſion incident to God himſelfe) but familiar to good men, as that of *Paul*, 2 *Cor. he was a foole, &c.* and *Rom. 9.* he wiſheth himſelfe *to be anathematiſed for the.* Such is that drunkennes which *Ficinus* ſpeakes of, when the ſoule is eleuated and rauiſhed with a diuine taſte of that heauenly Nectar, and which Poets deciphered by the ſacrifice of *Dionyſius*, and in this ſence with the Poet *inſanire lubet*, as *Auſtin* exhortes vs, *ad ebrietatem ſe quiſq; paret*, lets all be mad and [g] drunke. But wee commonly miſtake, and goe beyond our commiſſion, we reele to the oppoſite part, [h] we are not capable of it, [i] and as he ſaid of the *Greekes, Vos Graci ſemper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fooles.

[c] *In. 2. Platonis dial. 1. de iuſto.*
[e] *dum iram et odium Deo ſuera ponit.*
[f] *Virg. 1ecl. 3.*
[g] *Pſ. inebriabuntur ab vbertate domus.*
[h] *In pſal. 104. Auſtin.*
[i] *In Platonis Tim. ſacerdos Ægyptius.*

I proceed now *à partibus ad totum*, or from the whole to parts, and you ſhall find no other iſſue, the parts ſhall bee ſufficiently dilated in this following Preface. The whole muſt needs follow by a *Sorites* or Induction. Euery multitude is mad, [k] *bellua multorum capitum*, precipitate and raſh without Iudgement, a roaring rout. *Roger* [l] *Bacon* proues it out of *Ariſtotle*, *Vulgus diuidi in oppoſitum contra ſapientes, quod vulgo videtur verum, falſum eſt*; that which the commonaltie accounts true, is moſt part falſe, they are ſtill oppoſite to wiſe men: begin them where you will, goe backeward or forward, chooſe out of the whole packe, and you ſhall find them all alike, *neuer a barrell better herring.*

[k] *Hor. vulgus inſanum.*
[l] *Patet ea diuiſio probabilis &c ex Ariſt. Top. lib. 1 cap. 8. Rog. Bac. epiſt. de ſecret. art. & nat. cap 8. non eſt iudicium in vulgo.*

Copernicus is of opinion the earth is a plannet, moues and ſhines to others, as the Moone doth to vs. *Digges, Gilbert, Keplerus* and others defend this Hypotheſis of his in ſober ſadneſſe, and that the Moone is inhabited; if it be ſo, that the Earth is a Moone, then are we all lunaticke within it.

I could produce ſuch arguments till darke night, but according to my promiſe, I will deſcend to particulars. This Melancholy extends it ſelfe not to men onely, but euen to vegetall and ſenſible creatures; I ſpeake not of thoſe creatures which are *Saturnine*, Melancholy by nature, as lead & ſuch like Minerals, or thoſe Plants, Rue, Cypreſſe, &c. and

Hellebor

Hellebor it ſelfe, of which [m] *Agrippa* treates, Fiſhes, Birdes, and Beaſtes, Hares, Conies, Dormiſe &c. Owles, Battes, Nightbirds, &c. but that artificiall, which is perceiued in them all. Remoue a Plant, it will die for ſullen, which is eſpecially perceiued in Palme trees, as you may read at large in [n] *Conſtantin's* husbandry, that Antipathy betwixt the Vine and the Cabbage, Vine and Oyle &c. Put a bird in a cage he will die for ſullenneſſe, or a beaſt in a penne, or take his yong ones or companions from him, and ſee what effect it will cauſe? but who perceiues not theſe common paſſions of ſenſenſible creatures, feare, ſorrow, &c. Of all other dogges are moſt ſubiect to this diſeaſe, in ſo much that ſome hold they dreame as men doe, and through violence of Melancholy run mad, I could relate many ſtories of dogges that haue died for griefe, and pined away for loſſe of their maſters, but they are common in euery [o] Author.

[m] *De occult philoſ. lib. 1. cap. 25. & 19. eiuſd. lib.*

[n] *Lib. 10. cap 4*

[o] *See Lipſius epiſt.*

Kingdomes, Prouinces, and Politike bodies are likewiſe ſenſible and ſubiect to this diſeaſe, as [p] *Boterus* in his Politikes hath proued at large. *As in humane bodies ſaith hee, there be diuers alterations proceeding from humours, ſo there be many diſeaſes in a Common-wealth, which doe as diuerſly happen from ſeuerall diſtempers*, as you may eaſily perceiue by their ſeuerall Symptomes. For where you ſhall ſee the people ciuill, obedient to God and Princes, iudicious, peaceable and quiet, rich, fortunate, [q] and floriſh, to liue in peace, in vnitie and concord, a country well tilled, many faire built and populous Citties, *vbi incolæ nitent*, as old [r] *Cato* ſaid, the people are neat, polite and terſe, that Country is free from Melancholy: As it was in *Italie* in the time of *Auguſtus*, now in *China*, now in many other floriſhing Kingdomes of *Europe*. But whereas you ſhall ſee pouertie, barbariſme, beggery, plagues, warres, rebellions, ſeditions, mutinies, contentions, Idleneſſe, Riot, Epicuriſme, the land lie vntilled, waſte, full of bogges, fennes, deſarts, &c. Citties decayed, villages depopulated, and the people ſqualid, vglye, vnciuil, that kingdome, that countrye muſt needes bee diſcontent

[p] *De politia illuſtrium lib. 1. cap. 4. vt in humanis corporibus variæ accidunt mutationes corporis animiq; ſic in repub. &c.*

[q] *Vbi reges philoſophantur. Plato.*

[r] *Lib. de re ru-*

and

and Melancholie, hath a ſicke body and had neede to be reformed. Now that cannot well be effected, till the cauſes of theſe maladies be firſt remoued, which commonly proceede from their owne default, or ſome accidentall inconuenience: as to be ſitein a bad clime, too farre North, ſterill, barren place, as the deſerts of *Lybia*, deſarts of *Arabia*, places voide of waters, as thoſe of *Lop* and *Belgian* in *Aſia*, or in a bad aire, as at *Alexandreta*, *Bantan*, *Piſa*, *&c.* or in danger of the Seas continuall inundations, as in many places of the Low-Countries, and elſe where, or neere ſome bad neighbours, as *Hungarians* to *Turkes*, *Polonians* to *Tartars*, or almoſt any bordering Countries, they liue in feare ſtill, and by reaſon of hoſtile incurſions are often times left deſolate. So are Citties by reaſon [r] of warres, fires, plagues, invndations, wild beaſts, decay of trades, barred hauens, the Seas violence, as *Antwerpe* may witneſſe of late, *Syracuſe* of old, *Brunduſium* in *Italy*, *Douer* with vs, and many that at this day ſuſpect the Seas furie and rage, and labour againſt it as the *Venetians* to their ineſtimable charge. But the moſt frequent maladies are ſuch as proceed from themſelues; as firſt when Religion and Gods Seruice is neglected, they doe not feare God, obey their Prince, where Atheiſme, Epicuriſme, Sacriledge, Simonie, &c. and all ſuch impieties are freely committed, that Country cannot proſper. When *Abraham* came to *Gerari*, and ſaw a bad land, he ſaid ſure the feare of God was not in that place. [u] *Cyprian Echouius* a *Spaniſh* orographer, aboue all other Citties of *Spaine* commendes *Barcino, in which there was no begger, no man poore, &c. but all rich and in good eſtate, and he giues the reaſon, becauſe they were more Religious then their neighbours*; why was *Iſrael* ſo often ſpoyled by their enemies, led into captiuitie, &c. but for their Idolatry, neglect of Gods word, for ſacriledge, euen for one *Achans* fault? and what ſhall we expect that haue ſuch multitudes of *Achans*, Churchrobbers, ſimoniacall Patrons, &c. how can they hope to floriſh, that neglect Diuine duties, that liue moſt part like Epicures.

[r] *Mantua væ miſero, nimium vicina Cremonæ*

[t] *Interdum à feris vt olim Mauricana &c.*

[u] *De litijs Hiſpaniæ an. 1604 nemo malus nemo pauper, optimus quiſq; atq; ditiſſimus. Pie ſanctéq; viuebãt ſummaq; cum veneratione & timore, diuino cultui ſacriſq; rebus incumbebant.*

Other common grieuances are generally noxious to a body politicke obserued by *Aristotle, Bodine, Boterus, Iunius, Arniseus, &c.* I will onely point at some of the chiefest.[x] *Impotentia gubernandi, ataxia*, confusion, ill gouernment, which proceeds from vnskilfull, slothfull, griping, couetous or tyrannising magistrates, when they are fooles, idiots, children, proud, partiall, vndiscreet, oppressors, tyrants, not able or vnfit to manage such offices, [y] many noble Cities and flourishing Kingdomes by that meanes are desolate, the whole body grones vnder such heads, and all the members must needs be misaffected, as at this day those goodly Prounces in *Asia Minor, &c.* grone vnder the burden of a *Turkish* gouernement, and those vast kingdomes of *Muscouia, Russia*, [z] vnder a tyrannising Duke. Who euer heard of more ciuill and rich populous countries then those of *Greece, Asia*, and that miracle of countries, [a] the Holy Land, that in so small a compasse of ground could mainetaine so many Townes, Cities, produce so many fighting men? *Ægypt* another Paradise, now barbarous & desart & almost waste, by a despoticall gouernement of an imperious *Turke*, that spoiles all wheresoeuer he comes, insomuch that [b] an Historian complaines, *if an old inhabitant should now see them, he would not know them, if a trauéller or a stranger, it would grieue his heart to see them.* Whereas *Aristotle* notes, *nouæ exactiones, nouа onera imposita*, new burdens and exactions daily come vpon them, they must needs be discontent, [d] as a iudicious countriman of ours obserued not long since in a Suruaye of that great Duchy of *Tuscany*, that the people liued much discontent, as appeared by their manifold and manifest complainings in that kind. *That the state was like a sicke body which had lately taken Phisicke, whose humours are not yet well setled and weakened so much by purging, that nothing was left but Melancholy.*

Whereas the Princes and Potentates are immoderate in lust, Hypocrites, Epicures, of no Religion, but in shew. *Quid hypocrisi fragilius?* what so brittle and vnsure, what sooner subuerts

[x] *Boterus polit. lib. 1. cap. 1. cum nempe princeps rerum gerendarum imperitus, segnis ociteus, sui q; muneris immemor, aut fatuus est.*

[y] *Non viget respub. cuius caput infirmatur. Salisburiensis cap. 22.*

[z] See D. *Fletchers* relation and *Alexander Gaguinus* history.

[a] Not aboue 200. miles long 60. broad according to *Adricomius.*

[b] *Sabellicus, si quis incola vetus, non agnosceret. si quis peregrinus, ingemiscceret.*

[c] *Polit l. 5 e 6 crudelitas principum impietas scelerum violatio legum peculatus pecuniæ publicæ, &c.*

[d] *R. Dallington 1596. conclusio libri.*

subverts their estates then wandring and raging lust, on their subiects wiues, daughters, to say no worse. They that should *facem præferre* lead the way to all vertuous actions, they are the ring-leaders, oftentimes of all mischiefe and dissolute courses, & by that meanes their countries are plagued, [c] *and they themselues often ruined, banished or murdered by conspiracie of their subiects*, as *Sardanapalus* was, *Dionysius Iunior, Heliogabalus, Periander, Pisistratus, Tarquinius, Timocrates, Childericus, Appius Claudius, Andronicus, Galeacius Sforcia, Alexander Medices, &c.*

Whereas the Princes or great men are malitious, enuious, factious, ambitious, emulators, they teare a commonwealth asunder, as so many *Guelfes* and *Gebellines*, and disturbe the quietnesse of it, [f] and with mutuall murders let it bleede to death, our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they be like so many horseleaches, hungry, griping, [g] couetous, or such as preferre their priuate before the publike good. For as [h] he said long since, *res priuatæ publicis semper offecere.* Or whereas they be illiterate, ignorant, wise onely by inheritance, and in authority by birthright, there must needs be a fault, [i] a great defect: because as an [k] old Philosopher affirmes, such men are not alwayes fit. *Of an infinite number, few alone are Senators, and of those few, fewer good, and of that small number of honest good and noble men, fewe that are learned, wise, discreet and sufficient, able to discharge such places*, it must needs turne to the confusion of a state.

For as the [l] Princes are, so are the people, *qualis rex talis grex.* If they be lasciuious, riotous, Epicures, factious, couetous, ambitious, illiterate, so will the Cómons most part be. Idle vnthrifts and prone to lust, drunkards, and therefore poore and needy and vpon all occasions ready to mutine and rebell; discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innouations, in debt, cosoners, shifters, outlawes, *Profligatæ famæ*

[c] *Boterus. lib. 9. cap. 4 polit. Quo fit vt aut rebus desperatis exulent aut coniuratione subditorum crudelissimè tandem trucidentur.*

[f] *Mutuis odiis & cædibus exhausti &c.*

[g] *Lucra ex malis sceleratisq; causis.*

[h] *Salust.*

[i] *Imperium sua pte sponte corruit.*

[k] *Apul. primus Flor. Ex innumerabilibus pauci Senatores genere nobiles, è consularibus pauci boni, è bonis adhuc pauci eruditi.*

[l] *Non solum vitia concipiunt ipsi principes sed etiam infundunt in ciuitatem plusq; exemplo quam peccato nocent Cic. 1. de legibus.*

[m] *Salust. Semper in ciuitate quibus opes nullæ sunt bonis inuident, vetera odere, noua exoptant odio suarum rerum mutari omnia petunt.*

ac vitæ. It was an [m] old Polititians Aphorisme, *They that are poore and bad, enuie rich men, hate good men, abhorre the present gouernment, wish for a new, and would haue all turned topsie turuie.* When *Catiline* rebelled in *Rome*, he got a company of such deboshed rogues together, they were his familiars and coadiutors, and such were all your rebells most part in all ages, *Iacke Cade*, *Tom Straw*, *Kette* and his companions.

[n] 3. *De legibus prosligatæ in repub. disciplinæ est inditium, Iurisperitorum numerus & medicorum copiæ.*

[o] *In præf. stud. Iuris. multiplicantur nunc in terris vt locustæ, non patriæ parentes sed pestes, pessimi homines maiore ex parte superciliosi contentiosi, &c. licitum latrocinium exercent.*

[p] *Dousa epid loquuteleia turba vultures togati:*

[q] *Iurisconsulti domus oraculum ciuitatis Tully.*

[r] *Lib. 3.*

Where they be generally riotous, and contentious, where there be many diseases, many discords, many lawes, many law suits, many lawyers, and many Physitians, it is a manifest signe of a distempered Melancholy state, as [n] *Plato* long since maintained: for where such kind of men swarme, they will make worke for themselues, and make that body Politike diseased, which was otherwise sound. A generall mischiefe in these our times, an vnsensible plague, & neuer so many of them: *which are now multiplied* (saith [o] *Mat. Geraldus* a Lawyer himselfe) *as so many locusts, not the parents but the plagues of a Countrie, and for the most part a supercilious, bad, couetous, litigious generation of men.* [p] *Crumenimulga natio, &c.* A purse-milking nation, a clamorous company, gowned vulters, theeues, & Seminaries of discord, that take vpon them to make peace, but are indeed the very disturbers of our peace, a company of irreligious Harpyes, scraping, griping Catchpoles (I meane our common hungry Pettifoggers, *rabulæ forenses*, loue and honour in the meane time, all good lawes, and worthy Lawyers, that are as so many [q] Oracles, and pilots of a well gouerned Common-wealth.) Without Art, without Iudgement, that doe more harme as [r] *Liuie* said, *Quam bella externa, flammæ, morbiue*, then sickenesse, warres and diseases. And as Iuye doth by an Oake, embrace it so long, vntill it haue got the heart out of it, so doe they by such places they inhabite, no counsell at all, no iustice, no speech to be had *nisi eum præmulseris*, he must beefed still, or else he is as mute as a fish, better open an Oyster without a knife. *Experto crede* (saith [t] *Salisburiensis*) *in manue-*

[t] *Policrat. lib.*

eorum

eorum millies incidi, & Charon immitis qui nulli pepercit vnquam, his longè clementior est. I speake out of experience, I haue beene a thousand times amongst them, and Charon himselfe is more gentle then they, [t] *hee is contented with his single pay, but multiply still, they are neuer satisfied.* And besides they haue *damnificas linguas*, as he termes it, *nisi funibus argenteis vincias*, they must be feed to say nothing, [u] and gette more to hold their peace, then we can to say our best. They will speake their clients faire, and inuite them to their tables, but as he followes it, [x] *of all iniustice there is none so pernitious as that of theirs, which when they deceiue most, will seeme to be honest men.* They take vpon them to be peacemakers, *& fouere causas humilium*, to helpe them to their right; *patrocinantur afflictis*, [y] but all is for their owne good, *vt loculos pleniorum exhauriant*, they pleade for poore men *gratis*, but they are but as a stale to catch others. If there be no iarre, [z] they can make a iarre, and out of the law it selfe find still some quirke or other, to set men at oddes, and continue causes so long, till they haue inriched themselues, and beggered their clients. [a] *Simlerus* complaines amongst the *Suissers* of the Aduocates in his time, that when they should make an end, they begin controuersies and *protract their causes many yeeres, perswading them their title is good, till their patrimonies be consumed, and that they haue spent more in seeking then the thing is worth, or they shall get by the recouery.* So that he that goes to law, as the Prouerbe is, [b] holds a wolfe by the eares, or as a sheepe in a storme runs for shelter to a brier, prosecute his cause, he is consumed, if he surcease his suite he looseth all, what difference? • *Quid refert ferro pereamue ruinâ?* They had wont heretofore saith *Austin* to end matters, *per communes arbitros*; and so in *Switserland* we are informed by [d] *Simlerus*) *they had some common arbitrators, or*

[t] *Is stipe contentus & bi asses integros sibi multiplicari iubent.*

[u] *Plus accipiunt tacere quam nos loqui.*

[x] *Totius iniustitiæ nulla capitalior quam eorum qui cum maxime decipiunt id agunt vt boni viri esse videantur.*

[y] *Nam quocunque modo causæ procedat hoc semper agitur vt loculi impleantur etsi auaritia nequit satiari.*

[z] *Camden in Norfolke qui si nihil sit litium è iuris apicibus lites tamen serere callent.*

[a] *Lib. 2. de Heluet. repub. non explicandis sed moliendis controuersiis operâ dant ita vt lites in multos annos extrahantur summa cum molestia vtriusq; partis & dum integra patrimonia exhauriantur.*

[b] *Lupum auribus tenent.* [c] *Hor.* [d] *Lib. de Heluet. repub. Iudices quocunq; pago constituunt qui amicâ aliquâ transactione si fieri possit lites tollant. Ego maiorum nostrorum simplicitatem admiror qui sic causas grauissimas compositerint, &c.*

dayesmen in euery towne, that made a friendly composition betwixt man and man, & he much wonders at their honest simplicitie, that could keepe peace so well, and end such great causes by that meanes. Our forefathers as [e] a worthy Chorographer of ours obserues, had wont *Pauculis cruculis aureis*, with a few golden crosses and lines in verse, make all conueiances, assurances; and such was the candor and integrity of succeeding ages, that a Deede (as I haue oft seen) to conueye a whole Manour, was *implicite* cõtained in some twenty lines or thereabouts. But now many skinnes of Parchment will scarce serue turne, he that buyes and selles a house, must haue a house full of writings, there be so many circumstances, so many words, such Tautologicall repetitions of all particulars (to auoid cauillation they say) but we find by our wofull experience, that to subtle wits it is a cause of much more contention and variance, and scarce any Conueiance so accurately penned by one, which another will not find a crack in, or cauell at, if any one word be misplaced, any little error, all is disanulled. That which is law to day is none to morrow, that which is found in one mans opinion, is most faulty to another; that in conclusion, here is nothing amongst vs but contention & confusion, new stirs euery day. mistakes, errors, cauills, and at this present, as I haue heard in some one court I know not how many 1000 causes: no person free, no title almost good, with such bitternesse in following, so many slights, procrastinations, delayes, forgery, such cost, violẽce & malice, I know not by whose fault, Lawyers, Clients, laws, both or all: but as *Paul* reprehended the [f] *Corinthians* long since, I may more appositely inferre now. *There is a fault amongst you, and I speake it to your shame, Is there not a* [g] *wise man amongst you, to iudge betweene his brethren, but that a brother goes to law with a brother?*

[e] *Camden.*

[f] 1. Co. 6. 5. 6.

[g] *Sulti quando demum sapietis. Psal. 49. 8.*

I could repeate many such particular grieuances which much disturbe a body politike, to shut vp all in briefe, where good gouernment is, prudent and wise Princes, there all things thriue and prosper, peace and happinesse is in that land

land, where it is otherwiſe, all things are vgly to behold, inculte, barbarous, vnciuill, a paradiſe is turned to a wilderneſſe. This Iſland among the reſt, our next neighbours the *French* and *Germanes* may be a ſufficient witneſſe, that in a ſhort time by that prudent policy of the *Romanes* was brought from barbariſme; ſee but what *Caſar* reports of vs, and *Tacitus* of thoſe old *Germanes*, they were once as vnciuill as they in *Virginia*, yet by planting of Colonies, & good lawes, they became from barbarous outlawes, [h] to be full of rich and populous cities, as now they are, & moſt floriſhing kingdomes; and ſo might *Virginia*, and thoſe wild *Iriſh* haue beene ciuiliſed long ſince, if that order had beene heretofore taken, which now begins of planting Colonies &c. I haue read a [i] Diſcourſe printed A°. 1612. *Diſcouering the true cauſes, why Ireland was neuer intirely ſubdued or brought vnder obedience to the crowne of England, vntill the beginning of his Maieſties happie raigne.* But if his reaſons were throughly ſcanned by a Iudicious Politition, I am afraid he would not altogether be approued, but that it would turn to the diſhonour of our nation, to ſuffer it to lie ſo long waſt. Yea, and if ſome traueller ſhould ſee (to come neerer home) thoſe rich vnited Prouinces of *Holland, Zeland, &c.* ouer againſt vs; thoſe neat Citties and populous Townes, full of moſt induſtruous Artificers, [k] ſo much land recouered from the Sea, and ſo painefully preſerued by thoſe Artificiall inuentions, [l] ſo many nauigable channells, from place to place, made by mens hands, &c. and on the other ſide ſo many thouſand acres of our fennes lie drowned, our Citties thinne, and thoſe vile, poore and vgly to behold in reſpect of theirs, our trades decayed, our ſtill running riuers ſtopped, and that beneficiall vſe of tranſportation wholy neglected, ſo many hauens void of Shippes and Townes, ſo many Parkes and Forreſts for pleaſure, barren Heaths, ſo many Villages depopulated &c. I thinke ſure he would find ſome fault.

I may not deny but that this nation of ours, doth *benè audire apud exteros*, is a moſt noble, a moſt floriſhing kingdom

[h] *Sæpius bona materia ceſſat ſine artifice Sabellicus de Germaniâ ſi quis videret Germaniam vrbibus hodie excultam, non diceret vt olim triſtem cultu aſperam cœlo, terram informem.*

[i] By his Maieſties Attorney Generall there.

[k] As *Zeipeland Bempſter in Holland &c.* See *Bertius deſcript: Hol.*

[l] From *Gaunt* to *Sluce*, from *Bruges* to the Sea &c.

by common consent of all [m] Geographers, Historians, and hath many such honourable Elogiums. And as a learned countriman of ours right well hath it, [n] *Euer since the Normans first comming into England, this country of ours, both for Military matters, and all other matters of ciuilitie, hath beene paralelled with the most florishing kingdomes of Europe, and our Christian world,* a blessed, a rich country, and one of the fortunate Isles. And for some things [o] preferred before all other countries, for expert Seamen, & our laborious discoueries, arte of Nauigation, true Merchants, they carry the bell away from all other nations, euen the *Portingales* and *Hollanders* themselues, [p] *without all feare* saith *Boterus*, *furrowing the Ocean, Winter and Summer, and two of their Captaines with no lesse valour then fortune, haue sailed round about the world.* We haue besides [q] many particular blessings which our neighbours want, the Gospell truely preac... Church Discipline established, long peace and quietnesse, free from exactions, forraine feares, inuasions, domesticall seditions, well manured, [r] fortified by arte and nature, and now most happy in this fortunate vnion of *England* & *Scotland*, which our forefathers haue much laboured to effect, and desired to see: But in which we excell all others, a wise, a learned, a religious King, another *Numa*, a second *Augustus*, a true *Iosiah*, most worthy Senators, a learned Cleargy, an obedient Commonalty, &c. Yet amongst many Roses some Thistles grow, some bad weeds and enormities which much disturbe the peace of this Body politike, & Eclipse the honor & glory of it, fit to be rooted out, and withall speed to be reform'd.

The first is idlenesse, by reason of which wee haue many swarmes of rogues and beggers, thieues, drunkardes, and discontented persons, many poore people in all our Townes, *Ciuitates ignobiles* as [t] *Polidore* calls them, base Cities, inglorious, poore, small, and rare in sight, and thinne of inhabitants. Our land is fertile wee may not deny, full of all good things, & why doth it not then abound with Cities, as well as *Italie*, *France*, *Germany*, the Low countries, because

[m] *Ortelius, Boterus, Mercator, Meteranus &c.*

[n] *Iam inde non belli gloria quā humanitatis, cultus inter florentissimas orbis Christiani gentes imprimis floruit, Camden, Britt. de Normannis.*

[o] *Geog. Kicker.*

[p] *Tam hieme quam æstate intrepidè sulcant Oceanum & duo illorum duces non minore audaciâ quam fortunâ totius orbem terræ circumnauigarunt. Amphitheatridi. Boterus.*

[q] A Fertile soile, good aire, &c. Tin, Lead, Wooll, Saffron, &c.

[r] *Tota Britannia vnica velut arx. Boterus.*

[t] *Lib. 1. hist.*

becauſe their policy hath beene otherwiſe, and we are not ſo thrifty, circumſpect, induſtrious; idleneſſe is the *malus Genius* of our nation. For as [t] *Boterus* iuſtly argues, fertility of a country is not enough, except art and induſtry be ioyned vnto it. Many kingdomes are fertile, but thin of inhabitants, as that Dutchy of *Pedemont* in *Italy*, which *Leander* & *Albertus* ſo much magnifies, for Corne, Wine, Fruits, &c. yet nothing neere ſo populous as thoſe which are more barren. [u] *England* ſaith he, (*London only excepted*) *hath neuer a populous citty, & yet a fruitfull country.* The lowe Countries haue three cities at leaſt for one of ours, and thoſe farre more populous and rich, and what is the cauſe but their induſtry and excellency in all manner of trades? Their commerce which is maintained by a multitude of tradeſmen, ſo many excellent Chanels made by art, & opportune hauens, to which they build their cities: All which we haue in like meaſure, or at leaſt may haue. But their chiefeſt lodeſtone, which drawes all manner of commerce and marchandize, which maintaines their preſent eſtate, is not fertility of ſoyle, but induſtry that enricheth them, the gold mines of *Peru*, or *Noua Hiſpania* may not compare with them. They haue neither gold nor ſiluer of their owne, wine nor oyle, or ſcarce any corne growing in thoſe vnited Prouinces, little or no wood, Tinne, Lead, Iron, Silke, Wooll, or any ſtuffe almoſt, or any mettle: & yet *Hungary*, *Tranſiluania*, that bragge of their Mines, fertile *England* cannot compare with them. I dare boldly ſay that neither *France* nor *Italy*, *Valence* in *Spaine*, or that pleaſant *Andaluſia* with their excellent fruits, wine and oyle, two haruеſts, no nor any part of *Europe* is ſo floriſhing, ſo rich, ſo populous, ſo full of good ſhips, of well built citties, ſo abounding with all things neceſſary for the vſe of man. 'Tis our *Indies* an Epitome of *China*, and all by reaſon of their induſtry and commerce. Induſtry is a lodeſtone to drawe all good things, that alone makes countries floriſh, citties populous, [x] & will enforce by reaſon of much manure, which neceſſarily follows a barren ſoyle to bee fertile, and good. Tell mee Polititian why

[t] *Increment. vrb. lib. 1. cap. 9.*

[u] *Anglia excepto Londino nulla eſt ciuitas memorabilis licet ea natio rerum omnium copia abundet, Boterus.*

[x] *Populi multitudo diligenti cultura fecundat ſolum. Boterus lib. 8. cap. 3.*

why is that fruitfull *Palæstina*, noble *Greece*, *Ægypt*, *Asia Minor* so much decayed, and falne from that they were? The ground is the same, but the gouernment is altered, the people are growne slothful, idle, their good husbandry and industry is decayed. May a man beleeue that which *Aristotle* in his Politicks, *Pausanias*, *Stephanus* relates of old *Greece*? where are those 400 citties of *Ægypt*, those 100 citties in *Creet*? are they now come to two? What saith *Pliny* of old *Italy*? *Bosius* and *Machiauell*, both proue them now nothing neere so populous, and full of citties as of old. Many will not beleeue but that our Iland of great *Brittaine* is now more populous then euer it was: but let them read *Beda*, *Leland*, and others, and it most florished in the *Saxon Heptarchy*, and in the *Conquerers* time was farre better inhabited, then at this present. See that *Domesday* booke, and shewe mee now those thousands of parishes, which are now decayed, citties ruined, villages depopulated, &c. The lesser the Territory is, commonly the richer it is, *Paruus sed benè cultus ager.* As those Imperiall citties and free States of *Germany* may witnesse, *Suitsers*, *Rheti*, *Wallownes*, *Tuscany*, *Pedemont*, *Mantua*, *Venice* in *Italy*, *Raguse*, &c. That Prince therefore, as [y] *Boterus* aduiseth, that will haue a rich country, and faire citties, let him get good trades, priuiledges, and painefull inhabitants, artificers, and suffer no rude matter vnwrought, as Tinne, Iron, wooll, Lead, &c. To bee transported out of his country. [z] A thing in part seriously attempted amongst vs, but not effected. And because industry of men, and multitude of trades so much auailes to the ornament and enriching of a kingdome, *Selym* the first *Turkish* Emperour, procured a thousand of good artificers to bee brought from *Tauris* to *Constantinople*. The *Polanders* indented with *Henry* Duke of *Aniou* their new chosen King, to bring with him an hundred families of artificers into *Poland*. *Edward* the third, our most renowned king, to his eternall memory, brought cloathing first into this Iland, transposing some families of Artificers from *Gaunt* hither. How many goodly citties could I reckon

[y] *Polit. lib. 3. c. 8*

[z] For dying of cloaths, and dressing, &c.

vp,

vp, that liue wholy by trade, where thousands of inhabitants liue singular well by their fingers ends; as *Florence* in *Italy*, by making cloath of gold; great *Millan* by silke and all curious works; many cities in *Spaine*, many in *France*, *Germany* haue none other maintenance, especially those within the Land. *Noremberge* in *Germany* sited in a most barren soyle, yet a noble imperiall citty, by the sole industry of Artificers; and so is *Basil*, *Spire*, *Cambray*, *Francfurt*, *&c*. It is almost incredible to relate what [a] *Mat. Riccius* the Iesuit and some others, relate of the industry of the *Chinese* most populous coũtries, not a beggar, or an idle person to be seen, & how by that meanes they prosper and flourish. Wee haue the same meanes, able bodies, pliant wits, matter of all sorts, Wooll, Flax, Iron, Tinne, Lead, wood, &c. Many excellent subiects to worke vpon, only industry is wanting. In most of our cities (some few excepted) like Spanish loyterers, wee liue wholy by tipling, Innes and Alehouses, Malting are their best ploughs, their greatest traficke to sell ale. [b] *Meteran*, & some others obiect to vs, that we are no whit so industrious as the *Hollanders*: *Manuall trades*, saith he, *which are more curious et troublesome, are wholy exercised by strangers, they dwell in a Sea full of fish, but they are so idle they will not catch so much as shall serue their owne turnes, but buy it of their neighbours. Pudet hæc opprobria nobis, & dici potuisse, & non potuisse refelli*, I am ashamed to heare this obiected by strangers, and knowe not how to answere it. Amongst our cities there is onely [c] *London* that beares the face of a citty, [d] *Epitome Britanniæ*, a famous *Emporium*, second to none beyond seas a noble Mart. But *sola crescit decrescentibus alijs*, and yet in my slender iudgement, defectiue in some things. The rest ([e] some few except) are in meane estate; poore and ful of beggers, by reason of their decayed trades, idlenesse of their inhabitants, and riot, which had rather begge or loyter, and be ready to starue then worke. I may not deny but that something may be said

[a] *Lib. edit. à Nicolao Tregaul. Belga Ao 1616. de Christ. exped. in Sinas.*

[b] *Lib. 13. Belg. hist. Non tam laboriosi vt Belgæ, sed vt Hispani otiatores vitam vt plurimũ otiosam agentes. artes manuariæ quæ plurimum habent in se laboris & difficultatis, maioremq; requirunt industriam, à peregrinis & exteris exercentur, habitant in piscosissimo mari, interea tamen tantum non piscantur quantum*

insulæ (sufficerit, sed à vicinis emere coguntur. [c] *Vrbs animis numeroq; potens et robore gentis. Scaliger.* [d] *Camden.* [e] Yorke, Bristow, Norwich, Worcester. &c.

in

in defence of our cities,[f] that they are not so faire, thicke sited, populous, as in some other countries, we want Wine and Oyle, their two haruests, we dwell in a colder ayre, & therefore must a little more liberally s feed of flesh, as all northern countries doe. And our prouision will not therefore extend to the maintenance of so many: yet notwithstanding we haue matter of all sorts, an open Sea for trafficke as wel as the rest, goodly Hauens. And how can we excuse our negligence, our riot, drunkennesse, &c. and such enormities that follow it. We haue excellent lawes enacted, you will say, seuere statutes, houses of correction, &c. to small purpose it seemes, it is not houses will serue, but cities of correction,[h] our trades generally ought to be reformed, wants supplied. In other countries they haue the same grieuances I confesse, tumults, discords, contentions, law-sutes, many laws made against thē to represse those innumerable brawles and law sutes, excesse in apparell, diet, decay of tillage,[i] especially against rogues & beggars, Egyptian vagabonds (so tearmed at least) which haue[k] swarmed all ouer *Germany*, *Poland*, as you may read in *Cranzius* and *Aventinus*; As those *Tartars* and *Arabians* at this day doe in all those Easterne countries. *Nemo in nostrâ ciuitate mendicus esto*, saith *Plato*, hee will haue them purged from a[l] cōmonwealth, [m] *as a bad humour from the body*, they are like so many vlcers and boyles, and must be cured before the melancholy body can be eased. What *Carolus Magnus*, the *Chinese*, the *Spaniards*, Duke of *Saxony*, and many other states haue decreed in this case, read *Arnisæus cap. 19. Boterus lib. 8. cap. 2. Osorius de rebus gest. Eman. lib. 11.* When a country is ouerstored with people, as a pasture is oft ouerlaid with cattle, they had wont in former times to disburden themselues by sending out Colonies, or by wars, as those old

[f] Mr *Gainsfords* argument because Gentlemē dwell with vs in the country villages, our cities are lesse is nothing to the purpose put 300 or 400 Villages in a Shiere, & euery village yeeld a Gentleman, what is 4000 families to increase one of our cities or to contende with theirs which stand thicker, and whereas ours vsually consist of 7000. theirs consist of 40000 inhabitants.

[g] *Maxima pars victus in carne consistit. Polid. lib. 1. hist.*

[h] *Refrænate modo Neapolii licentiam panciores alantur ocio, reddatur agricolatio lanificium instauretur vt sit honestum negotium quo se exerceat otiosa illa turba. Nisi his malis medentur frustra exercent iustitiam. Mor. Vtop. lib. 1.* [i] *Regiæ dignitatis non est exercere imperium in mendicos sed in opulentos. Non est regni secus sed carceris esse custos. Idem.* [k] *Colluuies hominum mirabiles excoctis sole, immundi veste, fœdi visu, furtis imprimis acres, &c.* [l] *Seneca. Haud minus turpia principi multa simplicia, quam medico multa funera.* [m] *Ac pituitam & bilem à corpore.*

Romanes

Romanes, or by imploying them at home about some publike buildings, as bridges, rode waies, for which those *Romans* were famous in this *Iland*: As *Augustus Cæsar* did in *Rome*, the *Spaniards* in their *Indian* Mines: [n] Aqueducts, bridges, those stupend workes of *Traian*, *Claudius*, those *Appian* and *Flaminian* waies may witnesse, and rather then they should be idle, as those [o] *Egyptian Pharoes*, to taske their subiects to build vnnecessary p.ramids, channels, lakes, &c. to diuert thē from rebellion, riot, drunkennesse, &c.

Another eye-sore, is that want of conduct, and nauigable riuers, a great blemish, as [p] *Boterus*, [q] *Hippolitus à Collibus* & other polititians hold, if it be neglected in a commonwealth. Admirable cost and charge is bestowed in the Lowe countries on this behalfe, in the Dutchy of *Millan*, Territory of *Padua* in [r] *France*, *Italy*, *China*, and so likewise about corriuations of waters to moisten and refresh barren grounds, to dr.ine fennes, bogges and moores. *Massiniſſa* made many inward parts of *Barbary* and *Numidia* in *Africke*, before his time inculte and horrid, fruitfull and battable by this meanes. Great industry is generally vsed all ouer those Easterne coūtries in this kinde, especially in *Egypt*, about *Babylon*, and *Damascus*, as *Vertomannus* relates, about *Bercelona*, *Segonia*, and many other places of *Spaine*: by reason of which their soile is much improued, and infinite commodities arise to the inhabitants. The *Turkes* of late attempted to cut that *Istmos* betwixt *Africke* and *Asia* which some *Pharoes* of [s] *Egipt* had formerly vndertāken, but with ill successe, and *Serres* the *French* historian speakes of a famous Aqueduct in *France*, intended in *Henry* the fourths time from the *Loyre* to the *Seane* & from *Rhodanus* to *Loyre*. The like to which, was formerly assaied by *Domitian* the Emperour, [t] from *Arar* to *Mosella* which *Cornelius Tacitus* speakes of in the 13 of his Annalls, by *Charles* the great and others. Much cost hath formerly beene bestowed in either new making or amending decayed hauens, which *Claudius* the Emperour with infinite cost attempted at *Ostia*, our *Venetians* at this day to preserue their citty

[n] See *Lipsius Admiranda.*

[o] *Amasis Ægypti rex legē promulgauit vt omnes subditi quotannis rationem redderent vnde viverent.*

[p] *Lib. 1. de Increm. vrb. cap. 6.*

[q] *Cap. 5. de Increm. vrb. Quas flumen lacus aut mare alluit.*

[r] *Incredibilem commoditatem vectura mercium tres fluuij nauigabiles &c. Boterus de Gallia.*

[s] *Herodotus.*

[t] *Charles* the great went about to make a chanel from *Rhine* to *Danubius. Bil. Pirkimerus descrip. Ger.* the ruins are yet seen about *Wessenberg* frō *Rednich* to *Altimul.*

[t] *Vt nauigabilia inter se occidentis & septentrionis littera fierent.*

citty. Many excellent meanes to enrich their *Territories*, haue beene foſtered, inuented in moſt Prouinces of *Europe*, as planting ſome Indian plants amongſt vs, Silkwormes, [r] the very Mulbery leaues in the plaines of *Granado*, yeeld 30000 crownes *per annum* to the King of *Spaines* coffers, beſides thoſe many trades and artificers that are buſied about them. In *France* a great benefit is raiſed by ſalt, &c. Whether theſe things might not be as happily attempted with vs, and with like ſucceſſe it may be controuerted. Silkwormes, Vines, Firtrees, &c. *Cardan* exhorts *Edward* the 6. to plant Oliues, and is fully perſwaded they would proſper in this Iland. With vs nauigable riuers are moſt part neglected, our riuers are not great I confeſſe, by reaſon of the narrowneſſe of the Iland, yet they runne ſmoothly and euen, and might as well be repaired many of them (I meane *Wie*, *Trent*, *Ouſe*, *Thamiſis* at *Oxford* (the defect of which we feele in the meane time) as the riuer of *Lee* from *Ware* to *London*. [y] Biſhop *Atwater* of old made a Channell from Trent to *Lincolne* nauigable, which now, ſaith Mr *Camden* is decayed, and much mention made of Ankors, and ſuch like monuments found about old [z] *Verulamium*, ſhips haue formerly come to *Exeter*, and many ſuch places, whoſe Channels, Hauens are now barred and reiected. We contemne this benefit of carriage by waters, & are therefore compelled in the inner parts of this Iland, becauſe carriage is ſo deare, to eat vp our commodities, our ſelues, and liue like ſo many Boares in a ſtye, for want of vent and vtterance. We haue many excellent hauens, royall hauens, *Falmouth*, *Porchmouth*, *Milford*, &c. which haue few ſhips in them, little or no trafficke or trade, which haue ſcarce a Village on them, able to beare great citties, *ſed viderint politici*. I could here iuſtly taxe many other neglects, abuſes, errours, defects amongſt vs & in other countries, depopulatiõs riot, drunkenneſſe, &c. and many ſuch, *quæ nunc in aurem ſuſurrare non libet*, but I muſt take heed, *ne quid grauius dicam*, that I doe not ouerſhoot my ſelfe. I am forth of my element, and ſometimes *veritas odium parit*, as he ſaid, *veriuice and eatemeale is good for a Parret*.

We

[r] *Maginus Geogr.*

[y] *Camden in Lincolnſhire Foſſedike.*

[z] Neare *S. Albones.*

We haue good lawes, I deny not, to rectifie such enormities, and so in all other countries, but it seemes to small purpose many times. Wee had need of some generall visiter in our age, that should reforme what is amisse: another *Attila Tamberlin*, *Hercules* to striue with *Achelous*, *Augeæ stabulum purgare*, to subdue tyrants, as [a] he did *Diomedes* and *Busiris*: to expell theeues as he did *Cacus* and *Lacinius*; to vindicate poore captiues, as hee did *Hesione*: to passe the torrid zone, and the desarts of *Lybia*, and purge the world of monsters and *Centaures*. Or another *Theban Crates* to reforme our manners, to compose quarrells, end controuersies, as in his time he did, & was therefore adored for a God in *Athens*. [b] *And as Hercules purged the world of monsters and subdued them, so did he fight against Enuy, lust, anger, auarice, &c. and all those ferall vices and monsters of the minde.* It were to bee wished we had some such visitor, or if wishing would serue, one had such a ring or rings as *Timolaus* desired in [c] *Lucian*, by vertue of which he should be as strong as tenne thousand men, or an army of Gyants, goe inuisible, open gates & Castle doores, haue what treasure he would, transport himselfe in an instant to what place he would, alter affections, cure all manner of diseases, that hee might range all ouer the world, and reforme all distressed states and persons, as he would himselfe. He might reduce those wandring *Tartars* into order that infest *China* on the one side, *Muscouy*, *Poland* on the other; and tame those vagabond *Arabians* that robbe and spoile all those *Easterne* countries, that they shouldneuer vse more *Carauans* or *Ianisaries* to conduct them. Hee might root out Barbarisme out of *America*, and fully discouer *Terra Australis Incognita*, find out all those Northeast & North west passages, drayne those mighty *Moetian* fennes, cut down those *Hircinia* woods, irrigate those barren *Arabian* desarts, &c. Cure vs of our Epidemicall diseases, *Scorbutum*, *plica*, *morbus Neapolitanus*, *&c.* End all our idle controuersies, cut of our tumultuous desires, inordinate lusts, root out heresie, schisme and superstition, which now so crucifies the world.

[a] *Lilius Giraldus. Nat. Comes.*

[b] *Apuleius. l. 4 Flor. Lar familiaris inter homines ætatis suæ cultus est litium omnium & iurgiorum inter propinquos arbiter & disceptator. Aduers. iracundiam inuidiam, auaritiam, libidinem cæteraq; animi humani vitia, & monstra Philosophus iste Hercules fuit. Pestes eas mentibus exegit omnes, &c.*

[c] *Votis. Nauig.*

Purge

Purge *Italy* of luxury and riot; *Spaine* of superstition and iealosie, *Germany* of drunkennesse, and all our Northerne countries of gluttony and intemperance. But as *L. Lacinius* taxed *Timolaus*, you may vs. These are vaine absurd and ridiculous wishes, not to be hoped: all must be as it is, there is no remedy for it, it may not be redressed.

Because therefore it is a thing so difficult, impossible, and farre beyond *Hercules* labours to be performed; let them be as they are, let them [c] tyrannize, Epicurize, oppresse, luxuriate and consume themselues, liue in riot, misery, rebell, wallow as so many swine in their owne dung, and liue in a reprobate sense. I will yet to satisfie & please my selfe, make an *Utopia* of mine owne, a poeticall commonwealth of mine owne, in which I will freely domineere, build cities, make lawes, statutes, as I list my selfe. And why may I not? [d] *Pictoribus atq; poetis, &c.* You knowe what liberty Poets haue euer had, and besides my predecessor *Democritus* was a Politician, a Recorder of *Abdera*, a law maker, as some say, and why may not I presume as much as he did? Howsoeuer I wil aduenture. For the Site if you will needs vrge me to it, I am not yet fully resolued, it may be in *Terra Australis Incognita*, there is roome enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Britannicus* haue yet discouered halfe of it) or else one of those floting Islands in *Mare del Sur*, which like the *Cyanian* Isles in the *Euxine* Sea, alter their place, and are accessible onely at set times, and to some few persons. There is roome enough in the inner parts of *America*, and the Northerne coasts of *Asia*. But I will choose a site whose latitude shall be 45 degrees, in the midst of the temperate zone, or vnder the *Æquator* the longitude for some reasons I will conceale. It shall be diuided into 12 Prouinces, and those by hils, riuers, rodewaies, or some more eminent limits exactly bounded. Each Prouince shall haue a *Metropolis*, which shall be so placed as a Center almost in a circumference, and the rest at equall distances, 12 miles asunder, and in them shall be sold all things necessary for the vse

of

[c] *Stultum Iubeo esse libenter. Et qui sordidus est sordescat adhuc.*

[d] *Hor.*

[e] *Ferdinando de Quir. 1612.*

of man, no market townes, markets, or faires, for they do but beggar cities (no village shall stand aboue eight miles from a city) except those emporium's which are by the Seaside, generall Marts. as *Antwerpe, Venice, Bergen* of old, *London*, &c. cities most part, shalbe situate vpō nauigable riuers or lakes, creekes, hauens, and for their forme regular, round, square, or long square, with faire and straight streets, houses vniforme built of bricke and stone, like *Bruges, Bruxells, Regium Lepidi, Millan, Mantua, Crema, Cambalu* in *Tartary*, described by *M. Polus*, or that *Venetian Palma*. I will admit very few or no suburbs, and those of baser building, walls only to keepe out man and horse, except it be in some frontier townes, or by the Sea side, and those to be fortified [f] after the latest maner of fortification, and site vpon conuenient hauens, or opportune places. [g] I will haue no bogges, fennes, marishes, vast woods, desarts, heaths, commons, but all inclosed, for that which is common and euery mans, is no mans: the richest countries are still inclosed, as *Essex, Kent*, with vs, &c. *Spaine, Italy*, and where inclosures are least in quantity, they are best husbanded, as about *Florence* in *Italy*, *Damascus* in *Syria*, &c. which are liker gardens then fields. I wil not haue a barren aker in all my Territories, not so much as the tops of mountaines, where nature fayles it shall bee supplied by art, [h] lakes and riuers shall not be left desolate. All publike high waies, bridges, corriuations of waters, Aqueducts, Channels, publike works, buildings, &c. out of a common stocke curiously maintained and kept, no depopulations, ingrossings, alterations of wood, arable, but by the consent of some common superuisors that shall be appointed for that purpose, & shall foresee what reformation ought to be had in all places, what is amisse, how to helpe it, *Et quid quæq; ferat regio & quid quæq; recusset*. What ground is aptest for wood, what for [c] corne, what for cattle, what for gardens, orchards, fishponds; &c. what for Lords, Tenants, &c. and in what quantity how to be manured, tilled, rectified, and what proportion is fit, because priuate possessors are many times idiots, ill husbands

[f] With walls of earth. &c.

[g] *Ne tantillum quidem soli inculturn relinqui tur, vt verum sit ne pollicem quidem agri in his regionibus steri ē aut infœcundum reperiri. Marcus Hemingius Augustanus de regno Chinæ. l. 1. c. 3*

[h] *Incredibilis nauigiorum copia nihilo pauciores in aquis quam in continenti commorantur. M. Riccius expedit in Sinas. lib. 1. c. 3.*

[i] *Ita lex agraria olim Romæ.*

[k] *Hic segetes illic veniunt felicius vuæ, arborei fœtus alibi atq; iniussa virescunt gramina. Virg. 1. Georg.*

bands, oppressors, couetous, and knowe not how to improue their owne, or else wholy respect their owne, and not publike good.

Vtopian parity is a thing to be wished for rather then effected, and *Platoes* community in many things impious, absurd, and ridiculous, it takes away all splendor and magnificence, I will haue seuerall orders, degrees of nobility, & such a proportion of ground belonging to euery *Barony*, [l] he that buyes the land shall buy the Barony, hee that by riot consumes his patrimony, and ancient demeanes, shall forfet his honours. My forme of gouernement shall bee Monarchicall, &c. few lawes but those seuerely kept, and plainely put downe and in the mother tongue, that euery man may vnderstand. Euery citty shal haue a peculiar trade or priuiledge by which it shall be maintained, [m] and parents shall teach their children one of three, & bring them vp & instruct them in the mysteries of their trade. Common granaries shall be in all townes, publike schooles. I will haue certaine shippes sent out for new discoueries euery yeare, & certaine discreet men appointed to trauell into all neighbour kingdomes by land, which shall obserue what artificiall inuentions, good lawes are in other countries, customes, alterations, or ought else, concerning warre or peace, which may tend to the common good. Ecclesiastical discipline, *penes Episcopos*, subordinate as the other. No impropriations, no lay patrons of Church liuings, or one priuate man, but those Rectors of Benefices to be chosen out of the Vniuersities, examined and approued as the *literati* in *China*. No parish to containe aboue a thousand Auditors. [n] Of Lawyers, Aduocats, Physitians, Surgeons, &c. a set number, [o] and euery man, if it bee possible to plead his own cause, to tell that tale to the Iudge which he doth to his Aduocate. Those aduocates [p] and Physitians which are allowed, to be maintained out of the common treasure, no fees

[l] So is it in the kingdome of *Naples* and *France*, &c.

[m] *Herodotus Erato lib. 6 cum Ægyptiis Lacedemonij in hoc congruunt quod eorum præcones tibicines coqui & reliqui artifices in paterna artificia succedunt & cocquus à coquo gignitur & paterno opere perseuerat. Idem Marcus Polus de Quinsay. Ide Osorius de Emanuele rege Lusitano Riccius de Syria.*

[n] *Similerus in Heluetia.*

[o] *Vtopienses causidicos excludunt qui causas callide & vafre tractent & disputent Iniquissimum censent hominem vllis obligari legibus quæ aut numerosiores sunt, quam vt perlegi queant, aut ob scuriores quam vt à quouis possint intelligi. Volunt vt suam quisq; causam agat, eamq; referat iudici quam narraturus fuerat patrono, sic minus erit ambagium, & veritas facilius elicietur Morus Vtop lib. 2.*

[p] *Medici ex publico victum sumunt, Boterus lib. 1. cap. 5. de Ægyptiis.*

to

to be giuen or taken, vpon paine of looſing their places, and thoſe officers aptly to be diſpoſed in all Prouinces, villages, cities, as common arbitrators to heare all cauſes and end all controuerſies, no controuerſie to depend aboue a yeare. Theſe and all other inferiour magiſtrats to be choſen [q] as the *literati* in *China*, or by thoſe exact ſuffrages of the [r] *Venetians*, & thoſe againe not be eligible, or capable of magiſtracies, honours, offices, [s] except they be ſufficiently qualified for learning, manners, and that by the ſtrict approbation of deputed examinators, † firſt Schollers to take place, then Souldiers, & he that inuents any thing for publike good in any art or ſcience, writes any treatiſe, or performes any noble exploit at home or abroad, [t] ſhall be accordingly inriched, [u] honoured, and preferred.

I will ſuffer no [x] Beggars, Rogues, Vagabonds, or idle perſons, that cannot giue an account of their liues, If they be impotent, lame, blind, they ſhall be ſufficiently maintained in Hoſpitalls built for that purpoſe, and highly rewarded for their good ſeruice they haue formerly done, if able, they ſhall be inforced to worke. *For I ſee no reaſon* (y as he ſaid) *why an Epicure or idle drone, a rich glutton, an vſurer, ſhould liue at eaſe and doe nothing, and liue in honour, in all maner of pleaſures*

[q] *Mat. Riccius expedit. in Sinas lib. 1. cap. 5. de examinatione electionum copioſe agit, &c.*

[r] *Contarenus de repub. Venet. l. 1.*

[s] *Oſorius lib. 11. de rebus geſt. Emanuelis. Qui in literis maximos progreſſus fecerint maximis honoribus afficiuntur, ſecundus honoris gradus militibus aſſignatur poſtremi ordinis mechanicis doctorum hominum Iudicijs in altiorum locũ quiſq;*

præfertur, & qui à plurimis approbatur, ampliores in repub. dignitates conſequitur. Qui in hoc examine primas habet, inſigni per totam vitam dignitate inſignitur, marchioni ſimilis, aut duci apud nos. † *Cedant arma togæ.* [t] *Ad regendam rempub. ſoli literati admittuntur. nec ad eam rem gratiâ magiſtratuum aut regis indigent, omnia ab exploratâ cuiuſq; ſcientia & virtute pendent. Riccius lib. 1. cap. 5.* [u] *In defuncti locum eum iuſſit ſubrogari qui inter maiores virtute reliquis præiret non fuit apud mortales vllũ excellentius certamen aut cuius victoria magis eſſet expetenda; non enim inter celeres celerrimo non inter robuſtos Robuſtiſſimo, &c. Nullus mendicus apud Sinas, nemini ſano quamuis oculis turbatus ſit, mendicare permittitur, omnes pro viribus laborare coguntur, cæci molis truſatilibus verſandis addicuntur, ſoli hoſpitiis gaudent, qui ad labores ſunt inepti, Oſor. li. 11. de reb. geſt Emanuelis. Hemingius de regno Chinæ lib. 1 cap 3. Gotardus Arthus Oriental. Ind. deſcript.*

[y] *Quæ hæc iniuſtitia vt nobilis quiſpiam aut fœnerator qui nihil agat, lautam & ſplendidam vitam agat, otio & delitijs, quum interim auriga, faber, agricola, quo reſpub. carere non poteſt, vitam adeo miſeram ducat, vt peior quam iumentorum ſit eius conditio. Iniqua Reſpub. quæ dat parаſitis, adulatoribus, inanium voluptatum artificibus, generoſis & otioſis tanta munera prodigit, at cõtra agricolis, carbonarijs, aurigis, fabris &c. nihil proſpicit, ſed eorum abuſa labore florentis ætatis fame penſet & ærumnis. Morus Vtop. lib. 2.*

and oppresse others, whenas in the meane-time a poore laborer, a smith, a carpenter, an husbandman that hath spent his time in continuall labour, as an Asse to carry burdens, to doe the commonwealth good, and without whom we cannot liue, shall bee left in his old age to begge or starue, and lead a miserable life, worse then a iumont. As [z] all conditions shall bee tied to their taske, so none shall be ouer tired, but all shall haue their set times of recreations and Holidaies, *indulgere Genio*, euen to the meanest artificer, or basest seruant, once a weeke to sing or dance, or doe whatsoeuer he shall please, like those Saturnalls in *Rome*, as well as his master. Murder, adultery, shall be punished by death, [a] but not theft, except it be some more greuous offence, or notorious offenders.

No man shall marry vntill he [b] be 25, no woman till shee be 20. [c] *nisi aliter dispensatum fuerit*, and because many families are exhaust and vndone by great dowres, † none shall be giuen at all, or very little, and that by superuisers rated, they that are fowle shall haue a greater portion, if faire none at all, or very little, [d] howsoeuer not to exceed such a rate as those superuisers shall thinke fit. And when once they come to those yeares, pouerty shall hinder no man from marriage, or any other respect, [e] but all shall rather be inforced then hindred. [f] Except they be deformed, infirme or visited with some greeuous hæreditary disease, in body or minde, in such cases vpon a great paine, or mulct, man or woman shall not marry, other order shall be taken for them; if people ouer abound, they shall be eased [g] by colonies.

[h] No man shall weare weapons in any citty. The same at-

[z] *In Segouia nemo otiosus nemo mendicus nisi per ætatem aut morbum opus facere non potest nulli deest vnde victum quærat aut quo se exerceat. Cyprianus Echouius Delit. Hispaniæ. nullus Genevæ otiosus ne septennis puer, Paulus Henzner Itiner.*

[a] *Pauperes non peccant quum extrema necessitate coacti rem alienam capiunt Maldonat. summula quæst. 8. art. 3. Ego cum illis sentio, qui licere putant à diuite clam accipere, qui tenetur pauperi subuenire, &c. Emanuel Sa. Aphor. confess.*

[b] *Aliter Aristoteles* a man at 25. a woman at 30. *Polit.* [c] *Lex olim Lycurgi hodie Chinensium, vide Plutarchum, Riccium, Hemingium, Arnisæum, Neuisanum & alios de hac quæstione.* [d] *Lege cautum non ita pridem apud Venetos ne quis patricius dotem excederet 1500 coronaterum.* † *Apud Lacones olim virgines sine dote nubebant. Boter. lib. 3. c 3.* [e] *Buxdorfius Synagog. Iud. sic Iudei, Leo Afer Africæ descript ne sint alueri incolumentes. ob reipub. bonum. Vt Augustus Cæsar orat. ad cælibes Romanos olim edocuit.* [f] *Morbo laborans aut in prolem facile diffunditur ne genus humanum fœda contagione lædatur, iuuentute castratur, mulieres tales procul à consortio virorum ablegantur &c. Hector Boethius hist. lib. 1. de veterum Scotorum moribus.* [g] *Vt olim Romani, Hispani hodie, &c.* [h] *Riccius lib. 1. cap. 5. De Sinarum expedit. sic Hispani cogunt Mauros arma deponere.*

tire

tire shall be kept. and that proper to seuerall callings, by which they shall be distinguished.

I will haue no priuate Monopolies, waights & measures the same throughout, and those rectified by the *Prim. Mob.* & Suns motion, threescore miles to a degree according to obseruation, 1000 geometricall pases to a mile, 5 foot to a pace, 12 inches to a foot, &c. and from measures knowne it is an easie matter to rectifie waights, &c. to cast vp all and resolue bodies by Algebra, Stereometry. *sed quo feror hospes?* To prosecute the rest would require a volume. *Manum de Tabella*, I haue beene ouer tedious in this subiect; I could haue here willingly ranged, but these straights wherein I am included, will not permit.

From Commonwealths and citties, I will descend to families, which haue as many coarsiues & molestations, as frequent discontents as the rest. Great affinity there is betwixt a Politicall and Oeconomicall body, as they haue both likely the same period, as [i] *Bodin* holds, of fiue or six hundred yeares so many times they haue the same meanes of their vexation and ouerthrowes, as namely riot, a common ruine of both, riot in building, riot in profuse spending, riot in apparell, &c. be it what kinde soeuer, it produceth the same effects. [k] A Chorographer of ours speaking *obiter* of ancient families, why they are so frequent in the North, continue so long, and are so soone extinguished in the South, and so few; giues no other reason but this, *luxus omnia dissipauit*, riot hath consumed all. Fine cloaths and curious buildings came into this Island, as he notes in his annalls, not so many yeares since, *non sine dispendio hospitalitatis*, to the decay of hospitality. Howbeit many times that word is mistaken, and vnder the name of Bounty and Hospitality, is shrowded Riot, & prodigality, and that which is commendable in it selfe well vsed, is now become by his abuse the bane and vtter ruine of many a noble family. For many a man liues like the rich glutton, consuming himselfe and his substance by continuall feasting & inuitations, like [l] *Axilon* in *Homer*, keeps open house

[i] *Lib. 4. de rep. cap 2.*

[k] *Camden in Cheshiere.*

[l] *Iliad. 6. lib.*

for all commers, giuing entertainment to all that visit him, [m] keeping a table beyond his meanes, and a company of idle seruants, he is blowne vp on a suddaine, and as *Actæon* was by his hounds, deuoured by his kinsmen, friends and multitude of followers. [n] It is a wonder, what *Paulus Iouius* relates of our northerne countries, what an infinite deale of meat we consume on our tables; that I may truely say tis not bounty, not hospitality, as it is often abused, but riot in excesse and prodigality, it brings in debt, want and beggery, hereditary diseases, consumes their fortunes, and ouerthrowes the good temperature of their bodies. To this I might here well adde their inordinate expence in building, those phantasticall houses, turrets, walks, parkes, &c. gaming, excesse of pleasure, & that prodigious riot in apparell, by which meanes they are compelled to giue vp house, and creep into holes. But of this elsewhere. As it is in a mans body, if either head, heart, stomacke, liuer, splene, or any one part bee misaffected, all the rest suffer with it, so is it with this Oeconomicall body. If the head be naught, a spendthrift, a drunkard, a whoremaster, a gamester, how shall the family liue at ease? [o] *Ipsa si cupiat salus seruare prorsus non potest hanc familiam*, as *Demea* said in the comedy, safety her selfe cannot saue it. A good honest painefull man many times hath a shrew to his wife, a sickly, dishonest, a slothfull, foolish, careless woman to his wife, a prowd peeuish flurt, a liquorish prodigall Queane, and by that meanes all goes to ruine: or if they differ in nature, he is thrifty, she spends all, he wise, she sottish & soft, what agreement can there be, what friendship? Like that of the thrush and Swallow in *Æsope*. Instead of mutuall loue, kinde compellations, whore and thiefe is heard, they fling stooles at one anothers heads. [p] *Quæ intemperies vexat hanc familiam*? All enforced marriages commonly produce such effects, or if on their behalfes all be well, man and wife agree well together, they may haue disobedient vnruly children, that take ill courses to disquiet them, [q] *their sonne is a theefe, daughter a whore,* [r] a step-mother, or a daughter in law distempers all, [s] or else

for

[m] *Vid. Puteani Comum. Goclenium de portentosis cœnis nostrorum temporum.*

[n] *Mirabile dictu est quantum obsoniorum vna domus singulis diebus absumat sternuntur mensæ in omnes pene horas calentibus semper eduliis. descript. Britannicæ.*

[o] *Adelph. act. 4. sc. 7.*

[p] *Amphit: Plauti.*

[q] *Paling Filius aut fur.*

[r] *Catus cum mure duo galli simulin ede & glotes binæ nunquam viuunt sine lite.*

[s] *Res angusta domi.*

for want of meanes, many tortures arise, debts, dues, fees, dowries, legacies to be paid, by meanes of which they haue not wherewithall to maintaine themselues in that pompe as their predecessors haue done, or bring vp or bestow their children to their callings, to their birth and quality, [t] & will not descend to their present fortunes. Often times too, to aggrauate the rest concurre many other inconueniences, vnthankfull friends, bad neighbours, negligent seruants, casualties, taxes, mulcts, losse of stocke, enmities, emulations, losses, suretiship, sickneſſe, death of friends, and that which is the gulfe of all, improuidence, ill husbandry, disorder and confusion, by which meanes they are drenched on a sudden in their estates, and at vnawares precipitated insensibly, into an inextricable labyrinth of cares, woes, want, griefe, discontent, and melancholy it selfe.

[t] When pride and beggery meete in a family they roar and howle, & cause as many flashes of discontents, as fire and water when they meet make thunder claps in the skies.

I haue done with families, and will now briefly run ouer some few sorts and conditions of men. The most secure, happy, *Iouiall* and merry in the worlds esteeme, are Princes and great men, free from melancholy, but for their cares, miseries suspitions, Iealosies and discontents, I referre you to *Xenophons Tyrannus*, where king *Hieron* discourseth at large with *Simonides* the Poet, of this subiect. Of all others they are most troubled with perpetuall feares, anxieties, insomuch, that as he said in [u] *Valerius*, if thou knewest with what cares and miseries this robe were stuffed, thou wouldest not stoope to take it vp. Or put case they be secure and free frō feares and discontents, yet they are void [x] of reason too oft, and precipitate in their actions, read all our histories, & what is the subiect, *Stultorum regum & populorum continet æstus.* How mad they are, how furious, and vpon small occasions, rash and inconsiderate in their proceedings, euery page almost will witnesse, *delirant reges, plectuntur Achiui.*

[u] *Lib. 7. cap. 6.*

[x] *Pellitur in bellis sapientia, vigeritur res.*

Next in place, next in miseries and discontents, in all maner of harebraine actions are great men, *procul à Ioue procul à fulmine*, the neerer the worse. If they liue in Court they are vp and downe, ebbe and flowe with their Princes fauours,

Ingenium vultu statq; cadit q; suo, now aloft to morrow down [z] as *Polybius describes them, like so many casting counters now of gold, to morrow of siluer, that vary in worth as the computant will, now they stand for vnits, to morrow for thousands; now before all and anon behinde.* Beside they torment one another with mutuall factions, emulations: one is ambitious, another enamored, a third in debt, ouerrunnes his fortunes, [a] a 4th sollicitous with cares, &c. But for these mens discōtents anxieties, I referre you to *Lucians* Tract, *de mercede conductis* [b] *Æneas Sylvius, Agrippa*, and others.

Of Philosophers and Schollers, I haue already spoken in generall termes, those superintendents of wit and learning, & Minions of the Muses. ----[c] *mentemq; habere queis bonam Et esse* [d] *corculis datum est.* ---- [c] Those acute and subtile Sophisters so much honored, haue as much need of Hellebor as others. Read *Lucians Piscator*, and tell how hee esteemed them? *Agrippas* tract of the vanity of sciences, nay read their own works, their absurd Tenents, prodigious paradoxes, *& risum teneatis amici?* you shall finde that of *Aristotle* true, *nullum magnum ingenium sine mixtura dementiæ*, they haue a worme as well as others. And they that teach others wisdome, patience, meekenesse, are the verieſt disards, harebraines and most discontent. [f] *In the multitude of wisdome is griefe, & he that increaseth wisdome, increaseth sorrow.* I need not quote mine author, they that laugh and contemne others, and condemne the world of folly, are as ridiculous, and lie as open as any other. [g] *Democritus* that common flowter of folly, was ridiculous himselfe; and barking *Menippus*, scoffing *Lucian*, satyricall *Lucilius, Petronius, Varro, Persius, &c.* may bee censured as well as others. *Bale, Erasmus, Hospinian, Viues*, explode as a vast Ocean of *Obs* and *Sols*. Schoole diuinity, [k] A labyrinth of intricable questions, vnprofitable contentions. If diuinity be so censured, and *corculum Theologiæ Thomas* himselfe, what shall become of humanity? *Ars stulta*, what can she plead? What can her followers say for themselues. Much learning [l] *cere-diminuit-brum*, hath crackt their skonces

[z] *Lib. 5. hist. Rom. Similes abaculorum calculis secundum, computantis arbitrium modo æreci sunt modo aurei ad nutum regis nunc beati sunt nunc miseri* [a] *ærumnosiq; Solones. In Sa* 3

[b] *De miser. curialium.*

[c] *I. Dousa epid. lib. 1. car. 13.*

[d] *Hoc cognomento cobonestati Romæ qui cæteros mortales sapientiâ præstarent testis Plin. lib. 7 cap. 31.*

[e] *Insanire parant certa ratione modoq;* mad by their book they.

[f] *Solomon.*

[g] *Communis irrisor stultitiæ.*

[k] Wit whether wilt.

[l] Genius.

sconce, and taken such root, that *tribus Antyceris caput insanabile*, Hellebor it selfe can do no good. Rhetoritians, Orators can perswade other men what they will, *quo volunt vnde volunt*, moue, pacifie, &c. but cannot settle their owne braines. [m] *Fabius* esteemes no better of most of them, either in speech, action, gesture, then as men beside themselues. [n] *Fracastorius* a Poet himselfe, freely grants all Poets to bee mad, and so doth [o] *Scaliger* and who doth not: *aut insanit homo, aut versus facit, Hor. Sat. 7. l. 2.* You may giue that censure of them in generall, which S^r. *Tho. Moore* once did of *Germanus Brixius* Poemes in particular. *--vehuntur*

In rate stultitiæ, sylvas habitant Furiæ.

Budeus in an Epistle of his to *Lupsetus*, will haue Ciuill Law to be the Tower of wisedome; another honours Physicke the Quintessence of nature; a third tumbles them both downe, and sets vp the flagge of his owne peculiar science: Your supercilious Critickes Notemakers, Antiquaries find out all the ruines of wit amongst the rubbish of old writers, [p] *Pro stultis habent nisi aliquod sufficiant invenire, quod in aliorum scriptis vertant vitio*, all fooles with them that cannot finde fault, they correct others, and are hote in a cold cause, puzzell themselues to finde out how many streetes in *Rome*, houses, gates, towres, &c. what clothes the Senators did weare in *Rome*, what shooes, how they sate, where they went to the closestoole, how many dishes in a messe; what sauce: which for the present for an historian to relate is very ridiculous, is to them most precious elaborate stuffe, & they admired for it, *Quos suis authores absurdis commentis suis peracant & stercorant* one saith, they bewray and daube a company of bookes & good Authors with their absurd Comments, a company of foolish Notemakers, that with their *deleatur d. alij legũt sic, meus codex sic habet &c.* make bookes deare, themselues ridiculous, and doe no body good. But I dare say no more of, for, with, or against them, because I am liable to their lash as well as the rest.

That [q] louers are mad I thinke no man will denie, *Amare*

[m] *Lib. 2 ca. 13. multo anhelitu iactatione furentes pectus, frontem cædentes &c.*

[n] *In Naugerio.*

[o] *Si furor sit Lyæus &c quoties furit, furit, furit, amans, bibēs, & Poeta, &c.*

[p] *Morus. vtop. lib. 1.*

[q] *Delirus & amens dicatur merito. Hor. Seneca.*

simul

simul & sapere ipsi Ioui non datur, Iupiter himselfe cannot intend both at once, [r] *Non benè conueniunt, nec in vnâ sede morantur, maiestas & amor. Tully* when he was inuited to a second marriage, replied he could not, *simul amare & sapere*, he could not doe both together. [t] *Est orcus ille, vis est immedicabilis, est rabies insana*, loue is madnesse, a hell, an incurable disease, *impotentem & insanam libidinem*, [t] *Seneca* calles it, an impotent and raging lust. I shall dilate this subiect apart, in the meane time let louers sigh out the rest.

[u] *Neuisanus* the Lawyer holds it for an axiome, *most women are fooles, Seneca* men, I could cite more proofes and a better Author, but for the present let one foole point at another. [x] *Neuisanus* hath as hard an opinion of †richmen, *wealth and wisedome cannot dwell together; stultitiam patiuntur opes*, [y] and they doe commonly *infatuare cor hominis*, besot men, and as we see it, *fooles haue fortune.* For besides a naturall contempt of learning, which accompanies such kind of men, and all artes which should *excolere mentem*, polish the mind, they haue most part some gullish humour or other, by which they are led; one is an Epicure, an Atheist, a gamester, a third a whoremaster, [z] one is mad of hawking, hunting, cocking, another of carousing, horseriding, spending: a fourth of building, fighting, &c. *Insanit veteres statuas Damasippus emendo. Damasippus* hath a humour of his owne, to be talkt of. [a] *Heliodorus* the Carthaginian another. In a word, as *Scaliger* concludes of them all, they are *statuæ erectæ stultitiæ*, the very statues or pillers of folly. Choose out of all stories, him that hath beene most admired, *Alexander* a worthy man but furious in his anger, ouertaken in drinke; *Cæsar* and *Scipio* valiant and wise, but vaineglorious, ambitious: *Vespatian* a worthy Prince, but couetous. [b] *Hannibal* as hee had mightie vertues, so had he many vices, as *Machiauell* of *Cosmus Medices*, he had two distinct persons in him, I will determine of all, they are like double pictures, they are wise

[r] *Ouid. met.*
[t] *Plutarchus Amatorio. est amor insanus.*
[t] *Epist. 39.*
[u] *Syluæ nuptialis lib. 1 num. 11 omnes mulieres et plurimũ stultæ.*
† They get their wisdome by eating piecrust some.
[x] *Lib. 4. num. 11 sapientia & diuitiæ vix simul possideri possunt.*
[y] χρήματα τοῖς θνητοῖς γίνεται ἄφρονσύνη. *opes quidem mortalibus sunt amentia. Theogonis.*
[z] *Insana gula. Insanæ substructiones insanum venandi studium discordia demens. Æne. Virg.*
[a] *Heliod. insanus Carthaginensis ad extremum orbis sarcophago testamento me hoc iussi condier & vt viderem an quis insanior ad me visendum vsque ad hæc loca penetraret. Ortelius in Gad.*
[b] *Liuy. Ingentes virtutes, ingentia vitia.*

on

on the one side, and fooles on the other. I will say nothing of their diseases, emulations and such miseries, let pouertie plead the rest in *Aristophanes Plutus*.

Couetous men amongst the rest are most mad, [c] they haue all the Symptomes of Melancholy, feare, sadnesse, suspition, &c. as shall be proued in his proper place. *Danda est Helleboro multo pars maxima auaris*, I might say the like of angry, peeuish, enuious, [d] ambitious, [e] *Anticyras melior sorbere meracas*. Epicures, Atheists, Schismatikes, Heretikes, *hi omnes habent imaginationem lasam*, saith [f] *Nymannus*, *& their madnesse shall be euident. 2. Tim. 3. 9.*

[g] *Fœlix Platerus* is of opinion, all Alcumists are mad, out of their wits, [h] *Athenæus* saith as much of Fidlers, dancers, [i] Musitions, *omnes Tibicines insaniunt, vbi semel efflant, auolat illico mens*, in comes Musicke at one eare, out goes wit at another. Proud and vaineglorious persons are certainly mad. and so are [k] lasciuious, I can feele their pulses beat hither, horne mad some of them, to let other lie with their wiues, & winke at it.

To insist [l] in all particulars, were an *Herculean* taske, to [m] reckon vp *insanas substructiones*, *insanos labores*; mad labours, endeuours, carriages, ridiculous actions, gestures, *insanam gulam*, *insaniam villarum*, *insana iurgia*, as *Tully* tearmes them: madnesse of villages, hypocrisie, inconstancy &c. braules, contentions, would aske an expert *Vesalius* to anatomise euery member. Shall I say? *Iupiter* himselfe, *Apollo*, *Mars*, *&c.* doted, and monster-conquering *Hercules* that could subdue the world and help others, could not relieue himselfe in this, but mad hee was at last. And where shall a man walke, conuerse, with whom, in what Prouince, Citty, not meet with Segnior *Delro*, or *Hercules Furens*, *Mænades* & *Corybantes*? Their speeches say no lesse. [n] *E fungis nati homines*, or els they fetched their pedegree frõ those that were strooke by *Sampson* with the Iawbone of an asse. Or from *Deucalion* & *Pyrrha's* stones, for *Durum genus sumus*, we are too stony hearted, and sauour too much of the

Rocke,

[d] *Hor. Quisquis ambitione mala aut argenti pallet amore, quisquis luxuria tristique superstitione.*

[e] *pers.*

[f] *Orat. de Imag. ambitiosus & audax nauiget Anticyras.*

[g] *Cap. de alienat. mentis.*

[h] *Dipnosophist. lib. 8.*

[i] *Tibicines mente capti Erasmus Chil. 4. cent. 7.*

[k] *Brou. 30. Insana libido. hic rogo non furor est non est hæc mentula demens Mart epig. 74. lib. 3.*

[l] *Mille puellarum & puerorum mille furores.*

[m] *Vter est insanior horum Hor. Ouid. Virg. Pli.*

[n] *Ouid. 7. met. E fungis nati homines, vt olim Corinthi primęui illius loci accolæ, quia stolidi & fatui fungis nati dicebantur, idem & alibi dicas.*

flocke, as if they had all heard that inchanted horne of *Astolpho* that *English* Duke in *Arioſto*, which neuer ſounded but all his Auditors were mad, & for feare ready to make away themſelues; [p] or landed in that mad hauen in the *Euxine* Sea of *Daphnis inſana*, all mad. Whom ſhall I except? Stoikes? *Sapiens Stoicus*, and he alone is ſubiect to no perturbations, *neuer dotes, neuer mad, neuer ſad, drunke, becauſe vertue cannot be taken away as* [q] *Zeno* holdes, *by reaſon of a ſtrong apprehenſion*, but he was mad to ſay ſo. [r] *Anticyræ cœlo huic eſt opus aut dolebrâ*, he had need to be bored, and ſo had all his fellowes, as wiſe as they will ſeeme to be. *Chryſippus* himſelfe liberally grants them to be fooles, as well as others, at ſometimes, vpon ſome occaſions, *Amitti virtutem ait per ebrietatem, aut atribilarium morbum*, it may be loſt by drunkenneſſe or Melancholy, he may be ſometime craſed as well as the reſt, [s] *ad ſummum ſapiens niſi quum pituitâ moleſtâ.* I ſhould here except that omniſcious, only wiſe fraternitie [t] of S^t *Roſes Croſſe*, if at leaſt there be any ſuch: as *Hen.* [x] *Neuhuſius* makes a doubt of; and *Elias* artifex their *Theophraſtian* maſter; For they are all [y] *betrothed to wiſedome*, if we may beleeue their diſciples and followers. I muſt needs except [n] *Lipſius*, and the *Pope*, and expunge their name out of the Catalogue of fooles. For *Lipſius* ſaith of himſelfe, that hee was [z] *humani generis quidam pœdagogus voce & ſtilo*, a grand Segnior, a Maſter, a Tutor of vs all, and for thirteene yeeres he bragges, how he ſowed wiſedome in their Low-countries, [a] *cum humanitate literas & ſapientiam cum prudentiâ*: he ſhall be *Sapientum octavus*. The *Pope* is more then a man, as [b] his paraſites often make him, a demi-god, and beſides he cannot erre: and yet ſome of them haue bin Magitians, Heretikes, Atheiſts, and as *Platina* ſaith of *Iohn* the 22. *Etſi vir literatus, multa ſtoliditatem & leuitatem præ ſe ferentia egit, ſtolidi & ſocordis vir ingenij*, a ſcholler ſufficient, yet many things he did fooliſhly, lightly. I can ſay no more then, but they are all mad, their wits are euaporated, and as *Arioſto* faines *lib.* 34. kept in iarres aboue the Moone.

[p] *Arianus periplo maris Euxini, portus eius meminit. & Gillius l b.* 3. *de Boſpher. Thracio & laurus inſana quæ allata in conuiuium conuiuas omnes inſaniâ affecit. Guliel. Stukius coment, &c.*

[q] *Illum contendunt non iniuriâ affici non inſaniâ non inebriari quia virtus non eripitur ob conſtantes comprehenſiones Lipſius pſyſ. Stoic. lib.* 3. *diſſ.* 18.

[r] *Tarreus Hebus epig.* 102. *l.* 8

[s] *Hor.*

[t] *Fratres ſanctæ Roſeæ crucis.*

[u] *Sapientiæ deſponſati.*

[x] *An ſint quales ſint vnde nomen illud aſciuerint.*

[y] *Solus hic eſt ſapiens aly volitant velut vmbræ.*

[z] *In epiſt. ad Balthaſ. Moretum.*

[a] *Reiectiuncula ad Batauum.*

[b] *Felinus. cum reſiquis.*

Some

Some looſe their wits with loue, ſome with ambition,
Some following lords, and men of high condition.
Some in faire iewells rich and coſtly ſet,
Others in Poetry their wits forget.
Another thinkes to be an Alchumiſt.
Till all be ſpent and that his numbers' miſt.

Conuict fooles and madmen vpon record; and I am afraid paſt cure: many of them, [c] *crepant inguina*, the Symptomes are manifeſt, they are all of *Gotam* pariſh: [d] *Quum furor haud quum ſit manifeſta phreneſis*, what remaines then, [e] but to ſend for *Lorarios* officers to carry them al together for company to *Bedlam*.

If any man ſhall aske in the meane time, who I am, that ſo boldly cenſure others, *tu nullane habes vitia?* haue I no faults. [f] Yes more then thou haſt whatſoeuer thou art. *Nos numerus ſumus*, I confeſſe I am as fooliſh, as mad as any one.

[g] *Inſanus vobis videor non deprecor ipſe,*
Quo minus inſanus,----- I doe not deny it.

To conclude, this being granted that all the world is Melancholy or mad, dotes, and euery member of it, I haue ended my taske, and ſufficiently illuſtrated that which I tooke vpon me to demonſtrate at firſt. At this preſent I haue no more to ſay, *His ſanã mentẽ Democritus*, I can but wiſh my ſelfe, and them a good Phyſitian, and all of vs a better mind.

And although for theſe aboue named reaſons, I had a iuſt cauſe to vndertake this ſubiect, to point at theſe particular ſpecies of dotage, that ſo men might acknowledge their imperfections, and ſeeke to reforme what is amiſſe, yet I haue a more ſerious intent at this time, and to omit all impertinent digreſſions, to ſay no more of ſuch as are improperly Melancholy, or mataphorically mad, lightly mad, or in diſpoſition: my purpoſe and endeuour is, in this following diſcourſe to Anatomiſe this humour of Melancholy, through all his parts and ſpecies, as it is an habite or an ordinary diſeaſe; and that philoſophically, medicinically, to ſhew the cauſes, ſymptomes, and ſeuerall cures of it, that it may be the better

[c] *Plautus Menec.*
[d] *Iu. Sat. 14.*
[e] Or to ſend for a cooke to the Anticyræ to make Hellebor pottage ſettlebraine pottage.
[f] *aliquantulũtam en inde me ſolabor quod vna cum multis & ſapientibus & celeberimis viris ipſe inſipiens ſim quod de ſe Menippus Lucianꝰ in Necyomantia.*
[g] *Petronius in Catalect.*

better auoided. Mooued thereunto for the generality of it, and to doe good, it being a diſeaſe ſo frequent, as [i] *Mercurialis* obſerues *in theſe our dayes, ſo often happening*, ſaith [k] *Laurentius, in our miſerable times*, as few there are that feele not the ſmart of it, of the ſame mind is *Ælian Montaltus*, [l] *Melanthon*, and others. [m] *Iulius Cæſar Claudinus* calles it the *fountaine of all other diſeaſes, and ſo common in this craſed age of ours, that ſcarce one of a thouſand is free from it*: and that Hypocondriacall winde eſpecially, which proceedes from the ſhort ribbes. Being then as it is a diſeaſe ſo grieuous, ſo common, I know not how to do a more generall ſeruice, and ſpend my time better, then to preſcribe meanes how to preuent and cure ſo vniuerſall a malady, and Epidemicall diſeaſe, that ſo often, ſo much crucifies the body and mind.

If I haue ouerſhot my ſelfe in this which hath bin hitherto ſaid, or that it hath bin, which I am ſure ſome will obiect *too light and Comicall for a Diuine, too Satyricall for one of my profeſſion*, I will preſume to anſwere with [n] *Eraſmus*, in like caſe, 'tis not I, but *Democritus*, *Democritus dixit*, you muſt conſider what liberty thoſe old Satyriſts haue had, 'tis a *Cento* collected from others, not I, but they that ſay it.

[o] *Dixero ſi quid forte iocoſius, hoc mihi iuris,*
Cum venia dabis.----

If I doe a little forget my ſelfe, I hope you will pardon it, and to ſay truth, why ſhould any man be offended, to take exceptions at it? ----*Licuit, ſemperq; licebit*
Parcere perſonis, dicere de vitijs.

It lawfull was of old, and ſtill will be,
To ſpeake of vice, but let the name goe free.

If any be diſpleaſed, or take ought vnto himſelfe, let him not expoſtulate or cauill with him that ſaid it (ſo did [p] *Eraſmus* excuſe himſelfe to *Dorpius*, *(ſi parua licet componere magnis)* and ſo do I) *but let him be angry with himſelfe, that ſo betraid and opened his owne faults in applying it to himſelfe,* [q] *If he be guilty and deſerue it, let him amend who euer he is, and not bee angry.*

[i] *Hæc affectio noſtris temporibus frequentiſſima.*
[k] *Cap. 15. de Mel.*
[l] *De animâ. noſtro hoc ſæculo morbus frequentiſſimus.*
[m] *Conſult. 98. adeo noſtris temporibus frequenter ingruit vt nullus fere ab eius labe immunis reperiatur, & omnium fere morborum occaſio exiſtat.*
[n] *Mor. Encom. ſi quis calumnietur leuius eſſe quàm decet Theologum, aut mordacius quã deceat Chriſtianum.*
[o] *Hor. Sat. 4 l. 1*
[p] *Epiſt. ad Dorpium de Moria ſi quiſpiam offendatur & ſibi vindicet, non habet quod expoſtulet cum eo qui ſcripſit, ipſe ſi volet, ſecum agat iniuriã vtpote ſui proditor qui declarauit hoc ad ſe propriè pertinere.*
[q] *Si quis ſe læſum clamabit, aut conſcientiam prodit, ſuam aut certè metum.*

angry. He that hateth correction is a foole. Prou.12.1. If hee be not guilty, it concernes him not, 'tis not my freenesse of speech, but a guilty conscience, a gauled backe of his owne that makes him winch. I denie not this which I haue said sauours a little of *Democritus*, [r] *Quamvis ridentem dicere verum quid vetat?* one may speake in iest, and yet speake truth. Obiect then and cauill what thou wilt, I warde all with [f] *Democritus* buckler, his medicine shall salue it, strike where thou wilt and when. *Democritus dixit*, *Democritus* will answere it. It was written by an idle fellow, at idle times about our [t] *Saturnalian* or *Dionysian* feasts, when as he said *nullum libertati periculum est*, seruants in old *Rome* had liberty to say and doe what them list. When our Countrimen sacrificed to their goddesse [u] *Vacuna*, and set turning an apple with a pot of ale and a toste by their *Vacunall* fires, I writt this and publisht this. The time, place, persons, and all circumstances apologize for me, & why may I not then be idle with others? speake my mind freely, If you denie me this liberty, vpon these presumptions I will take it: I say againe, I will take it.

r *Hor.*

f *Vt lubet feriat, abstergam hos ictus Democriti Pharmaco.*

u *Rusticorum dea præesse vacantibus & otiosis putabatur cui post labores agricola sacrificabat Plin. li. 3. cap. 12. Ouid. lib. 6. Fast. Iam. quoq; cum fiunt antiquæ sacra Vacunæ. Ante Vacunales stătq; sedentq; foci. Rosinus.*

No, I recant, I will not, I confesse my fault and acknowledge a great offence, I haue ouershot my selfe, I haue spoken foolishly, rashly, vnaduisedly, absurdly, I haue anatomized mine owne folly. And now me thinkes vpon a sudden I am awaked as it were out of a dreame, I haue had a rauing fit, and ranged vp and downe, in and out, I haue insulted ouer most kind of men, abused some, and offended others, wronged my selfe, and now being recouered, and perceiuing mine error, crie with [x] *Orlando*, *Soluite me.* Pardon that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.

x *Arioſto. lib. 39 Staf. 58.*

If through weakenes, folly, passion, discontent, ignorance, I haue said amisse, let it be forgotten and forgiuen, and to euery priuate man. As [z] *In. Cæsar Scaliger* besought *Cardan*, *Si quid vrbaniusculè lusum à nobis, per deos immortales te oro*

Hieron.

Hierom. Cardane ne quid mali de me suspiceris. I beseech him in his words, that he would not mistake me, or thinke amisse. And if hereafter in Anatomising this vrlie humour, my hand slip, and as an vnskilfull prentise, I launce too deepe, and cut through skinne and all at vnawares; or make it smart, or cut awry, [a] pardon a rude hand, an vnskilfull knife, 'tis a most difficult thing to keepe an euen hand, a perpetuall tenor, and not sometimes to lash out; *difficile est Satyram non scribere*, there be so many obiects to diuert, inward perturbations to molest, and the very best may sometimes erre; *aliquando bonus dormitat Homerus*; it is impossible not in so much to ouershoot: *opere in longo fas est obrepere somnum.* But what needes all this? I hope there will no such cause of offence be giuen; if there be, I presume of thy good fauour and gratious acceptance, and out of an assured hope and confidence thereof, I will begin.

[a] *Quas aut incuria fudit aut humana parum cauit natura. Hor.*

Lectori malè feriato.

TV vero caue sis edico quisquis es, ne temere sugilles authorẽ huiusce operis, aut cauillator irrideas. Imò ne vel ex aliorum censurâ, tacitè obloquaris (vis dicam verbo) nequid naſutulus ineptè improbes, aut falsò fingas. Nam si talis reuera sit, qualem præ se fert Iunior Democritus. *seniori* Democrito saltem affinis, aut eius Genium vel tantillum sapiat; actum de te, censorem æquè ac delatorem [d] aget econtrâ (petulanti splene cum sit) sufflabit te in iocos, commmuet in sales, addo etiam & Deo Risui te sacrificabit.

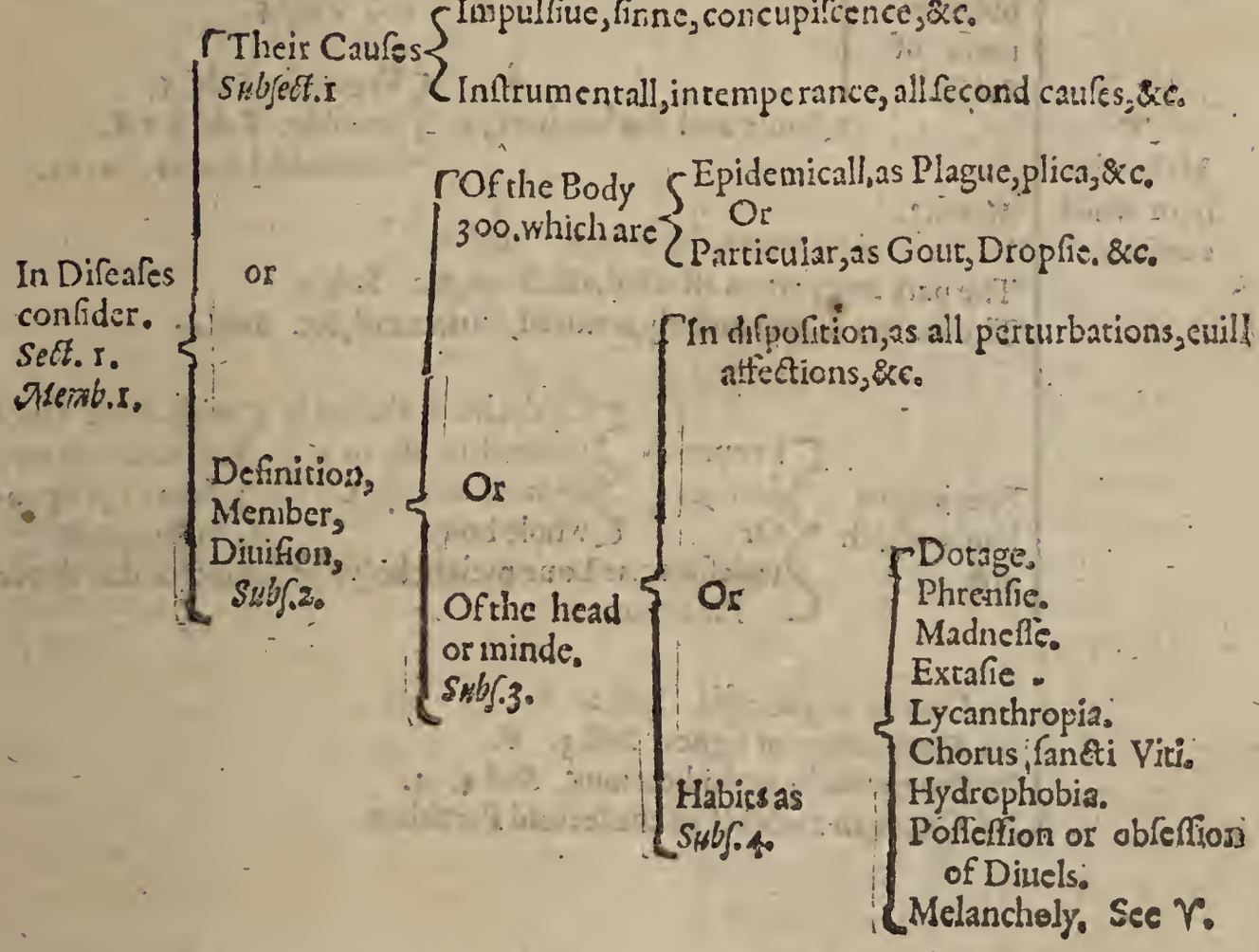
[d] *Si me commorit me'iùs non tangere clamo. Hor.*

[e] *Hippoc. epist. Damageto, accersitus sum vt Democritum tanquam insanũ curarem, sed postquam conueni non per. Iouem desipientiæ negotium sed rerum omnium receptaculũ deprehendi eiusq; ingenium demiratus sum. Abderitanos vero tanquam non sanos accusui veratri potione ipsos potius eguisse dicem.* [f] *Mart.*

Iterum moneo, ne quid cauillere, ne dum Democritum Iuniorem *conuicijs infames, aut ignominiosè vituperes, de te non malè sentientem, tu idem audias ab amico cordato, quod olim vulgus* Abderitanum *ab* [e] Hippocrate, *conciuem benè meritum & popularem suum* Democritum, *pro insano habens.* Næ tu Democrite sapis, stulti autem & insani Abderitæ. [f] Abderitanæ pectora plebis habes. *Hæc te paucis admonitum volo (malè feriate Lector) abi.*

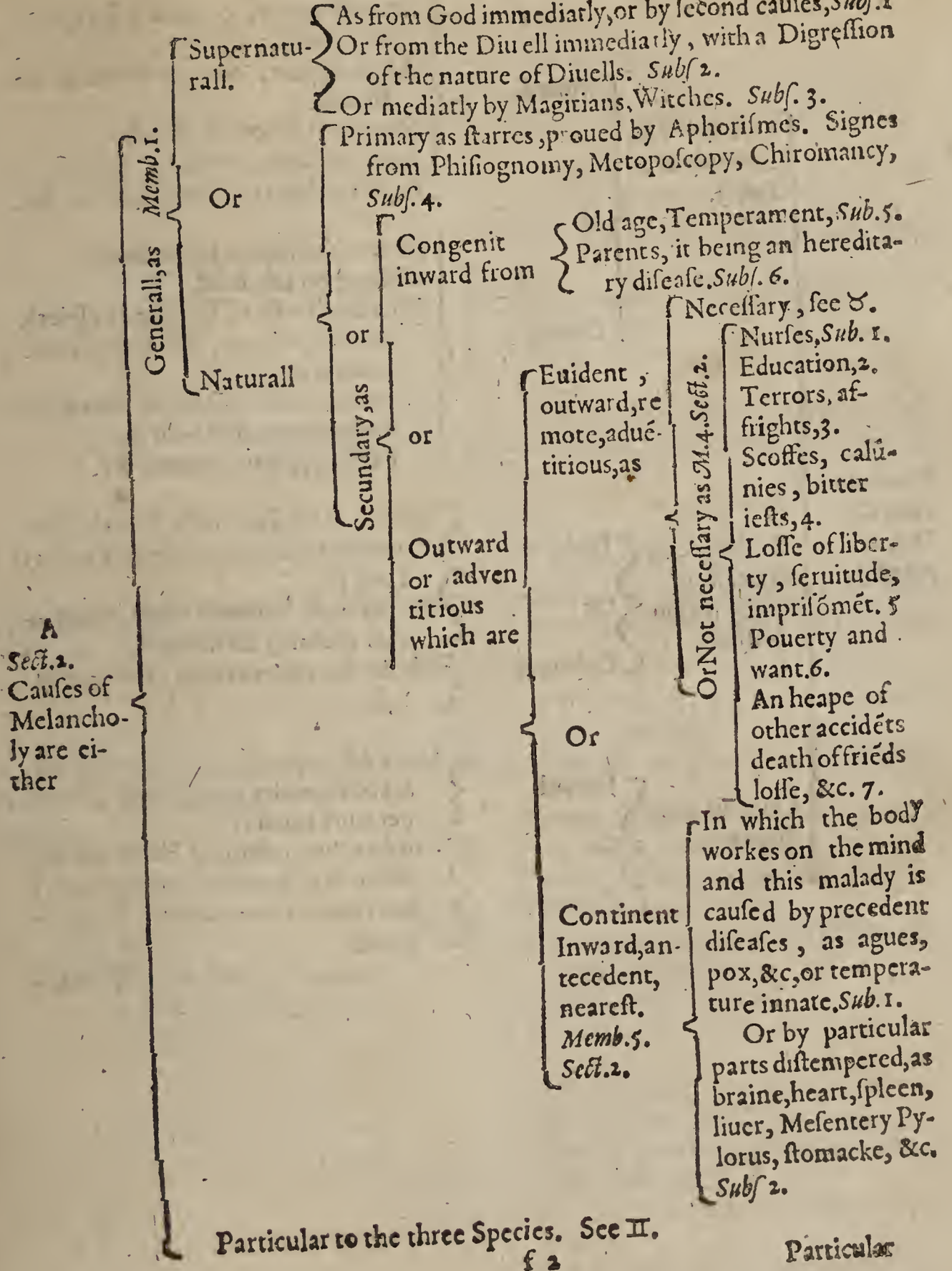
The

THE SYNOPSIS
of the first Partition.



- Melancholy, in which consider.
  - Its Æquiuocations, in Disposition, improper, &c. *Subs.* 5,
  - *Memb.* 2, To its explication a digression of anatomy, in which obserue parts of *Subs.* 1.
    - Body hath parts *Subs.* 2.
      - Or
      - Contained as
        - Humours 4. blood, fleame, &c.
        - Spirits, vitall, naturall, animall.
      - Or
      - Containing
        - Similar, spermaticall, or flesh, bones, nerues, &c. *Subs.* 3.
        - Dissimular, braine, heart, liuer, &c, *Subs* 4.
    - Or
    - Soule and his faculties, as
      - Vegetall. *Subs.* 5.
      - Sensible. *Subs.* 6. 7. 8.
      - Rationall. *Subs.* 9. 10. 11.
  - *Memb.* 3.
  - Its Definition, name, difference, *Subs.* 1.
  - The part and parties affected, affection, &c. *Subs.* 2.
  - The matter of melancholy, naturall, vnnaturall, &c. *Subs.* 4.
  - Species or kinds which are
    - Proper to parts, as
      - Of the head alone. Hypocondriacall, or windy melancholy.
      - Of the whole body.
      - with their seuerall causes, symptomes, prognosticks, cures.
    - Or
    - Indefinite, as Loue melancholy, the subiect of the third Partition.
  - Its Causes in generall. *Sect.* 2. A.
  - Its Symptomes or signes. *Sect.* 3. B.
  - Its Prognosticks or Indications. *Sect.* 4. 4.
  - Its Cures, the subiect of the second Partition.

Synopsis of the first partition



Particular

II Particular causes. *Sect. 2. Memb. 5.*

- Of head Melancholy are *Subs. 3.*
  - Inward
    - Innate humour, or from distemperature aduſt.
    - A hot braine, corrupt blood in the Braine.
    - Exceſſe of venery or defect.
    - Agues or ſome precedent Diſeaſe.
    - Fumes ariſing from the ſtomacke, &c.
  - Or
  - Outward
    - Heat of the Sunne immoderate
    - A blowe on the head.
    - Ouermuch vſe of hot wines, ſpices, garlicke, onyons, hot baths, ouermuch waking, &c.
    - Idleneſſe, ſolitarineſſe, or ouermuch ſtudy, vehement labour, &c.
    - Paſſions, perturbations, &c.
- Of hypocondriacall or windy melancholy are
  - Inward
    - Default of ſpleene, belly, bowels, ſtomacke, myſentery, meſeriack veines liuer, &c.
    - Moneths, or hemrods ſtopt, or any other ordinary Euacuation.
  - Or
  - Outward
    - Thoſe ſix non-naturall things abuſed.
- Ouer all the body are *Subs. 5.*
  - Inward
    - Liuer diſtempered, ſtopped, ouer hot, apt to ingender melancholy, Temperature innate.
  - Or
  - Outward.
    - Bad diet, ſuppreſſion of Hæmrods &c. and ſuch euacuations, paſſions, cares &c. thoſe ſix nonnaturall things abuſed.

Neceſ-

- ♂. Necessary causes as those sixe non-naturall things which are *Sect.2. Memb.2.*
  - Diet offending in *Subs.1.*
    - Substance
      - Bread,course and blacke,&c.
      - Drinke thicke,thinne,sowre,&c.
      - Water vncleane,milke,oyle,vineger,wine,spices,&c.
      - Flesh
        - Parts,heads,feet,entrals,fat,bacon,blood,&c.
        - Kinds: Beefe,Porke, Venison, Hares, Gotes, Pigeons,Peacocks,Fenfoule,&c.
      - Hearbs, Fish,&c.
        - Of fish,all shell-fish, hard and slimy fish, &c.
        - Of hearbs,pulse, cabbage, mellons, garlick,onions,&c.
        - Al roots, raw fruits, hard and windy meats.
    - Quality as in: Preparing,dressing, sharpe sauces, salt meats, Indurate sowced,fried, broyld, all made dishes,&c,
    - Quantity.
      - Disorder in eating, immoderate eating,or at vnseasonable times,&c. *Subs.2.*
      - Custome,delight,appetite altered,&c. *Subs.3.*
  - Retention & Evacuation. *Sub.4.*: Costiuenesse,hot bathes,sweating,issues stopped, Venus in excesse,or in defect,phlebotomy,purging,&c
  - Ayre,Hot,cold, tempestuous,darke,thicke,foggy,moorish,&c. *Subs.5.*
  - Exercise *Subs.6.*: Vnseasonable,excessiue, or defectiue of body or minde,solitarinesse,idlenesse,a life out of action,&c.
  - Sleepe and waking,vnseasonable, inordinate, ouermuch, ouerlittle,&c. *Subsect.7.*
  - *Semb 3.Sect.2.* Passions and perturbations of the minde. *Subs.2.* With a digression of the force of imagination.*Sub.2.*and division of passions into *Sub.3.*
    - Iarscible
      - Sorrow cause and symptome, *Sub.4.*
      - Feare cause and symptome. *Subs.5.*
      - Shame,Repulse,disgrace,&c. *Subs.6.*
      - Enuy and malice *Subs.7.*
      - Emulation, hatred, fact on, desire of reuenge. *Subs.8.*
      - Anger a cause. *Subs.9.*
      - Discontēts,cares,miseries,&c.*Sub.10.*
    - or
    - concupiscible
      - Vehement desires,ambition, *Subs.11.*
      - Couetousnes, φιλαργυρία. *Subs.12.*
      - Loue of pleasures,gaming in excesse, &c. *Subs.13.*
      - Desire of praise,pride,vaineglory, &c. *Sub.14.*
      - Loue of learning,study in excess,with a digression of the misery of Schollers,and why the Muses are melancholy. *Subs.15.*

B. Symptoms of melancholy are either. *Sect.3.*

Generall as of *Memb.1.*

Body as ill digestion, crudity, winde, dry braines, hard belly, thicke blood, much waking, heauinesse and palpitation of heart, leaping in many places, &c. *Subs.* 1.

or minde

common to all or most

Feare and sorrow without a iust cause, suspition, iealosie, discontent, solitarinesse, irksomenesse, continuall cogitations, restles thoughts, vaine imaginations, &c. *Subs.*2.

Particular to priuate persons according to *Sub.3. & 4.*

or

Cœlestiall influences, as of ♃. ♀. ♂. &c. parts of the body, heart, braine, liuer, spleen, stomack, &c

Humours

Sanguine are merry still, laughing, pleasant, meditating on plaies, women, musicke, &c.

Phlegmaticke slothfull, dull, heavy, &c,

Cholerick, furious, impatient, subiect to heare and see strange apparitions, &c.

Blacke, solitary, sad, they thinke they are bewitched, dead &c.

Or mixt of these 4 humours adust, or not adust, infinitely varied, &c.

or

Their seueral customs conditions inclinatiõs, discipline, &c.

Ambitious thinks himselfe a kinge, a lord; couetous runnes on his mony; lasciuious on his mistris. Religious hath reuelations, visions, is a Prophet, or troubled in minde. A Scholler on his booke, &c.

Continuance of time, as the humour is intended or remitted, &c.

Pleasant at first, hardly descerned, afterwards harsh, and intolerable, if inueterate.

Hence some make three degrees

1. Falsa cogitatio.
2. Cogitata loqui.
3. Exequi loquuta.

By fits or continuat as the obiect varies, pleasing, or displeasing.

Simple, or as it is mixt with other diseases, Apoplexies, gout, Caninus appetitus, &c. so the symptomes are various.

Particular to the three distinct species. See ☞ *Memb.* 2.

particular

- Particular Symptoms to the three distinct species. *Sect.* 3. *Memb.* 2.
  - Head Melancholy. *Sub.* 1.
    - In Body — Headach, binding, heauineſſe, vertigo, lightneſſe, ſinging of the eares, much waking, fixed eyes, high colour, red eyes, hard belly, dry body, no great ſigne of melancholy in the other parts.
    - or
    - In minde — Continuall feare, ſorrow, ſuſpition, diſcontent ſuperfluous cares, ſollicitude, anxiety perpetuall cogitation of ſuch toyes they are poſſeſſed with, thoughts like dreames &c.
  - Hypocondriacall or windy melancholy. *Subſ.* 2.
    - In Body — Winde, rumbling in the guts, belly ake, heat in the bowels, conuulſions, crudities, ſhort wind, ſowre and ſharp belchings, cold ſweat paine in the left ſide, ſuffocation, palpitation, heauines of the heart, ſinging in the eares, much ſpittle and moiſt, &c.
    - or
    - In minde. — Fearefull, ſad, ſuſpitious, diſcontent, anxiety &c. Laſcuious by reaſon of much winde, troubleſome dreames, affected by fits, &c.
  - Ouer al the Body. *Sub.* 3
    - In Body — Blacke, moſt part leane, broad vaines, groſſe, thicke blood, their hæmærodes commonly ſtopped, &c.
    - or
    - In minde — Fearefull, ſad, ſolitary, hate light, auerſe frō company, fearefull dreames, &c.
  - A reaſon of theſe ſymptomes. *Memb.* 3.
    - Why they are ſo fearefull, ſad, ſuſpitious, without a cauſe, why ſolitary, why melancholy men are witty, why they ſuppoſe they heare and ſee ſtrange voices, viſions, apparitions.
    - Why they prophecie, and ſpeake ſtrange languages, whence comes their crudity, rumbling, convulſions, cold ſweat, heauineſſe of heart, palpitation, cardiaca, fearefull dreames, much waking, prodigious phantaſies.

Prognoſticks

C Prognostickes of melancholy. *Sect.* 4.

- Tending to good as
  - Morphew, Scabbes, Itch, Breakings out, &c.
  - Blacke Iandise.
  - If the Hemrods voluntarily open.
  - If varices appeare.
- Tending to euill as
  - Leaneneſſe, drineſſe, holloweyed, &c.
  - Inueterate melancholy is incurable.
  - If cold, it degenerats often into Epilepſie, Apoplexie, Dotage, or into Blindneſſe.
  - If hot, into madneſſe, Deſpaire, and violent death.
- Corollaries and queſtions
  - The grieuouſneſſe of this aboue all other Diſeaſes.
  - The diſeaſes of the minde are more grieuous then thoſe of the Body.
  - Whether it be lawfull in this caſe of melancholy for a man to offer violence to himſelfe. *Neg.*
  - How a melancholy or mad man offering violence to himſelfe, is to be cenſured.

THE FIRST PARTITION

THE FIRST SECTION.
THE FIRST MEMBER.
THE FIRST SVBSECTION.

Mans Excellency, Fall, Miseries, Infirmities, The causes of them.

MAN, the most excellent, and most noble creature of the World, *the principall and mightie worke of God, and wonder of nature*, as *Zoroastes* calls him, *the* [a] *marvaill of marvaills*, as *Plato*, *the* [b] *Abridgment and Epitome of the World*, as *Pliny* tearmes him, *Microcosmus*, a little World, a model of the World, [c] Soueraigne Lord of the Earth, and sole Commander and Governour of all the Creatures in it: to whose Empyre they are all subiect in particular, and yeeld obedience, farre surpassing all the rest, not in body only, but in soule, [d] *Imaginis Imago*, [e] created to Gods owne [f] *Image*, to that immortall and incorporeall substance, with all the faculties and powers belonging vnto it, was at first pure, divine, perfect, happy, [g] *Created after God in true holinesse and righteousnesse: Deo congruens*, free from all manner of infirmities, and put in Paradise, to knowe God, to praise and glorify him, to doe his will.

Vt dijs consimiles parturiat Deos;

as an old *Poet* saith, to propagate the Church. But this most

Mans Excellency.

[a] *Magnum miraculum.*

[b] *Mundi Epitome, naturæ delitiæ.*

[c] *Finis rerum omnium cui sublunaria fruuntur. Scaliger. exerc. 365. sec. 3. Valesc. de sacr. Phil. c. 5.*

[d] *Vt in numismate Cæsaris Imago, sic in hemine Dei.*

[e] Gen. 1.

[f] *Imago mundi in corpore, Dei in animâ. Exemplumq; dei quisq; est in imagine parvâ.*

[g] Ephes. 4. 24.

2 noble creature, *Heu tristis & lachrimosa commutatio* ([h] one exclaimes) O pittifull change; is falne from that he was, and forfeited his estate, become *miserabilis homuncio*, a castaway, a caitiffe, one of the most miserable creatures of the World, if he be considered in his owne nature, an vnregenerate man, & so much obscured by his fall (that some few reliques excepted) he is inferiour to a beast. [i] *Man in honour that vnderstandeth not is like vnto beasts that perish*, so *Dauid* esteemes him: a monster by a stupend Metamorphosis, [k] a Beast, a Dogge, a Hogge, what not? *Quantum mutatus ab illo?* How much altered from that hee was, before blessed and happy, now miserable accursed; [l] *He must eat his meat in sorrow*, subiect to death and all manner of infirmities, all kinde of calamities. [m] *Great trauell is created for all men, and an heauy Yoke on the sonnes of Adam, from the day that they goe out of their mothers wombe vnto that day they returne to the mother of all things. Namely their thoughts, & feare of their hearts, & their imagination of things they wait for, and the day of death. To him that sitteth in the glorious throne, to him that sitteth beneath in earth and ashes, from him that is cloathed in blew silke, and weareth a crowne, to him that is cloathed in simple linnen. Wrath, enuy, trouble, and vnquietnesse, and feare of death, and rigor, and strife, and such things come to both Man and Beast, but seauenfold to the vngodly.* All this befalls him in this life, and peradventure eternall misery in the life to come.

[h] *Palanterius*

[i] Ps.49.20. Mans fall and misery.

[k] *Lasciuiâ superat Equum, impudentia canem, æstu Vulpem furore Leonem. Chrys.23.Gen.*

[l] Gen.3.17.

[m] Ecclus.40.1

A description of Melancholy.

The impulsiue cause of all these miseries in man, this priuation or destruction of Gods Image, the cause of death and diseases, of all temporall and eternall punishments, was the sinne of our first parent *Adam*, [n] in eating of the forbidden fruit, by the Divells instigation and allurement. His disobedience, pride, ambition, intemperance, incredulity, curiosity, from whence proceeded originall sinne, & that generall corruption of mankinde, as from a fountaine flowed all bad inclinations, and actuall transgressions, which cause our seuerall calamities, inflicted vpon vs for our sinnes. And this belike is that which our fabulous Poets haue shadowed vnto vs in the

Impulsiue cause of mans misery and infirmities.

[n] Gen.3.17.

the tale of [o] *Pandoras* box, which being opened through her curiosity, filled the world full of all manner of Diseases. It is not curiosity alone, but all other crying sinnes of ours which pull these severall plagues and miseries vpon our heads. For *Vbi peccatum ibi procella*, as [p] *Chrysostome* well obserues. [q] *Fooles by reason of their transgressions, and because of their iniquities are afflicted.* [r] *Feare commeth like sudden desolation, & destruction like a whirlewind, affliction & anguish* because they did not feare God. [s] *Are you shaken with warres,* as *Cyprian* well vrgeth to *Demetrius*, *are you molested with dearth and famine, is your health crushed with raging diseases? is mankind generally tormented with Epidemicall maladies, t'is all for your sinnes. Haggei the 1.9.10. Amos the 1. Ier.7.* God is angry, punisheth and threatneth, because of their obstinacy & stubburnesse, they will not turne vnto him, [t] *If the earth be barren then for want of raine, if dry and squalid, it yeeld no fruit, if your fountaines be dryed vp, your wine, corne, and oyle blasted, if the ayre be corrupted, and men troubled with diseases, tis by reason of your sinnes.* Which like the bloud of *Abel* cry lowd to Heaven for vengeance, *Lament. Ier. cap.5.15. that wee haue sinned, therefore our hearts is heauy, Isay. 59.11.12. VVee roare like Beares, and mourne like Doues, and want health, &c. for our sinnes and trespasses.* But this we cannot endure to heare, or to take notice of it. *Ier.2.30 We are smitten in vaine, and receaue no correction. & cap.5.3. Thou hast striken them, but they haue not sorrowed, they haue refused to receaue correction, they haue not returned.* [u] *Herod* could not abide *Iohn Baptist*, and [x] *Domitian* could not endure *Apollonius* tell the causes of the plague at *Ephesus*, his iniustice, his incest, adultery, and the like.

To punish therefore this blindnesse, and obstinacy of ours as a concomitant cause and principall agent, is Gods iust iudgement in bringing these calamities vpon vs, to chastise vs, I say, for our sinnes, and to satisfie Gods wrath. For the law requires obedience or punishment, as you may read at large

3

[o] *Illa cadens tegmen manibus decussit & una pernitiem immisit miseris mortalibus atrã.* *Hesiod.1.oper.*

[p] *Hom.5.ad populum Antioch.*

[q] Ps.107.17. Prov 1.27.

[r] *Quod autem crebrius bella concutiant, quod sterilitas & fames sollicitudinem cumulent, quod sæuientibus morbis valetudo frangitur, quod humanum genus luis populatione vastatur ob peccatum omnia. Cyp.*

[t] *Si raro desuper pluuia descendat, si terra situ pulueris squaleat, si vix ieiunas & pallidas herbas sterilis gleba producat, si turbo vineam debilitet &c. Cyprian.*

[u] Mat.14.3.

[x] *Philostratus lib.8 Vit. Apollonij iniustitiam eius, & scelerat-*

as nuptias & cætera quæ præter rationem fecerat morborum causas dixit.

4 large, *Deut.28.15. If they will not obey the Lord, and keepe his Commandements and Ordinances, then all these curses shall come vpon them.* [a] *Cursed in the towne and in the field &c.* [b] *Cursed in the fruit of thy body &c.* [a] *The Lord shall send thee trouble and shame, because of thy wickednesse.* And a little after, [b] *The Lord shall smite thee with the botch of Ægypt, and with Emrods, and with Scab and Itch, and thou canst not be healed.* [c] *And with madnesse, blindnesse, and astonishing of heart.* This *Paul* seconds. *Rom.2.9. Tribulation and anguish on the soule of euery man that doth euill.* Or else these chastisements are inflicted vpon vs for our humiliation, to exercise and trie our patience here in this life, to bring vs home, to make vs knowe God & our selues, to informe vs, and teach vs wisdome. [d] *Therefore is my people gone into captiuity, because they had no knowledge, therefore is the wrath of the Lord kindled against this people, & he hath stretched out his hand vpon them.* He is desirous of our salvation, [e] *Nostræ salutis auidus*, saith *Lemnius*, and for that cause pulls vs by the eare many times, to put vs in minde of our duties. *That they that erred might haue vnderstanding* (as *Isay* speakes 29.21. *and so bee reformed. I am afflicted and at the point of death*, as *Dauid* confesseth of himselfe, *Psal.88.15. & ver.9. mine eyes are sorrowfull through mine affliction.* And that made him turne vnto God. Great *Alexander* in the midst of all his prosperity, and by a company of Parasites deified, and now made a God, when he saw one of his wounds bleed, remembred that he was but a man, and remitted of his pride, *In morbo recolligit se animus*, as [f] *Pliny* well perceaued, *In sickenesse the minde reflects vpon it selfe, and with iudgement suruayes it selfe, and abhorres his former courses*, insomuch that he concludes to his friend *Marius*, [g] *that it were the period of al Philosophy, if we could so continue being sound, or performe but a part of that which we promised to doe being sicke. Who so is wise then will consider these things*, as *Dauid* did, *Ps.144.vers. last.* And whatsoever fortune befall him, make vse of it. If he be in sorrow, need, sickenesse, or any other aduersity, seriously to consider with himselfe, why this or that malady, misery,

this

[a] 16.
[b] 18.
[c] 20.
[d] Vers.17.

[e] 28. *Deus quos diligit castigat.*
[f] Isay.5.13.
Ver.15.

[e] *Nostræ salutis auidus continèr aures vellicat, ac calamitate subinde nos exercet. Lemnius Lemn.l.2.c.29. de occult. nat. mir.*

† *Vexatio dat intellectum. Esay 28.19.*

[f] *Lib.7. Cum iuditio mores & facta recognoscit & se intuetur.*

Dum fero languorem fero religionis amorē, expers languoris non sum, memor huius amoris.

[g] *Summum esse totius Philosophiæ, ut tales esse perseueremus, quales nos futuros esse infirmi profitemur.*

this or that incurable disease is inflicted vpon him; it may be for his good,[h] *sic expedit*, as *Peter* said of his daughters ague. Bodily sickneſſe is for his soules health, *perijſſet niſi perijſſet*, had he not beene visited, he had vtterly perished [i] for *the Lord correcteth him whom he loueth, euen as a father doth his child in whome he delighteth.* If he be safe and sound on the other side, and free from all manner of infirmity,[k] *& cui*

Gratia, forma, valetudo contingat abundè,
Et mundus victus non deficiente crumenâ,
And that he haue grace, beauty, favour, health,
The World at his command, abound in wealth.

5
[h] *Petrarch.*

[i] Prov.3.12.

[k] *Hor. epist. lib.1.4.*

Yet in the middest of all his prosperity, let him remember that Caveat of *Moyses*,[l] *beware that he doe not forget the Lord his God*, that he be not puffed vp, but acknowledge them to be his good gifts and benefits, and vse them aright.

[l] Deut.8.11. *Qui stat videat ne cadat.*

Now the instrumentall causes of these our infirmities, are as diverse, as the infirmities themselues, starres, heauens, elements, &c. and all those creatures which God hath made, are armed against sinners. They were indeed once good in themselues, and that they are now many of them pernicious vnto vs, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they haue beene changed, the earth accursed, the influence of starres altered, the foure elements, Beasts, Birds, Plants, are now ready to offend vs. *The principall things for the vse of man is Water, Fire, Iron, Salt, Meale, Wheate, Hony, Milke, Oyle, Wine, Cloathing, good to the Godly, to the Sinners turned to euill.* Ecclus 39.26. *Fire, and Haile, and Famine, and Death, all these are created for vengeance*, Ecclus 39.29. The Heauens threaten vs with their Comets, Starres, Planets, with their great coniunctions, Eclipses, oppositions, quartiles, and such vnfriendly aspects. The aire with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty windes, tempests, vnseasonable weather; from which proceeds, dearth, famine, plague, and all manner of Epidemicall diseases; consuming infinite myrriads of men. As at *Cairo* in *Egypt* every

Instrumentall cause of our infirmities.

6 third yeare, it is related by [m] *Boterus* and others, 300000. of the plague, and 200000. in *Constantinople*, every fift or seaventh at the vtmost. How doth the earth terrifie & oppresse vs with those terrible Earthquaks, which are most frequent in [n] *China*, *Iapan*, and those Easterne Climes, swallowing vp sometimes 6. Cities at once. How doth the water rage with his inundations, irruptions, flinging downe Townes, Cities, Villages, Bridges, &c. beside shipwracks, whole Ilands are sometimes suddenly overwhelmed with al their inhabitants, as in [o] *Zeland*, *Holland*, & many parts of the continent drowned, as the [p] lake *Erno* in *Ireland*. [q] *Nihilq; præter arcium cadauera patenti cernimus freto.* How doth the fire rage that mercileſſe element? Consuming in an instant whole Cities. What towne of any antiquity or note, hath not beene once, againe and againe, by the fury of this mercileſſe element defaced, vtterly ruinated, and left desolate. To descend to more particulars, how many creatures are at deadly fuid with mẽ? Lions, Wolues, Beares, &c. Some with Hooſes, Hornes, Tusks, Teeth, Tailes: How many noxious Serpents and venomous creatures, ready to offend vs with stings, breath, sight, or quite kill vs? How many pernitious fiſhes, plants, gummes, fruits, seeds, flowers, &c. could I reckon vp on a suddaine, which by their very smell many of them, touch, tast, cause some grievous malady, if not death it selfe. Some make mention of a thousand severall poysons: but these are but trifles in respect. The greatest enemy to man, is man himselfe, who by the Divells instigation, is still ready to doe mischiefe to himselfe and others, his owne executioner, a Wolfe, a Divell to himselfe, and others. Sometimes by the Divells helpe, as Magitians, [r] Witches: sometimes by impostures, mixtures, poysons, stratagemmes, single cumbats, warres. We hacke and hew one another, as if we were *ad internecionem nati*, like *Cadmus* souldiers borne to consume one another. T'is an ordinary thing to read of an 100000, and two hundred thousand men slaine in a battaile. Besides all maner of tortures, brasen bulls, racks, wheeles, strappadoes, gunnes,

[m] *Boterus de Ins: vrbium.*

[n] *Lege hist. relationem Lod. Frois de rebus Iaponicis ad annum 1596.*

[o] *Guicciard. descrip. Belg. anno 1421.*

[p] *Giraldus Cambrens.*

[q] *Ianus Dousa ep. lib. 1. car. 10.*

Homo homini lupus, homo homini dæmon.

[r] *Miscent accusitus nouercæ.*

gunnes, enginnes, &c. [r] *Ad vnum corpus humanum supplicia plura, quam membra.* Wee haue inuented more torturing instruments, then there be seuerall members in a mans body, as *Cyprian* well obserues. To come neerer yet, our own parents by their offences, indiscretion, and intemperance are our mortall enemies. [t] *The fathers haue eaten sower grapes, & the childrens teeth are set on edge.* They cause our griefe many times, and put vpon vs hereditary diseases, ineuitable infirmities: They torment vs, and wee are as ready to iniure our posteritie.---- [u] *mox daturi progeniem vitiosiorem*, & the latter ende of the world, as [x] *Paule* foretold, is still like to bee worst. We are thus bad by nature, bad by kinde, but farr worse by art, every man the greatest enemy vnto himselfe. We study many times to vndoe our selues, abusing those good gifts which God hath bestowed vpon vs, Health, Wealth, Strength, Wit, Learning, Art, Memory, to our owne destruction, [y] *Perditio tua ex te.* As [z] *Iudas Machabeus* killed *Apollonius* friends with his owne weapons, we arme our selues to our owne ouerthrowes, and vse Reason, Art, Iudgment, all that should helpe vs, as so many instruments to vndoe vs. As *S. Austin* confesseth of himselfe in his humble Confessions, *promptnesse of Wit, Memory, Eloquence, they were Gods good gifts, but he did not vse them to his glory.* If you will particularly know how, and by what meanes, consult Physitians, and they will tell you, that it is in offending in some of those six non-naturall things, of which I shall after [a] dilate more large; they are the causes of our infirmities, our surfeting & drunkennes, our immoderate insatiable lust, & prodigious riot. *Plures crapula, quam gladius*, it is a true saying, the borde consumes more then the sword. Our intemperance it is, that pulls so many seuerall incurable diseases vpon our heads, that hastens [b] olde age, perverts our temperature, and brings vpon vs sudden death. And last of all, that wuich crucifies vs most, is our owne folly, want of government, our facilitie and proneneſse in yeelding to our seueral lust, and giving way to euery passion and perturbation of the minde, by

7

[r] *Lib. 2. epist. 2. ad Donatum.*

[t] Ezech. 18. 2.

[u] *Hor. lib. 3. Od. 6.*

[x] 2. Tim. 3. 2.

[y] Ezech. 18. 31

[z] Macc. 3. 12.

[a] Part 1. Sect. 2. Memb. 2.

[b] *Nequitia est quae te non sinet esse senem.*

8 which meanes we metamorphize our selues, and degenerate into beasts. As that [c] Poet obserued of *Agamemnon*, that when he was well-pleased, and could moderate his passion, he was ---*os oculosq; Iovi par*: like *Iupiter* in feature, *Mars* in valour, *Pallas* in wisdome, another god; but when he was angry, he was a Lion, a Tiger, a dogge, &c. there was no signe or likenesse of *Iupiter* in him; so wee, as long as wee are ruled by reason, as long as we correct our inordinate appetite, and conforme our selues to Gods word, are as so many liuing Saints, but if we giue reines to Lust, Anger, Ambition, Pride, and follow our owne wayes, wee degenerate into beasts, transforme our selues, ouerthrow our constitutions, [d] prouoke God to anger, and heape vpon vs this of *Melancholy*, and all manner of incurable diseases, as a iust and deserued punishment of our sinnes.

[c] *Homer. Il.*

[d] *Intemperantia, luxus, Ingluvies, & infinita huiusmodi flagitia, quæ diuinas pœnas merentur.* Crato.

Svbsec. 2.
Memb. 1.

Definition
Number } *of Diseases.*
Division

[e] *Fern. Path. lib. 1. cap. 1. morbus est affectus contra naturam corpori insidens.*

[f] *Fuch. Institut. lib. 3. sect. 1. cap. 3 à quo primum vitiatur actio.*

[g] *Dissolutio fœderis in corpore vt sanitas est consummatio.*

[h] *Lib. 4. cap. 2. morbus est habitus contra naturam, qui vsum eius, &c.*

WHat a Disease is, almost every Physitian defines. [e] *Fernelius* calleth it an *Affection of the Body, contrary to Nature.* [f] *Fuchsius* and *Crato, an hinderance, hurt, or alteration of any action of the Body, or any part of it.* [g] *Tholosanus, a dissolution of that league which is betweene Body and Soule, and a perturbation of it: as health is the perfection, and makes to the preseruation of it.* [h] *Labeo* in *Agellius, an ill habite of the Body, opposite to nature, hindering the vse of it.* Others otherwise, all to this effect.

How many Diseases there are, is a question not yet determined. [i] *Pliny* reckons vp 300. from the Crowne of the Head, to the sole of the Foote: elsewhere he saith, *morborum infinita multitudo*, their number is infinite. Howsoeuer it was

in those olde times, it bootes not; in our dayes I am sure the number is much augmented: for besides many Epidemicall diseases vnheard of, and altogether vnknowne to *Galen* and *Hippocrates*, as *Scorbutum*, *Small pox*, *Plica*, *Sweating Sicknesse*, *Morbus Gallicus* &c. we haue many proper, and peculiar almost to euery part. No man amongst vs so sound, of so good a constitution, that hath not some impediment of Body or Minde. [k] *quisq; suos patimur manes*, we haue all our infirmities, first or last, more or lesse. There may bee peradventure in an age, or one of a thousand, like *Zenophilus* the Musitian in [l] *Pliny*, that may happily liue 105. yeeres, without any manner of impediment. A *Pollio Romulus*, that may preserue himselfe [m] *with wine and oyle*. A man as fortunate as *Q. Metellus*, of whom *Valerius* so much bragges. A man as healthfull as *Otto Herwardus*, a Senator of *Ausburrow* in *Germanie*, whom [n] *Leouitius* the Astrologer brings in for an example, and instance of certaintie in his Arte, who because he had the significators in his geniture fortunate, and free from the hostile aspects of *Saturne* and *Mars*, being a very olde man, [o] *could not remember that euer he was sicke*. [p] *Paracelsus* may bragge, that he could make a man liue 400 yeares or more, if he might bring him vp from his Infancie, and diet him as he list; and some Physitians hold, that there is no certaine period of mans life; but it may still by temperance, and Physicke, be prolonged. We finde in the meane time, by common experience, that no man can escape; but that of [r] *Hesiod* is true:

Πλείη μὲν γὰρ γαῖα κακῶν πλείη δὲ θάλασσα·
Νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ, ἠδὲ καὶ νυκτὶ
Αὐτομάτοι φοιτῶσι. ——————

The Earth is full of maladies, and full the Sea,
Which set vpon vs both by night and day.

Division of Diseases.

If you require a more exact division of these ordinarie Diseases, which are incident to men, I referre you to [s] Physitians; they will tell you of *Acute* and *Chronicke*, *First* and *Secundary*, *Lethales Salutares*, *Errant Fixed*, *Simple Compound*, *Conne-*

9

[k] No man free from some Disease or other.

Cap.50.lib.7.

[l] *centum & quinq; vixit annos sine vllo incommodo.*

[m] *Intus mulso foras oleo.*

[n] *Exemplis genitur: præfixis Ephemer.cap.de infirmitat.*

[o] *Qui quoad puericiæ vltimam memoriam recordari potest, non meminit se ægrotum decubuisse.*

[p] *Lib.de vitâ longâ.*

[r] *Oper. & dies.*

[s] See *Fernelius Path.lib.1. cap. 9.10.11.12. Fuchsius institut. lib.3 sec.1.cap.7 Wecker. Syntax.*

10 *Connexed*, or *Consequent*, belonging to *parts*, or the *whole*, in *Habit*, or in *Disposition*, &c. My division at this time (as most befitting my purpose) shall be into those of the Body and of the Minde. For those of the Body, a briefe Catalogue of which *Fuschius* hath made, *Institut. lib. 3. sec. 1 cap. 11.* I refer you to those voluminous Tomes of *Galen*, *Areteus*, *Rhasis*, *Avicenna*, *Alexander*, *Paulus*, *Ætius*, *Gordonius*, *Gviancrius*: And those exact Neotericks, *Savanarola*, *Capivaccius*, *Donatus Altomarus*, *Hercules de Saxonia*, *Mercurialis*, *Victorius Faventinus*, *Wecker*, *Piso*, &c. that haue methodically, and elaborately written of them all. Those of the Mind and Head, I will briefly handle, and a-part.

Subsec. 3.

Division of the Diseases of the Head.

THese Diseases of the Minde, forasmuch as they haue their chiefe seat, and Organs in the Head, are commonly repeated amongst the diseases of the Head, which are divers, and vary much according to their site. For in the Head, as there be divers parts, so there be divers grievances, which according to that division of [t] *Hernius*, which he takes out of *Arculanus*, are inward or outward (to omit all others which belong to the Eyes and Eares, Nostrils, Gummes, Teeth, Mouth, Palat, Tongue, Wesell, Choppes, Face, &c.) belonging properly to the Braine, as baldnesse, falling of haire, furfair, lice, &c. [u] Inward belonging to the skinnes next to the Braine, called *dura*, and *Pia mater*, as all headaches, &c. or to the Ventricles, Caules, Kells, Tunicles, Creekes, and parts of it, and their passions, as *Caro*, *Vertigo*, *Incubus*, *Apoplexie*, *Falling Sickenesse*. The diseases of the *Nerues*; *Crampes*, *Stupor*, *Convulsion*, *Tremor*, *Palsye*: or belonging to the excrements of the Braine, as *Catars*, *Sneezing*, *Rhumes*, *Distillations*: or else those that pertaine to the Substance of the Braine it selfe, in which are conceiued, *Frensye*, *Lethar-*

[t] *Præfat. de morbis capitis. In capite vt variæ habitant partes, ita variæ querelæ ibi eueniunt.*

[u] Of which reade *Hernius Montaltus*, *Hildisheim*, *Quercetan*, *Iason Pratensis* &c.

Lethargye, Melancholy, Madnesse, weake Memory. Sopor, or Coma, Vigilia & vigil Coma. Out of these againe I will single such as properly belong to the *Phantasie*, or *Imagination*, or *Reason* it selfe, which [x] *Laurentius* calles the Diseases of the Minde; and *Hildisheim, morbos Imaginationis, aut Rationis læsæ*, which are three or foure in number, *Frensye, Madnes, Melancholy, Dotage*, and their kindes: as *Hydrophobia, Lycanthropia, Chorus sancti viti, morbi demoniaci*: which I will briefely touch and point out, insisting especially in this of *Melancholy*, as more eminent then the rest, and that through all his kindes, causes, symptomes, prognosticks, cures. As *Lonicerus* hath done *de Apoplexiâ*, and many others, of many such particular diseases. Not that I finde fault with others which haue written of this subiect before, as *Iason Pratensis, Laurentius, Montaltus, T: Bright*, &c. they haue done well in their severall kindes and methods, yet that which one omits, another may happily see; that which one contracts, another may enlarge. To conclude with [y] *Scribanius, that which they haue neglected, or perfunctorily handled, we may more thoroughly examine, that which is obscurely deliuered in them, may be perspicuously dilated and amplified by vs*; and so may bee made more familiar and easie for euery mans capacity, and common good, which is the chiefe end of my Discourse.

11

[x] *Cap. 2. de Melancholi.*

[y] *Cap. 2. de Philosophiâ sagarum. quod alij minus rectè fortasse dixerint, nos examinare, melius diiudicare, corrigere studeamus.*

Svbsec. 4.

Dotage, Phrensie, Madnesse, Hydrophobia, Lycanthropia, Chorus sancti viti, Extasis.

Dotage, Fatuity, or Folly, is a common name to all the following Species, as some will haue it. [z] *Laurentius* and [a] *Altomarus* comprehend *Madnesse, Melancholy*, and the rest, vnder this name, and call it the *summum genus* of them all. If it be distinguished from them, it is *naturall* or *ingenit*, which comes by some defect of the Organs, and ouermoist Braine, as wee see in our common fooles; and is for the most

Delirium, Dotage.

[z] *Cap 4. de Mel.*

[a] *Art. Med. cap. 7*

12 most part intended or remitted in most men, and thereupon some are wiser then other: or els it is acquisite, an Appendix or Symptome of some other disease, which comes or goes, or if it continue, a signe of *Melancholy* it selfe.

Phrensie. *Phrenitis*, which the Greeks derive from the word φρὴν, is a Disease of the Minde, with a continuall Madnesse or Dotage, which hath an acute feuer annexed, or els an inflammation of the Braine, or the Membranes or Kells of it, with an acute Feuer, which causeth Madnesse, and Dotage. It differs from *Melancholy* and *Madnesse*, because their Dotage is without an ague: this continuall, with waking, or Memory decayed &c. *Melancholy* is most part silent; this clamorous, and many such like differences are assigned by Phisitians.

Madnesse. *Madnesse*, *Phrensie*, and *Melancholy* are confounded by many Writers, as *Celsus*: others leaue out *Phrensie*, and make *Madnesse*, and *Melancholy* but one Disease, which [b] *Iason Pratensis* especially labours, and that they differ onely *secundùm maius* or *minus*, in quantity, the one being a degree to the other, and both proceeding from one cause. They differ *intenso & remisso gradu*, saith [c] *Gordonius*, as the humor is intended or remitted. Of the same minde is [d] *Aretæus*, *Alexander Trallianus*, *Guianerius*, *Savanarola*, *Herninus*, and *Galen* himselfe writes promiscuously of them both, by reason of their affinity, but most of our Neotericks doe handle them a-part, whom I will follow in this Treatise. *Madnesse* is therfore defined to be a vehement *Dotage*, or rauing without a feuer, farre more violent then *Melancholy*, full of anger, and clamor, horrible lookes, actions, gestures; and troubles the Patient with farre greater vehemency both of Body and Minde, without all feare and sorrow, with such impetuous force, and boldnesse, that sometimes three or foure men cannot hold them. Differing onely in this from *Frensie*, that it is without a Feuer, and their Memory is most part better. It hath the same causes as the other, as Choler adust, and Blood incensed, Braines inflamed &c. [e] *Fracastorius addes a due time*

[b] *Plerique Medici uno complexu perstringunt hos duos morbos, quod ex eâdem causâ oriantur, quodq; magnitudine & modo solum distent, & alter gradus ad alterum existat. Iason Pratensis.*

[c] *Lil. Med.*

[d] *Pars maniæ mihi videtur.*

[e] *Insanus est, qui ætate debita, & tempore debito per se non momentaneam & fugacem, ut vini, solani, Hyoscyami sed confirmatam habet impotentiam benè operandi circa intellectum. lib.2. de intellectione.*

and

and full age to this definition, to distinguish it from children, 13
and will haue it to be a confirmed Impotency, to separate it from such as accidentally come and goe againe, as by taking Henbane, Nightshade, Wine, &c. Of this Fury there be divers [f] kindes, *Extasis, Enthusiasmes, Revelations*, and *Visions*, so often mentioned by *Gregory* and *Beda* in their Workes; *Obsession*, or Possession of devils, *Sybilline Prophets*, and Poëticall *Furies*: such as come by eating noxious Herbes, Tarantulas stinging, &c. which some reduce to this. The most knowne are these, *Lycanthropia, Hydrophobia, Chorus sancti viti.*

[f] Of which reade *Felix Plater cap. 3. de mentis alienationc.*

Lycanthropia, which *Avicenna* calles *Cucubuth*, others *Lupinam insaniam*, or Woolfe madnesse, when men runne howling about graues and fields in the night, and will not be perswaded but that they are Wolues, or some such beasts. [g] *Ætius* and [h] *Paulus* call it a kinde of *Melancholy*, but I should rather referre it to *Madnesse*, as most doe. Some make a doubt of it, whether there be any such Disease. [i] *Donat ab Altomari* saith, that he saw two such in his time: and [k] *Wierus* tels a Story of such a one at *Padua* 1541, that would not beleeue to the contrary, but that he was a Woolfe. He hath another Story of a *Spaniard*, that thought he was a Beare. [l] *Forestus* confirmes as much by many examples, one amongst the rest, of which he was an eye-witnesse, at *Alcmar* in *Holland*, of a poore Husband-man, that still haunted about graues, and kept in Churchyards, of a pale, blacke, vgly, and fearefull looke. Such belike, or little better, were King *Prætus* [m] Daughters, that thought themselues Kine. And *Nebuchadnezzar* in *Daniel*, as some Interpreters hold, was only troubled with this kinde of Madnesse. And this Disease perhaps gaue occasion to that bold assertion of [n] *Pliny, that some men were turned into Wolues in his time, and from Wolues to men againe.* And to that fable of *Pausanias*, of a man that was ten yeares a Wolfe, and afterwards returned to his former shape. And [o] *Ouids* tale of *Lycaon.* He that is desirous to heare of this Disease, or of more examples, let him reade *Austin in his 18. Booke de Civitate Dei. cap. 5. Mizaldus cent. 5. 77. Schenkius*

Lycanthropia.

[g] *Lib. 6. cap. 11.*
[h] *Lib. 3. cap. 16.*
[i] *Cap. 9. art. med.*
[k] *De præstig. dæmonum. lib. 3. c. 21.*
[l] *Observat. lib. 10. de morbis cerebri. cap. 25.*
[m] *Hippocrates. lib. de Insaniâ.*
[n] *Lib. 2. cap. 8. homines interdum lupos fieri, & econtra.*
[o] *Met. lib. 1.*

14 *kius lib.1. Hildesheim spicel.2.de Maniâ. Forestus lib.10.de de morbis cerebri, Olaus Magnus, &c.* This Disease, saith *Avicenna*, troubleth men most in February, and is now-a-

[r] *Cap.de Maniâ.* dayes most frequent in *Bohemia* and *Hungary*, saith [r] *Hernius*. They lye hid most part all day, & goe abroad in the night,

[†] *Ulcerata crura sitis ipsis adest immodica, pallidi linguâ siccâ.* barking, howling at graues and deserts, *they haue vsually hollow eyes, and scabbed legges and thighes, very dry and pale*, saith [q] *Altomarus*: he giues a reason there of all the symptomes, and sets downe a briefe cure of them.

[q] *Cap.9. art. Hydrophobia.*

Hydrophobia, is a kinde of Madnesse, well knowne in every Village, which comes by the biting of a mad dogge, or

[r] *Lib.3.cap.9.* scratching, saith [r] *Aurelianus*, or touching, or smelling a-

[t] *Lib.7. de Venenis.* lone sometimes, as [t] *Skenkius* proues, and is incident to many other creatures aswell as men: so called, because the parties affected, cannot endure the sight of water, or any liquor, supposing still they see the picture of a dogge in it. And that which is more wonderfull, though they be very dry, (as in

[s] *Lib.3.cap.13. de morbis acutis.* this malady they are) they will rather dye, then drinke. [s] *Caelius Aurelianus*, an ancient Writer, makes a doubt whether this *Hydrophobia*, be a passion of the Body, or the Minde. The part affected is the Braine, the cause, poyson that comes from the mad dogge, which is so hote and dry, that it consumes all

[u] *Spicel.2.* the moisture in the body. [u] *Hildesheim* relates of some that died so mad, and being cut vp, had no water, scarce blood, or any moisture left in them. To such as are affected, the feare of water beginnes at 14. dayes after they are bitten, to some againe, not till 40. or 60. dayes after: commonly saith *Hernius* they beginne to raue, flye water, and glasses, to looke red & swell in the face, some 20. dayes after (if some remedy bee not taken in the meane time) to lye awake, to be pensiue sad, to see strange Visions, to barke & howle, to fall into a sown,

[x] *Skenkius 7. lib.de Venenis.* and sometimes fittes of the Falling sickenesse. [x] Some say, little things like whelpes will be seene in their vrines. If any of these signes appeare, they are past recouery. Many times

[y] *Lib.de Hydrophobia.* these symptomes will not appeare, till six or seuen moneths after, saith [y] *Codronchus*, and sometimes not till seuen yeare,

and

and 18. yeares, *Guianerius*, 12: *Albertus*: six or eight moneths after, *Galen*. *Baldus* the great Lawyer died of it, an *Austin Fryar*, and a woman in *Delphe*, that were [z] *Forrestus* Patients, were miserably consumed with it. The common cure in the Countrey (for such at least as dwell neere the Sea side) is to ducke them ouer head and eares in Sea water; some vse charmes, euery goodwife can prescribe Medicines. But the best cure to bee had in such cases, is from the most approved Physitians: they that will reade of them, may consult with *Diascorides lib.6.cap.37*. *Hernius*, *Hildisheim*, *Capinaccius*, *Forrestus*, *Sckenkius*, and before all others *Codronchus* an *Italian*, who hath lately written two Bookes of this Subiect. 15

[z] *Observat.lib.10.25.*

Chorus sancti Viti, or Saint *Vitus* dance, the lascivious dance. [a] *Paracelsus* cals it, because they that are taken with it, can doe nothing but dance till they be dead. It is so called, for that the parties so troubled, were wont to goe to *Saint Vitus* for helpe, and after they had danced there a while, they were [b] certainly freed. T'is strange to heare how long they will dance, and in what maner, ouer stooles, formes, tables, euen great bellyed women sometimes (and yet neuer hurt their childe) will dance so long, that they can stirre neither hand nor foot, but seeme to be quite dead. One in red clothes they cannot abide. Musick aboue all things they loue, and therefore the Magistrates in *Germany* will hire Musitians to play to them, and some lusty sturdy companions to dance with them. This Disease hath beene very common in *Germany*, as appeares by those relations of [c] *Sckenkius*, and *Paracelsus* in his booke of Madnesse, who bragges how many seuerall persons he hath cured of it. *Felix Platter*, *de mentis alienat. cap.3*. reports of a woman in *Basil* whom he saw, that danced a whole moneth together. The *Arabians* call it a kinde of *Palsye*, *Bodine in his 5. Booke de Repub.cap.1*. speaks of this infirmity, and *Monauius* in his last Epistle to *Scoltzius*, and in another to *Dudithus*, where you may reade more of it.

Chorus Sancti Viti.

[a] *Lascivam choream. To.4. de morbis amentium. Tract.1.*

[b] *Eventu vt plurimũ rem ipsã comprobante.*

[c] *Lib.1.cap.de Maneâ.*

Fuschius

16 [d] *Fuschius institut.lib.3.sec.1.cap.11.Felix Plater.* [e] *Laurentius* adde to these another *Fury* that proceedes from *Loue*, and another from *Study*, another diuine or *religious Fury*, but these more properly belong to *Melancholy*; of all which, I will speake † a-part, intending to write a whole Booke of them.

[d] *Cap.3.de mentis alienatione.*
[e] *Cap.4.de Mel.*
† PART. 3.

SVBSEC. 5.

Melancholy in disposition, improperly so called. Æquivocations.

MElancholy, the subiect of our present Discourse, is either in Disposition, or in Habite. In Disposition, is that transitory *Melancholy*, which goes and comes vpon every small occasion of sorrow, neede, sickenesse, trouble, feare, griefe, passion, or perturbation of the Minde, or any manner of care, discontent, or thought, which causeth anguish and vexation of the Spirits, any wayes opposite to pleasure, mirth, joy, delight, or causing frowardnesse in vs, or a dislike; In which Æquivocall and improper sence, we call any man Melancholy, that is dull, heavy, sad, sowre, lumpish, ill-disposed, solitary, or any way mooued, or displeased. And from these Melancholy Dispositions, [f] no man liuing is free, no *Stoicke*, none so wise, none so happy, so patient, so generous, so godly, so diuine, that can vindicate himselfe, so well composed, but more or lesse, sometime or other, he feels the smart of it. † *Man that is borne of a woman, is of short continuance, and full of trouble.* *Zeno*, *Cato*, *Socrates* himselfe, whom [g] *Ælian* so highly commends, for a moderate temper, that *nothing could disturbe him, but going out, and comming in, still* Socrates *kept the same countenance, what misery soeuer befell him*: if wee may beleeue *Plato* his Disciple, was much tormented with it. *Q. Metellus*, in whom [h] *Valerius* giues an instance of all happinesse,

[f] *De quo homine securitas? de quo certum gaudium? quocunq; se conuertit in terrenis rebus amaritudinem animæ inueniet. Austin in Psal. 85.*
† Iob.1.14.
[g] *Omni tempore Socratem eodem vultu videri sive domum rediret, sive domo egrederetur.*
[h] *Lib 7. cap. 1. natus in florentissimâ totius Orbis ciuitate, nobilissimis parentibus, corporis vires habuit, & rarissimas animi dotes, vxorem conspicuam, pudicam, fœlices, liberos, consulare decus, sequentes triumphos &c.*

pinesse,

pineſſe, *the moſt fortunate man then liuing, borne in that moſt flouriſhing city of Rome, of noble parentage, a proper man of perſon, well qualified, healthfull, rich, honourable, a Senatour, a Conſull, happy in his wife, happy in his children, &c.* yet this man was not free from Melancholy, he had his ſhare of ſorrow. [i] *Polycrates Samius*, that flung his ring into the Sea, becauſe he would participate of diſcontent with others, and had it miraculouſly reſtored to him againe ſhortly after, by a fiſh taken as he angled, was not free from Melancholy diſpotions. No man can ſecure himſelfe, the very gods had bitter pangs, and frequent paſſions, as their owne [k] Poëts put vpon them. In generall, [l] *as the heauen it ſelfe is, ſo is our life, ſometimes faire, ſometimes ouercaſt, tempeſtious, and ſerene; as in a roſe, floures and prickells, in the yeare it ſelfe, a temperate Sommer ſometimes, a hard Winter, a drought, and then againe pleaſant ſhowres: ſo is our life intermixt with ioyes, hopes, feares, ſorrowes, calumnies: Invicem cedunt dolor & voluptas*, there is a ſucceſſion of pleaſure and paine.

17

i Ælian.

k *Homer. Il.*

l *Lipſius cent. 3. ep. 45. vt cœlum, ſic nos homines ſumus illud ex intervallo nubibus obducitur & obſcuratur.*

In roſario flores ſpinis intermixti.

Vita ſimilis aeri, vdum modo ſudum, tempeſtas, ſerenitas, ita vices rerum ſunt præmia gaudiis, & ſequaces curæ.

——— [m] *medio de fonte leporum,*
Surgit amari aliquid quod in ipſis floribus angat.

Euen in the middeſt of laughing, there is ſorrow, as [n] *Solomon* holdes: euen in the middeſt of all our Feaſting and Iollity, as [o] *Auſtin* inferres in his *Com. on the 41. Pſalme*, there is ſorrow and diſcontent. Nothing ſo proſperous and pleaſant, but it hath [p] ſome Gall in it, ſome complaining, ſome grudging, t'is all a γλυκύπικρον, a mix't paſſion. We are not here as thoſe Angels, and cœleſtiall Powers, and Bodies, Sunne and Moone, to finiſh our courſe without all offence, with ſuch conſtancy, to continue for ſo many ages: but ſubiect to infirmities, miſeries, interrupt, toſſed and tumbled vp and downe, carried about with euery ſmall blaſt, often moleſted and diſquieted

m *Lucretius lib. 4. 1124.*

n Prov. 14. 3. *extremũ gaudii luctus occupat.*

o *Natalitia inquit celebrantur, nuptiæ hic ſunt florid. nihil quicquam hominitam proſperum, diuinitùs datum, quin ei admixtum ſit aliquid difficultatis, vt etiam in ampliſſimâ quâquâ lætitiâ, ſubſit quæpiam vel parva querimonia, coniugatione quidem mellis, & fellis.*

at ibi quid celebratur quod non dolet, quod non tranſit? p *Apuleius 4.*

18 upon every small occasion, q vncertaine, brittle, and so is all that wee trust vnto. r *And he that knowes not this, and is not armed to endure it, is not fit to liue in this World,* (as one condoles our time) *he knowes not the condition of it; where with a reciprocall tye, pleasure and paine are still vnited, and succeede one another in a ring. Exiè mundo*, get thee gone hence if thou canst not brooke it, there is no way to avoide it, but to arme thy selfe with Patience, with Magnanimitie, to oppose thy selfe vnto it, to suffer affliction as a good Souldier of *Christ*; as † *Paul* adviseth, constantly to beare it. But forasmuch as so few can embrace this good counsell of his, & vse it aright, but rather as so many brute beasts, giue way to their passions, and voluntarily subiect and precipitate themselues into a Labyrinth of cares, woes, miseries; and suffer themselues to be ouercome by them, and cannot arme themselues with that patience as they ought to doe, it falleth out oftentimes that these *Dispositions* become *Habits*, and *many Affects contemned, as* s *Seneca notes, makes a Disease. Euen as one Distillation not yet growne to custome, makes but a cough, but continuall and inveterate, causeth a consumption of the lungs*: so doe these our Melancholy provocations, and according as the humor it selfe is intended, or remitted in men, or that their temperature of Body, or Rationall soule is better able to make resistance; so are they more or lesse affected. For that which is but as a flea-biting to one, causeth vnsufferable torment to another, and that which one by his singular moderation, and well-composed carriage can happily ouercome, a second is not able to sustaine: but vpon every small occasion of griefe, disgrace, losse, crosse, rumor, &c. yeeldes so farre to passion, that his complexion is altered, his digestion hindred, his sleepe gone, his spirits obscured, and his heart heauy, his Hypocondries misaffected, winde, crudity on a sudden overtake him, and he himselfe ouercome with *Melancholy*. So that as the

q *Cadit animi rem & fragilia, & puerilibus consentanea cupiuntur, sunt ista quæ vires & opes humanæ vocantur, affluunt subitò, repente dilabuntur, nullo in loco nulli in personâ, stabilibus nixa radicibus consistunt; sed incertissimo statu fortunæ, quos in sublime extulerunt improviso recursu destitutos in profundi miseriarum valle miserabiliter immergunt.*, Valerius lib. 6. cap. 11.

r *huic sæculo parum aptus es aut potius omnium nostrorum conditionem ignoras, quibus reciproco quodam nexu &c.* Lorchanus Gallobelgicus lib. 3. ad annum 1598.

s *Horsum omnia studia dirigi debent, vt humana fortiter feramus: faciunt, sicut phisim.*

† 2 Tim. 2.

t *Epist. 96 lib. 10. affectus frequentes contempti morbum Distillatio vna nec adhuc in morem adducta, tussim facit, assidua & vetus*

Philoso-

Philosophers make [x] eight degrees of heate and colde. Wee may make 88. of *Melancholy*, as the parties affected are diuersly seased with it, or haue beene plunged more or lesse into this Infernall gulfe, or waded deeper into it: but all these *Melancholy* fits howsoeuer, pleasing at first, or displeasing, violent and tyrannizing over those whom they sease on for the time, yet these men are but improperly so called, because they continue not; but come and goe, as by some obiects they are mooued. This *Melancholy* on which wee are to treate, is an Habit, *morbus sonticus*, or *Chronichus*, a Chronick or continuate disease, a setled humor, as [y] *Aurelianus*, and [z] others call it, not errant, but fixed, and as it was long increasing, so now being (pleasant, or painefull) growne to an habite, it will hardly be remooued.

19

[x] *Calidum ad octo: frigidum ad octo.*

Vna hirundo non facit æstatem.

[y] *Lib.1 cap 6.*
[z] *Fuchsius lib 3. sec.1. cap.7. Hildisheim fol. 130.*

Sec. 1.
Memb. 2.
Subsec. 4.

Digression of Anatomy.

BEfore I proceede to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a briefe Digression of the Anatomy of the Body, and Faculties of the Soule, for the better vnderstanding of that which is to follow; because many hard wordes will often occurre, as *Myrache*, *Hypocondries*, *Hæmrods* &c. *Imagination*, *Reason*, *Humors*, *Spirits*, *Vitall*, *Naturall*, *Animall*, *Nerues*, *Veines*, *Arteries*, which of the Vulgar will not be so easily perceiued, what they are, how sited, and to what end they serue. And besides, it may peradventure giue occasion to some men, to examine more accurately, and search farther into this most excellent Subiect, that haue time and leasure enough, and are sufficiently informed in all other worldly businesses; as to make a good bargain, buy, and sell, to keepe and make choyse of a good Hauke, Hound, Horse &c.

but for such matters as concerne the knowledge of themselues, they are wholly ignorant & careleſſe, they know not what this Body and Soule are, how combined, of what parts and Faculties they conſiſt, or how a man differs from a dog. And what can be more ignominious and filthy (as [a] *Melancton* well inveighes) *then for a man not to know the ſtructure and compoſition of his owne Body, eſpecially ſince the knowledge of it, tends ſo much to the preſervation of his health, and information of his manners.* To ſtirre them vp therefore to this ſtudy, to perveſe thoſe elaborate works of [b] *Galen*, [c] *Auicen*, *Bauhinus*, *Plater*, *Veſalius*, *Falopius*, *Laurentius*, &c. which haue written copiouſly in Latin; or that which ſome of our induſtrious Countrimen haue done in our Mother Tongue, not long ſince, as that tranſlation of [d] *Columbus*, and [d] *Microcoſmographia*, in 13. bookes, I haue made this briefe Digreſſion. Becauſe that which [e] *Wecker*, [f] *Melancton*, [g] *Fernelius*, [h] *Fuſchius*, and thoſe Tracts *De Animâ* (which haue more compendiouſly handled, and written of this Matter) are not at all times ready to be had. To giue them ſome ſmall taſte, or notice of the reſt, let this ſuffice.

[a] *De Anima. Turpe enim eſt homini ignorare ſui corporis vt ita dicam ædificium, præſertim cum ad valetudinem & mores, hæc cognitio plurimum conducat.*
[b] *De vſu partium.*
[c] Hiſtory of Man.
[d] Dr Crooke.
[e] *Syntaxi.*
[f] *De Animâ.*
[g] *Inſtitut. lib. 1.*
[h] *Phiſiol. lib. 1. & 2.*

SVBSEC. 2.

Diviſion of the Body. Humors, Spirits.

OF the parts of the Body, there be many Diviſions: The moſt approued is that of [i] *Laurentius*, out of *Hippocrates*: That is, into parts *Contained*, or *Containing*. *Contained*, are either *Humors*, or *Spirits*.

[i] *Anat. l. 1. c. 18.*

Humors.

A *Humor* is a liquid or fluent part of the Body, comprehended in it, for the preſervation of it, and it is either innate and borne with vs, or adventitious and acquiſite. The Radicall or innate, is dayly ſupplied by nouriſhment, which ſome call *Cambium*, and make thoſe ſecundary Humors of *Ros* and *Gluten* to maintaine it: or acquiſite, to maintaine thoſe

foure

foure first primary Humors, comming and proceeding from the first Concoction in the Liuer, by which meanes *Chilus* is excluded. Some divide them into profitable and excrementitious Humors, *Pituita* and *Blood* profitable; the other two excrementitious. But [k] *Crato* out of *Hippocrates* will haue all foure to be juyce, and not excrements, without which no liuing Creature can be sustained: which foure, though they be comprehended all in the Masse of the *Blood*, yet they haue their severall affections, for which they are distinguished from one another, and from those adventitious *peccant*, or [l] *diseased humors*, as *Melancton* cals them. 21

[k] *In Micro succos, sine quibus animal sustentari non potest.*

[l] *Morbosos humores.*

Blood. *Blood*, is a hote, sweete, temperate, red humor, prepared in the *Miseriacke* veines, and made of the most temperate parts of the *Chilus* in the liuer, whose office is to norrish the whole Body, to giue it strength and colour, being dispersed by the veines, through every part of it. And from it *Spirits* are first begotten in the Heart, which afterwards by the *Arteries*, are communicated to the others parts

Fleame. *Pituita*, or Fleame, is a cold and moist humor, begotten of the colder part of the *Chilus*, (or white juyce comming of the meate digested in the Stomacke) in the Liver, his office is to nourish, and moisten the Members of the Body, which as the tongue, are mooved, that they be not over-drye.

Choler. *Choler*, is hote and dry, bitter, begotten of the hotter parts of the *Chilus*, and gathered to the Gall: it helpes the naturall heate, and sences, and serues to the expelling of excrements.

Melancholy *Melancholy*, cold and dry, thicke, blacke, sowre, begotten of the more fæculent part of nourishment, and purged from the Spleene, is a bridle to the other two hote Humors, *Blood*, and *Choler*, preseruing them in the Blood, and nourishing the Bones: These foure Humors haue some Analogy with the foure Elements, and to the foure Ages in Man.

Serum, Sweate, Teares. To these Humors, you may adde *Serum*, which is the matter of Vrine, and those excrementitious Humors, of the third Concoction, Sweat, and Teares.

Spirits. *Spirit*, is a most subtile vapor, which is expressed from the

22 *Blood*, and the Instrument of the Soule, to performe all his Actions, a common tye or *medium*, betwixt the Body and the Soule, as some will haue it, or as † *Paracelsus*, a fourth Soul of it selfe. *Melancthon* holds the Fountaine of these Spirits to be the *Heart*, begotten there, and afterward conveyed to the Braine, they take an other nature to them. Of these *Spirits* there be three kindes, according to the three principall parts, *Braine, Heart, Liver*; *Naturall, Vitall, Animall.* The *Naturall* are begotten in the *Liuer*, and thence dispersed through the Veines, to performe those naturall actions. The *Vitall Spirits* are made in the Heart of the *Naturall*, which by the Arteries, are transported to all the other parts: if these *Spirits* cease, the Life ceaseth, as in a *Syncope* or Swouning. The *Animall Spirits* are formed of the *Vitall*, brought vp to the Braine, and diffused by the Nerues, to the other Members, giue sence and motion to them all.

† *Spiritalis anima.*

Svbsec. 3.

Simular Parts.

Simular parts. Containing Parts by reason of their more solid substance, are either *Homogeniall*, or *Hetrogeniall*, *Simular*, or *Dissimular*: so *Aristotle* divides them, *lib.1.cap.1. de hist. Animal. Laurentius cap.20.lib.1. Simular* or *Homogeniall*, are such, as if they be divided, are still divided into parts of the same nature, as water into water. Of these, some bee *Spermaticall*, some *Fleshy*, or Carnall. [m] *Spermaticall* are such as are immediatly begotten of the Seed, which are *Bones, Grisles, Ligaments, Membranes, Nerues, Arteries, Veines, Skinnes, Fibers*, or *Strings, Fat.*

[m] *Laurentius cap.20.lib.1. Anat.*

Bones. The *Bones* are dry and hard, begotten of the thickest of the Seede, to strengthen and sustaine the other parts: some say there be 304, some 307, or 313 in a Mans body. They haue no nerues in them, and are therefore without sence.

A *Gristle*, is a substance softer then Bones, and harder then the

the reſt, flexible, and ſerues to maintaine the parts of motion. 23

Ligaments, are they that tye the Bones together, and other parts to the Bones, with their ſubſeruing tendons: *Membranes* office is to couer the reſt.

Nerues or ſinewes, are Membranes without, and full of Marrow within, they proceede from the Braine, and carry the Animall Spirits for ſence and motion. Of theſe ſome be harder, ſome ſofter; the ſofter ſerue the ſences, and there be ſeuen paire of them. The firſt be the Opticke *Nerues*, by which wee ſee; the ſecond moue the Eyes; the third paire ſerue for the Tongue for taſte; the fourth paire for taſte in the Palate; the fift ſerue the Eares; the ſixt paire is moſt ample, and runnes almoſt ouer all the Bowels; the ſeuenth paire mooue the Tongue. The harder Sinewes ſerue for the motion of the Inner parts, proceeding from the Marrow in the Backe, of whom there be thirty Combinations, ſeuen of the Necke, twelue of the Breſt, &c. Nerues.

Arteries, are long & hollow, with a double skin to convay the vitall ſpirits, to diſcerne which the better, they ſay that *Veſalius* the *Anatomiſt* was wont to cut vp men aliue.[n] They ariſe in the left ſide of the heart, and are principally two, from which the reſt are deriued, *Aorta* and *Venoſa*. *Aorta* is the root of all the other, which ſerue the whole body; the other goes to the lungs, to fetch aire to refrigerate the Heart. Arteries.

[n] In theſe they obſerue the beating of the Pulſe.

Veines, are hollow and round like pipes, ariſing from the Liuer, carrying blood and naturall ſpirits, they feed all the parts. Of theſe there be two chiefe, *Vena porta*, and *Vena Cava*, from which the reſt are corrivated. That *Vena porta* is a Veine, comming from the concaue of the liuer, and receauing all thoſe meſeriacall veines, by whom he takes the *Chilus* from their ſtomacke and guts, and conveies it to the Liuer. The other convaies blood from the liuer to nouriſh all the other diſperſed members. The branches of that *Vena porta*, are the *Meſeriacall* and *Hæmorroïdes*. The branches of the *Caua*, are *inward*, or *outward*. *Inward ſeminall* or *emulgent*. *Outward* in the head, armes, feet, &c. and haue ſeverall names. Veines.

24 Fibræ, Fat, Flesh.

Fibræ or strings, white and solide dispersed through the whole member, and are right, oblique, transuerse, all which haue their seuerall vses. *Fat*, is a simular part moist without blood, composed of the most thicke and vnctuous matter of the blood. The [o] skinne couers the rest, and hath *Cuticulam* or a little skinne vnder it. *Flesh* is soft and ruddy, composed of the congealing of blood, &c.

[o] *Cutis est pars simularis à vi cutificâ, vt interiora muniat. Capiuacc. Anat. pag. 252.*

Svbsect. 4.

Dissimular parts.

Dissimular parts, are those which wee call *Organicall* or *Instrumentall*, & they be *Inward* or *Outward*. The chiefest outward parts are situate forward or backward. *Inward*, the crowne and forepart of the head, scull, face, forehead, tẽples, chinne, eyes, eares, nose, &c. necke, brest, chest, vpper and lower part of the belly, hypocondries, navell, groyne, flanks, &c. *Backward*, the hinder part of the head, backe, shoulders, sides, loynes, hyp-bones, *os sacrum*, *buttockes*, &c. Or ioynts, armes, hands, feet, legges, thighes, knees, &c. Or common to both, which because they are obuious and well knowne, I haue carelesly repeated, *eaq; præcipua & grandiora tantum, quod reliquum, ex libris de animâ, qui volet, accipiat.*

Inward Organicall parts which cannot be seen, are diverse in number, and haue seuerall names, functions, and divisions, but that of [p] *Laurentius* is most famous, into *Noble* or *Ignoble* parts. Of the noble there bee three principall parts to which all the rest belong, and whom they serue, *Braine*, *Hart*, *Liuer*. According to whose site, three Regions, or a threefold division is made of the whole Body. As first of the *Head* in which the Animal Orgaines are contained, and Braine it selfe, which by his Nerues giues sense and motion to the rest, and is as it were a privy Counsellor, and Chancellour to the *Heart*. The second Region is the Chest, or middle *Belly*, in which the Heart as king keepes his court, and by his Arteries commu-

[p] *Anat. lib. 1 c. 19. Celebris est & pervulgata partium divisio in principes & ignobiles partes.*

communicates life to the whole body. The third Region is the lower Belly in which the liuer resides, as a *legat à latere*, with the rest of those naturall Organes, seruing for concoction, nourishment, expelling of excrements. This lower Region is distinguished from the vpper by the *Midriffe*, or *Diaphragma*, and is subdiuided againe by [q] some into three concauities, or regions, vpper, middle, and lower. The vpper of the Hypocondries, in whose right side is the *Liuer*, the left the *Spleene*. From which is denominated *Hypocondriacall Melancholy*. The second of the Navell and Flancks, diuided from the first by the *Rimme*. The last of the watercourse, which is againe subdivided into three other parts. The *Arabians* make two parts of this Region, *Epigastrium*, and *Hypogastrium*. Vpper or lower. *Epigastrium* they call *Mirach*, from whence comes *Myrachialis Melancholia*, sometimes mentioned of them. Of these seuerall Regions I will treate in briefe and apart. And first of the third Region, in which the naturall Organs are contained. 25.

[q] D. *Crooke* out of *Gallen* and others.

But you that are Readers in the meane time; *Suppose you were now brought into some sacred Temple, or maiesticall Pallace* (as [r] *Melanthon* saith) *to behold not the matter only, but the singular art and workmanship, & counsell of this our great Creator. And tis a pleasant and profitable speculation, if it be considered aright.* The parts of this *Region* which present themselues to your consideration and view, are such as serue to *nutrition* or *generation*. Those of *Nutrition* serue to the first or second concoction. As the *œsophagus* or Gullet which brings meat and drinke into the *Stomacke*. The *Ventricle* or stomacke, which is seated in the midst of that part of the belly beneath the *Midriffe*, the kitchin as it were of the first concoction, and which turnes our meat into *Chilus*: It hath two mouthes, one aboue, another beneath. The vpper is sometimes taken for the stomacke it selfe; the lower or neather dore (as *Wecker* cals it) is named *Pylorus*. This stomacke is sustained by a large Kell or Kaull, called *Omentum*. Which some will haue the same which *Paritoneum*, or rimme of the belly

[r] *De animâ, Vos vero veluti in templum ac sacrarium quoddam vos duci putetis, &c Suauis & vtilis cognitio.*

The lower Region Naturall Organs.

26 belly. From the *Stomacke* to the very *Fundament*, are produced the *Guts* or *Inteſtina*, which ſerue a little to alter and diſtribute the *Chilus*, and conuay away the excrements. They are divided into ſmall and great, by reaſon of their ſite and ſubſtance, ſlender or thicker. The ſlender is *Duodenum* or whole gutte, which is next to the ſtomacke, ſome twelue inches long, ſaith [f] *Fuchſius*. *Ieiunum* or empty gutt continuate to the other, which hath many *Meſeriacke Veines* annexed to it, which take part of the *Chilus* to the liuer from it. *Ilion* the third, which conſiſts of many crinckles, which ſerues with the reſt to receaue, keepe, and diſtribute the *Chilus* from the *Stomacke*. The thicke guts are three, the *Blind gut*, *Colon*, and *Right gut*. The *Blinde* is a thicke and ſhort gut, hauing one mouth in which the *Ilion* and *Colon* meet: It receaues the excrements, and conuayes them to the *Colon*. This *Colon* hath many windings, that the excrements paſſe not away to faſt. The *Right gut* is ſtraight, and conuayes the excraments to the *Fundament*, whoſe lower part is bound vp with certaine *Muſckles*, called *Sphincteres*, that the excrements may be the better contained, vntill ſuch time a man be willing to goe to the ſtoole. In the midſt of theſe guts is ſituated the *Myſenterium* or *Midriffe*, compoſed of many Veines, Arteries, and much fat, ſeruing chiefly to ſuſtaine the guts. All theſe parts ſerue the firſt concoction. To the ſecond, which is buſied either in refining the good nouriſhment, or expelling the bad, is chiefly belonging the *Liuer*, like in colour to congealed blood, the ſhop of blood, ſituate in the right *Hypocondry*, in figure like to an halfe moone, *Generoſum membrum*, *Melancton* ſtiles it; a generous part, it ſerues to turne the *Chilus* to blood, for the nouriſhment of the body. The excrements of it are either *Cholericke* or *Watery*, Which the other ſubordinate parts conuay. The *Gaule* placed in the concaue of the Liuer, extracts *Choler* to it, *Melancholy* the *Spleene*, which is ſituate on the left ſide overagainſt the Liuer, a ſpungy matter, which drawes this blacke choler to it by a ſecret vertue, and feeds vpon it, conuaying the reſt to the bottome of the ſtomacke, to

[f] *Lib.1. cap.12. Sect.5.*

ſtirre

stirre vp appetite, or else to the guts as an excrement. That watery matter the two Kidnies expurgate, by those emulgent veines, and *Vreteres*: The emulgent drawe this superfluous moisture from the blood, the two *Vreteres* convay it to the *Bladder*; which by reason of his site in the lower belly, is apt to receaue it, hauing two parts, necke and bottome: the bottome holds the water, the necke is constringed with a muscle, which as a porter keepes the water from running out against our will. 27

Members of generation are common to both sexes, or peculiar to one; which because they are impertinent to my purpose, I doe voluntarily omit.

Middle Region. Next in order is the *middle Region*, or chest which comprehends the vitall faculties and parts: which as I haue said is seperated from the lower belly, by the *Diaphragma* or *Midriffe*, which is a skinne consisting of many nerues, membranes, and amongst other vses it hath, it is the instrument of laughing. There is also a certaine thinne membrane full of Sinewes, which covereth the whole chest within, and is called *Pleura*, the seat of the disease called Pleurisie, when it is inflamed; some adde a third skinne, which is called *Mediastinus*, which divides the chest into two parts, right and left. Of this Region the principall part is the *Heart*, which is the seat and fountaine of life, of heat, of spirits, of pulse and respiration, the Sonne of our body, the king and sole commander of it: The seat and organe of all passions and affections, *Primum viuens vltimum moriens*, it liues first and dies last in all creatures. Of a paramidicall forme, and not much vnlike to a Pineapple, a part worthy of [t] admiration, that can yeeld such variety of affections, by whose motion he is dilated or contracted, to stirre and command the humours in the body. As in sorrow, melancholy; in anger, choler; in ioy to send the blood outwardly, in sorrowe to call it in; mooving the humours as Horses doe a Chariot. This *Heart* though it bee one sole member, yet it may bee divided into two creekes; *Right* and *Left*. The *Right* is like the Moone increasing, bigger

[t] *Hæc res est præcipuè digna admiratione, quod tantâ affectuum varietate cietur cor, quod omnes res tristas & lætas statim corda feriunt & mouent*

28 ger then the other part, and receaues blood from *Vena Cava*, distributing some of it to the *Lunges* to nourish them, the rest to the left side to ingender spirits. *The left creeke* hath the forme of a *Cone*, and is the seat of life: which as a torch doth oyle, drawes blood vnto it, begetting of it spirits and fire; and as fire is in a torch, so are spirits in the blood, & by that great *Artery* called *Aorta*, he sends vitall spirits all ouer the body, and takes ayre from the Lungs, by that *Artery* which is called *Venosa*; So that both creekes haue their vessells, the right two Veines, the left two Arteries, besides those two common anfractuous eares which serue them both, the one to hold blood, the other aire, for seuerall vses. The *Lunges* is a thinne spungy part like an Oxe huffe, saith [v] *Fernelius*, the towne Clarke or Crier ([x] one tearmes it) the instrument of voice, as an Orator to a King annexed to the Heart, to expresse his thoughts by voice. That it is the instrument of voice, it is manifest, in that no creature can speake, or vtter any voice that wanteth these lights. It is besides the instrument of respiration, or breathing: and his chiefe office is to coole the *Heart*, by sending aire vnto it, by the *Venosall Artery*, which veine comes to the lungs by that *aspera arteria*, which consists of many grisles, membranes, nerues, taking in aire at the nose and mouth, and by it likewise exhales the fumes of the *Heart*.

[v] *Physiol. l.1.c.8.*

[x] *Vt orator Regi: sic pulmo vocis instrumẽtum annectitur cordi, &c. Melancthon.*

vpper Region

In the vpper *Region* seruing the animall faculties, the chiefe Organ is the *Braine*, which is a soft marrowish and white substance, ingendred of the purest part of seed and spirits, included by many skinnes, and seated within the skull or braine-pan, and it is the most noble'd Organe vnder Heaven, the dwelling house and seat of the Soule, the habitation of wisdome, memory, iudgement, Reason, and in which man is most like vnto God, and therefore nature hath couered it with a skull of hard bone, and two skinnes or membranes, whereof the one is called *dura mater* or *meninx*, the other *pia mater*. The *dura mater* is next to the skull, aboue the other, and includes and protects the braine. When this is ta-

taken

taken away the *pia mater* is to be seene, a thinne membrane, 29
the next and immediate couer of the braine, and not couering only but entring into it. The *Braine* it selfe is divided into two parts, the *fore* and *hinderpart*; the *fore-part* is much bigger then the other, which is called the *little braine* in respect of it. This *forepart* hath many concavities, distinguished by certaine ventricles, which are the Receptacles of the Spirits, brought thither by the Arteries from the Heart, and are there refined to a more heauenly nature, to performe the actions of the Soule. Of these ventricles there be three, *Right*, *Left*, and *Middle*. The *Right* and *Left* answere to their site, & beget animall spirits; if these be any way hurt, sense & motion ceaseth. These ventricles moreouer, are held to be the seat of the common sense. The *Middle ventricle*, is a common concurse and cauity of both; and hath two passages, the one to receaue *Pituita*, the other extends it selfe to the fourth creeke, in this they place *Imagination*, and *Cogitation*, and so the three ventricles of the forepart of the *Braine* are vsed. The fourth Creeke behinde the head is common to the *Cerebell* or little braine, and marrowe of the back-bone, the least and most sollid of all the rest, which receaues the animal spirits from the other ventricles, and conuaies them to the marrowe in the backe, and is the place where they say the memory is seated.

SVBSECT. 5.

Of the Soule and his faculties.

ACcording to [y] *Aristotle*, the Soule is defined to bee ἐντελέχεια, *perfectio & actus primus corporis Organici, vitam habentis in potentiâ*: the perfection or first Act of an Organicall Body, hauing power of life, which most [z] Philosophers approue. But many doubts arise about the *Essence*, *Subiect*, *Seat*, *Distinction*, an subordinate faculties of it. For the Essence, and particular knowledge of it, of al other things

[y] 2. *De animâ cap.* 1.

[z] *Scaliger. exercit.* 307. *Tellet. in lib. de animâ cap.* 1. *&c.*

it

30 it is most hard (be it of Man or Beast) to discerne, as [a] *Aristotle* himselfe, [b] *Tully*, [c] *Picus Mirandula*, *Tolet*, and other Neotericke Philosophers confesse. [c] *Wee can vnderstand all things by her, but what shee is we cannot apprehend.* Some therefore make one *Soule*, diuided into three principall faculties, others, three distinct *Soules*. Which question of late hath bin much controuerted by *Picolominaus*, & *Zabarel*. [f] *Paracelsus* will haue foure Soules, adding to the three granted faculties, a *Spirituall Soule*. And [g] some againe, one soule of all Creatures whatsoeuer, differing only in Organs. And that Beasts haue reason as well as Men, though for some defect of Organs not in such measure. Some make a doubt whether it be all in all, and all in every part, which is amply discussed in *Zabarel* amongst the rest. The [h] common Diuision of the Soule, is into three principall faculties; *Vegetall*, *Sensitiue*, & *Rationall*, which make three distinct kinde of liuing Creatures: *Vegetall* Plants, *Sensible* Beasts, *Rationall* Men. How these three principall faculties are distinguished and connected, *Humano ingenio inaccessum videtur*; is beyond humane capacity, as [i] *Taurellus*, *Philip*, *Flauius*, and others suppose. The inferior may be alone, but the superior cannot subsist without the other; as *Sensible* includes *Vegetall*, *Rationall* both, which are contained in it, saith *Aristotle*, *vt Trigonus tetragono*. As a Triangle in a Quadrangle.

Vegetall, the first of the three distinct faculties, is defined to be *a substantiall Act of an Organicall body, by which it is nourished, augmented, and begets another like vnto it selfe.* In which definition three seuerall operations are specified, the first is [k] Nutrition, whose obiect is nourishment, meat, drink, and the like, his Organ the Liuer in sensible creatures, in Plants the root or sap. His office is, to turne the nutrimēt into the substance of the body nourished, which he performes by naturall heat. This nutritiue operation hath foure other subordinate functions, or powers belonging to it, *Attraction*, *Retention*, *Digestion*, *Expulsion*. [l] *Attraction* is a ministring

[a] 1 *De anima cap.1.*
[b] *Tusc. quæst.*
[c] *Lib.6. Doctor Val. Gentil.c. 13.pag.1216.*
[d] *Arist.*
[e] *Animâ quæq; intelligimus, & tamen quæ sit ipsa intelligere non valemus.*
[f] *Spiritualem animam à reliquis distinctam, tuetur, etiam in cadauere inhærentem post mortem per aliquot menses.*
[g] *Cœlius lib. 2. cap.31. Plutarc. in Grillo. Lipſ. Cent.1.epiſt. 50 Joſſius de Riſu & Fletu.*
[h] *Philip. de anima cap.1. Cœlius 20 antiquit. cap.3. Plutarch. de placit. Philoſ.*
[i] *De vit. & mort. part.2 c.3. prop.1. De vit. & mort 2.c.22.*

Vegetal soule.

Subsect. 2.

[k] *Nutritio eſt alimenti transmutatio viro naturalis, Scal exerc.101.Sec.17.*

Attraction. [l] See more of Attraction in *Scal. exerc.343.*

faculty

faculty, which as a Lodestone doth Iron, drawes meat into the stomacke, or as a lampe drawes oyle, and this attractiue power is very necessary in Plants, which sucke vp moisture by the root, as another mouth into the sap, or another stomacke. *Retention* keeps it being attracted into the stomack, vntill such time it be concocted, for if it should passe away straight, the body could not be nourished. *Digestion*, is performed by naturall heat, as the heat of a torch consumes oyle, wax, tallowe: so doth it alter and digest the nutritiue matter. Indigestion is opposite vnto it, for want of naturall heat. Of this *Digestion* there be three differences, *Maturation, Elixation, Assation*. *Maturation*, is especially obserued in the fruits of trees: which are then said to be ripe, when the seeds are fit to be sowne againe. *Cruditie* is opposed to it, to which gluttons, Epicures, and idle persons are most subiect, which vse no exercise to stirre vp naturall heat, or choake it, as to much wood puts out a fire. *Elixation*, is the boyling of meat in the stomacke, by the said naturall heat, as meat is boyled in a pot to which corruption or putrefaction is opposite. Besides these three seuerall operations of *Digestion*, there is a foure-fold order of concoction, *Mastication* or chewing in the mouth, *Chylification* of this so chewed meat in the stomacke: The thirdis in the *Liuer* to turne this *Chylus* into blood. The last is *Assimilation*, which is in every part. *Expulsion* is a power of *Nutrition*, by which he expells all superfluous excrements, and reliques of meat and drinke by the gutts, bladder, pores; as by purging, vomiting, spitting, sweating, vrine, haires, nailes, &c.

31

Retention.

Digestion.

Maturation.

Order of concoction foure-fold.

Elixation.

Expulsion.

As this *Nutritiue faculty* serues to nourish the Body, so doth the *Augmenting faculty* (the second operation or power of the *Vegetall faculty*) to the increasing of it in quantity, according to all Dimensions, long, broad, thicke, & to make it growe, til it come to his due proportion and perfect shape: which hath his period of augmentation, as of consumption & that most certaine, as the Poet obserues:

Augmentatiō.

Stat

32 *Stat sua cuiq; dies breue & irreperabile tempus*
Omnibus est vitæ.----
A tearme of life is set to every man,
Which is but short, and passe it not one can.

Generation. The last of these *Vegetall faculties* is *Generation*, which begets another, by meanes of seed like vnto it selfe, to the perpetuall preseruation of the *Species*. To this faculty they ascribe three subordinate operations: The first to turne nourishment into seed, &c.

Life and death concomitants of the Vegetall faculties. Necessary concomitants or affections of this *Vegetall facultie* is life, and his privation death. To the preseruation of life the naturall heat is most requisite, though siccitie and humidity, and those first qualities be not excluded: This heat is likewise in Plants, as appeares by their increasing, fructifying &c. though not so easily perceaued; In all bodies it must haue radicall [m] moisture to preserue it, that it be not consumed, to which preseruation our clime, country, temperature, and the good or bad vse of those six non naturall things auaile much. For as this naturall heat and moisture decay, so doth our life it selfe, and if not prevented before by some violent accident, or interrupted through our owne default, is in the end dryed vp by old age, and extinguished by death for want of matter, as a lampe for want of oyle to mainetaine it.

[m] *Vita consistit in calido & humido.*

Svbsect. 6.

Of the sensible Soule.

NExt in order is the *Sensible Faculte*, which is as farr beyond the other in dignitie, as a Beast is preferred to a Plant, hauing those Vegetall powers included in it. It is defined an *Act of an organicall Body, by which it liues, hath sense, appetite, Iudgement, breath, and motion.* His obiect ingenerall is a sensible or passible qualitie, because the sense is affected by it. The generall Organ is the Braine; from whom principally the sensible operations be deriued. This *Sensible Soule* is di-

vided

vided into two parts, *Apprehending*, or *Moouing*. By the *Apprehensiue* power wee perceaue the Species of Sensible things present or absent, and retaine them as waxe doth the print of a Seale. By the *Mouing*, the Body is outwardly caried from one place to another: or inwardly moued by Spirits and Pulse. The *Apprehensiue* faculty is subdiuided into two parts, *Inward*, or *Outward*. *Outward* as the fiue senses. Of *Touching*, *Hearing*, *Seeing*, *Smelling*, *Tasting*: to which you may adde *Scaligers* sixt sense of *Titillation*, if you please. *Inward* are three; *Common sense*, *Phantasie*, *Memory*. Those fiue outward Senses, haue their obiect in outward things only, and such as are present, as the eye sees no colour except it be at hand, the Eare sound. Three of these Senses are of commodity, *Hearing*, *Sight*, *Smell*: Two of necessity, *Touch*, and *Tast*, without which wee cannot liue. Besides the *Sensitiue* power is *Actiue*, or *Passiue*, Actiue, as in sight, the eye sees the colour; *Passiue* as it is hurt by his obiect, as the eye by the Sunne-beames. According to that Axiome, *Visibile forte destruit sensum*. Or if the obiect be not pleasing, as a bad sound to the eare, a stinking smell to the nose, &c. Of these fiue Senses, Sight is held to bee most pretious, and the best, and that by reason of his obiect, it sees all the body at once, by it wee learne, & discerne all things, a sense most excellent for vse. To the *Sight* three things are required, the *Obiect*, the *Organ*, & the *Medium*. The *Obiect* in generall is *Visible*, or that which is to be seen, as colours & all shining bodies. The *Medium* is the illumination of the aire, which comes from [n] light, commonly called *Diaphanum*, for in darke we cannot see: the *Organ* is the Eye, and chiefly the apple of it; which by those opticke Nerues; concurring both in one, conuayes the sight to the cõmon sense. Betwixt the Organ and Obiect a true distance is required, that it be not too neere, or too farre of. Many excellent questions appertaine to this sense, discussed by Philosophers, as whether this sight bee caused *Intra mittendo*, *vel extra mittendo*, *&c.* By receauing in the visible Species, or sending of them out, which [o] *Plato*, [p] *Plutarch*, [q] *Macrobius*,

33

Sight.

[n] *Lumen est actus perspicui. Lumen à luce prouenit lux in corpore lucido.*

[o] *Satur.7.c.14.*
[p] *In Phædon.*
[q] *Lac.c 8.de opif.dei.*

34

[r] *Lactantius*, and others dispute. And besides it is the subiect of the *Perspectiues*, of which *Alhasen* the *Arabian*, *Vitello*, *Roger Bacon*, *Baptista Porta*, *Guidus Vbaldus*, *&c.* haue written whole volumes.

[r] *De pract. Phi. los. 4.*

Hearing.

Hearing, a most excellent outward sense, by *which wee learne and get knowledge.* His obiect is sound or that which is heard; the *Medium* the aire, the *Organ* the eare. To the sound which is a collision of the aire, three things are required; a body to strike, as the hand of a Musitian, the body stroken, which must be solide and able to resist; as a bell, lute-string, not wooll or spunge: the *Medium*, the aire, which is *Inward* or *Outward*; The *Outward* being stroke or collided by a solide body, still strikes the next ayre, vntill it come to that inward naturall ayre, which as an exquisite Organ is contained in a little skinne formed like a drumme-head, and strucke vpon by certaine smal instruments like drum-stickes, conuayes the sound by a paire of Nerues, appropriated to that vse, to the *common sense*, as to a iudge of sounds. There is great variety, and much delight in them, for the knowledge of which consult with *Boëthius*, and other Musitians.

Smelling.

Smelling, is an *outward sense which apprehends by the Nostrills drawing in aire.* And of all the rest it is the weakest sense in men. The Organ is the Nose, or two little hollow peeces of flesh a little aboue it: the *Medium* the ayre to men, as water to fish: The *Obiect*, *Smell*, arising from a mixt Body resolued, which whether it be a quality, fume, or vapor, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as Sight & Hearing, saith [s] *Agellius*, are of discipline, and that by avoiding bad smells, as by chooSing good, which doe as much alter & affect the body many times, as *Diet* it selfe.

[s] *Lib. 19. cap. 2.*

Tast.

Tast, a necessary sense, *which perceaues all sauors by the Tongue and pallet, and that by meanes of a thinne spittle, or watery iuyce.* His *Organ* is the *Tongue* with his tasting nerues, the *Medium* a watery iuyce, the *Obiect*, *Tast*, or sauor, which is a quality in the iuyce, arising from the mixture of the things tasted.

tasted. Some make eight Species or kindes of sauors, bitter, sweet, sharpe, salt, &c. all which sick men (as in an ague) cannot discerne, by reason of their Organs misaffected. 35

Touch, the last of the senses and most ignoble, yet of as great necessity as the other, and of as great pleasure. This sense is exquisite in men, and by his nerues dispersed all ouer the Body, perceaues any tactile quality. His *Organ* the *Nerues*: his *Obiect* is those first qualities, hot, dry, moist, cold, and those that followe them, hard, soft, thicke, thinne, &c. Many delightsome questions are moued by Philosophers about these fiue senses; their Organs, Obiects, Mediums, which for breuity sake I omit. Touching.

SVBSEC. 7.

Of the Inward Senses.

INner *Senses* are three in number, so called because they are within the braine-panne, as *Common Sense*, *Phantasie*, *Memory*. Their obiects are not only things present, but they perceaue the sensible Species of things to *Come*, *Past*, *Absent*, such as were before in the sense. This common sense is the Iudge or Moderator of the rest, by whom we discerne all differences of obiects; for by mine eye I doe not knowe that I see, or by mine eare that I heare, but by my common sense, who iudgeth of Sounds, Colours: they are but the Organs to bring the Species to be censured, so that all their obiects are his, and all their offices his: The forepart of the braine is his Organ or seat. Common Sense.

Phantasie, or Imagination, which some call *Æstimatiue*, or *Cogitatiue*, confirmed, saith [t] *Fernelius*, by frequent meditation, is an inner sense, which doth more fully examine the Species perceaued by common sense, of things present or absent, and keepes them longer, recalling them to minde againe, or making new of his owne. In time of sleepe this faculty is free, & many times conceaues strange, stupend, absurd shapes Phantasie. [t] *Phisl. 5. c. 8.*

36 as in ſicke men we commonly obſerue. His *Organ* is the middle cell of the Braine, his *Obiects* all the Species communicated to him by the *Common ſenſe*, by compariſon of which hee faines infinite other vnto himſelfe. In *Melancholy* men this faculty is moſt powerfull and ſtrong, and often hurt, producing many monſtrous and prodigious things, eſpecially if it be ſtirred vp by ſome terrible obiect, preſented to it from cómon ſenſe, or memory. In Poets and Painters *Imagination* forcibly workes, as appeares by their ſeuerall fictions, Antickes, Images: As *Ovids* houſe of ſleepe, *Pſyches* pallace in *Apuleius*, &c. In men it is ſubiect and gouerned by *Reaſon*, or at leaſt ſhould be, but in Brutes it hath no ſuperior, & is *Ratio Brutorum*, all the reaſon they haue.

Memory. *Memory* layes vp all the Species which the Senſes haue brought in, and records them as a good *Regiſter*, that they may be forth-comming when they are called for by *Phantaſie* and *Reaſon*. His object is the ſame with *Phantaſie*, his Seat and *Organ* the backe part of the braine.

The affections of theſe Senſes, are *Sleepe* and *Waking*, common to all ſenſible creatures. *Sleepe is a reſt or binding of all the outward ſenſes, and of the common ſenſe, for the preſeruation of body and ſoule, as* [u] Scaliger defines it. For when the common ſenſe reſteth, the outward ſenſes reſt alſo. The Phantaſie alone is free, and his commander Reaſon, as appeares by thoſe Imaginary dreames, which are of diuerſe kindes, *Naturall, Diuine, Dæmoniacall, &c.* Which vary according to humours, Diet, Actions, Obiects, &c. of which *Artimedorus* & *Cardan* haue written great volumes. This ligation of ſenſes proceeds from an inhibition of Spirits, the way being ſtopped by which they ſhould come, which ſtopping is cauſed of vapors ariſing out of the ſtomacke, which fill the Nerues, by which the ſpirits ſhould be conuayed. When theſe vapors are ſpent the paſſage is open, and the ſpirits performe their accuſtomed duties, ſo that *Waking is the action and motion of the ſenſes, which the ſpirits diſperſed ouer all parts, cauſe.*

Affections of the Senſes, Sleep, & Waking.

[u] *Exercit.* 280.

SVBSECT. 8.

Of the Mooving Faculty.

THis *Mooving Facultie*, is the other power of the *Sensatiue soule*, which causeth all those *Inward, and Outward animal motions in the body*. It is divided into two faculties, the power of *Appetite*, and of *Mooving from place to place*. This of *Appetite* is threefold, as some will haue it, *Naturall*, as it signifies any such inclination, as of a stone to fall downward, and such actions as *Retention*, *Expulsion*, which depend not of sense, but are *Vegetall*, as the Appetite of meate, & drinke, hunger, and thirst. *Sensitiue* is common to Men and Brutes. *Voluntary* the third or intellectiue which commaunds the other two in men, and is a curbe vnto them, or at least should be: but for the most part is captiuated & overruled by them, and men are led like beasts by sense, giuing raines to their cõcupiscence, and severall lusts. For by this appetite the Soule is led or inclined, to followe that good which the senses shall approue, or avoid that which they hold evill, his *Obiect* being good or evill, the one he embraceth, the other hee reiecteth. According to that Aphorisme, *Omnia appetunt bonum*, all things seeke their owne good, or at least seeming good. This power is inseperable from sense, for where sense is, there is likewise pleasure and paine. His *Organ* is the same with the *Common sense*, and is diuided into two powers, or inclinations, *Concupiscible* or *Irascible*: or as [x] one translates it, *Coueting*, or *Anger-inuading*, Impugning. *Concupiscible* couets alwaies pleasant and delightsome things, and abhorres that which is distastfull, harsh, or vnpleasant. *Irascible*, [y] *quasi auersans per iram & odium*, as avoiding it with anger and indignation. All affections and perturbations arise out of these two fountaines, which although the *Stoicks* make light of; we hold naturall, and not to be resisted. The good affections are caused by some obiect of the same nature, and if present

Appetite.

[x] *T.W.* Iesuite, in his passions of the minde.

[y] *Velcurio.*

38 they procure ioy, which dilates the Heart, and preserues the body: If absent, they cause Hope, Loue, Desire, Cócupiscẽce. The *Bad* are *Simple*, or *mixt*: *Simple* for some bad obiect present, as sorrowe which contracts the Heart, macerates the Soule, subuerts the good estate of the body, hindering all the operations of it, causing Melancholy, and many times death it selfe: or future as Feare. Out of these two arise those mixt affections, and passions of anger, which is a desire of revenge, Hatred which is inveterate anger, Zeale which is offended with him which hurts that he loues, and ἐπιχαιρεκακία a compound affection of Ioy and Hate, when wee reioyce at other mens mischiefe, and are grieued at their prosperitie, Pride, Selfe-loue, Emulation, Envy, Shame, &c. of which elsewhere.

Mouing from place to place, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhorre, if we had not likewise power to prosecute or eschewe, by moouing the body from place to place: by this faculty therefore wee locally mooue the whole body, or any part of it, and goe from one place to another. To the better performance of which three things are requisite. That which moues, by what it moues, that which is moued. That which moues is either the efficient cause or end. The ende is the obiect, which is desired or eschewed; as a Dog to catch a Hare, &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends this good or bad obiect, in Brutes *Imagination* alone which moues the *Appetite*, the *Appetite* this facultie, which by an admirable league of nature, and by mediation of the spirits, commands the Organe by which it moues: and that consists of Nerues, Muscles, cordes, dispersed through the whole body, and contracted & relaxed as the Spirits will, which moue the Muscles, or [2] Nerues in the midst of them, and drawe the cord, and so *per consequens* the ioint to the place intended. That which is moued is the body, or some member apt to moue. The motion of the body is diverse, as going, running, leaping, dancing, sitting, & such like, referred to the predicament of *Situs*. Worms creepe,

[2] *Nerui à spiritu mouentur, spiritus ab animâ, Melãcthon.*

creepe, Birds flye, Fishes swimme: and so of parts, the chiefe of which is *Respiration* or breathing, which is thus performed, the outward ayre is drawne in by the *vocall Artery*, and sent by mediation of the *Midriffe* to the Lungs, which dilating themselues as a paire of bellowes, reciprocally fetch it in and send it out to the heart to coole it: and from thence now being hot convay it againe, still taking in fresh. Such a like motion is that of the *Pulse*, of which because many haue written whole bookes, I will say nothing. 39

Subsec. 9.

Of the Rationall Soule.

IN the precedent Subsections, I haue anatomised those inferiour Faculties of the Soule; the *Rationall* remaineth, *a pleasant, but a doubtfull Subiect*, as [a] one termes it, and with the like brevity to be discussed. Many erronious opinions are about the Essence and Originall of it, how it comes into the Body. Some hold that it is *ex traduce*, as *Phil. 1. de Animâ*, *Tertullian*, *Avicenna*, and many [b] late Writers, that one man begets another, Body and Soule: or as a candle from a candle, to be produced from the Seede. [c] *Galen* holdes the Soule *Crasin esse*, to be the Temperature it selfe. The [d] *Pythagorians* hold *Metempsychosis*, and *Palingenesia*, that Soules go from one body to another, as men into Wolues, Beares, Dogges, Hogges, as they were inclined in their liues. [e] *Lucians* Cock was first *Euphorbus* a Captaine, a Horse, a Man, a Sponge, [f] *Iulian* the Apostata, thought *Alexanders* Soule was descended into his Body. *Plato* in his *Phædon*, for ought I can perceiue, differs not much from this opinion, that it was from God at first, and knew all, but being inclosed in the Body, forgets, & learnes anew, which he cals *Reminiscentiam*, or recalling, and that it was put into the Body at first for a punishment, and thence it goes into a beasts, & after 10000 yeares, is to returne into the former body againe. Others de-

[a] *Velurio. Iucundum & anceps subiectũ.*

[b] *Goclenius in* εὐχολ *pag.* 302. *Bright. in Phis. Scrib. lib. 1. &c.*

[c] *Lib. an mores sequantur. &c.*

[d] Read *Æneas Gazeus* Dial. of the immortality of the Soule.

[e] *In Gallo.*

[f] *Nicephorus hist. lib. 10. cap.* 35.

[g] *Phædr.*

40 ny the immortality of it, which *Pomponatius* of *Padua* decided out of *Aristotle*, not long since. *Plinius Aunnculus cap.7. lib.2.& lib.7 cap.55. Lucretius lib.1. Averroes.* Others grant the immortality of it, but they make many fabulous fictions in the meane time of it, after the departure from the Body. Like *Plato's Elisian Fields*, and that *Turkie Paradise*, the Soules of good men they deified; the bad saith [h] *Austin, became devils*, as they supposed; with many such absurd tenets, which *Austin* hath confuted, *Hierom*, and the other Fathers of the Church, which hold, that the *Soule* is created of nothing, and so infused in the Childe or *Embrio* in his Mothers wombe, six moneths after the [i] conception, not as those of brutes, which are *ex Traduce*, and dying with them, vanish into nothing. This *Reasonable Soule*, which *Austin* calles a Spirituall substance, mouing it selfe, is defined by Philosophers to be *the first substantiall Act of a Naturall, Humane, Organicall Body, by which a man liues, perceiues, and vnderstands, freely doing all things, and with election.* Out of which Definition we may gather, that this *Rationall Soule* includes the powers, and performes the duties of the two other, which are contained in it, and all three Faculties make one *Soule*, which is inorganicall of it selfe, although it be in all parts, & incorporeall, vsing their Organs, and working by them. It is divided into two chiefe parts, differing in office onely, not in Essence. The *Vnderstanding*, which is the *Rationall* power *apprehending*: the *Will*, which is the *Rationall* power *moving*, to which two, all the other *Rationall* powers are subiect and reduced.

[h] *Bonorum Lares, malorum verò larvas & Lemures.*

[i] Some say at 3. dayes, some six weekes, others otherwise.

SVBSEC. 10.

Of the Vnderstanding.

[k] *Melanction.*

VNderstanding, *is a power of the Soule,* [k] *by which we perceiue, know, remember, and Iudge aswell Singulars as Vniversals, hauing certaine innate notices or beginnings of arts, a reflecting action, by which it iudgeth of his owne doings, and examines*

amines them. Out of this Definition besides his chiefe office, which is to apprehend, iudge all which he performes, without the helpe of any Instruments or Organs, three differences appeare betwixt a man and a beast. As first, the sence onely comprehends *Singularities*, the Vnderstanding *vniversalities*. Secondly, the sence hath no innate notions, thirdly Bruts can not reflect vpon themselues. Bees indeed make neate and curious workes, and many other Creatures besides, but when they haue done, they cannot iudge of them. His obiect is God, *Ens*; all nature, and whatsoeuer is to bee vnderstood: which successiuely it apprehends. The obiect first mouing the *Vnderstanding*, is some sensible thing, after by discoursing the Minde findes out the corporeall substance, and from thence the spirituall. His actions, some say, are *Apprehension*, *Composition*, *Division*, *Discoursing*, *Reasoning*, *Memory*, which some include in *Invention*, and *Iudgment*. The common Divisions are of the Vnderstanding, *Agent*, and *Patient*. *Speculatiue*, and *Practicke*. In *Habite*, or in *Act*. *Simple*, or *Compound*. The *Agent* is that which is called the *Wit* of Man, *acumen* or subtilty, *sharpnesse* of invention, when he doth invent of himselfe without a Teacher, or learnes anew, which abstracts those intelligible Species from the Phantasie, and transferres them to the passiue Vnderstanding, [1] *because there is nothing in the Vnderstanding, which was not first in the sence*: that which the Imagination hath taken from Sence, this *Agent* iudgeth of, whether it be true or false; and being so iudged, he committes it to the *Passible* to bee kept. The *Agent* is a Doctor or Teacher, the *Passiue* a Scholler; and his office is to keepe, and farther iudge of such things as are committed to his charge: as a bare and rased table at first, capable of all formes & notions. Now these *Notions* are two-fold, *Actions or Habits*: Actions, by which we take Notions of, and perceiue things; *Habits*, which are durable lights and notions, which wee may vse when we will. Some reckon vp eight kindes of them, *Sence*, *Experience*, *Intelligence*, *Faith*, *Suspition*, *Errour*, *Opinion*, *Science*, to which are added *Art*, *Prudency*, *Wis-*

41

[1] *Nihil in intellectu, quod non prius fuerat in sensu.*

Vela.

42 *Wisdome*: as also [m] *Synteriſis*, *Dictamen rationis*, *Conſcience*; ſo that in all there be 14 Species of the *Vnderſtanding*, of which ſome are *innate*, as the three laſt mentioned, the other are *got* by doctrine, learning, Vſe. *Plato* will haue all to bee innate, *Ariſtotle* reckons vp but fiue intellectuall Habits; two *ſpeculatiue*, as that *Intelligence of the Principles*, and *Science of concluſions*: Two *practicke*, as *Prudency*, whoſe end is to practiſe, *Art* to fabricate, *Wiſdome* to comprehend the vſe and experiments of all notions, and habits whatſoeuer. Which Diuiſion of *Ariſtotle*, if it be conſidered aright, is all one with the precedent; for three being innate, and fiue acquiſite; the reſt are improper, imperfect, and in a more ſtrict examination excluded. Of all theſe I ſhould more amply dilate, but my ſubiect will not permit. Three of them I will only point at, as more neceſſary to my following Diſcourſe.

[m] The pure part of the Conſcience.

Syntheriſis, or the purer part of the *Conſcience*, is an innate Habit, and doth ſignifie *a conſeruation of the knowledge of the Law of God and Nature, to know good or euill.* And as our Diuines hold, it is rather in the *Vnderſtanding*, then in the *Will*. This makes the *maior* propoſition, in a practicke *Syllogiſme*. The *Dictamen rationis*, is that which doth admoniſh vs to doe Good, or Euill, and is the *minor* in the *Syllogiſme*. The *Conſcience* is that which approues Good or Euill, juſtifying or condemning our Actions, and is the *Concluſion* of the *Syllogiſme*: as in that familiar example of *Regulus* the *Romane*, taken priſoner by the *Carthaginians*, and ſuffered to goe to *Rome*, on that condition he ſhould returne againe, or pay ſo much for his ranſome. The *Synteriſis* propoſeth the queſtion, his word, oath, promiſe is to be religiouſly kept, although to his Enemy, and that by the Law of Nature. [n] *Doe not that to another, which thou wouldſt not haue done to thy ſelfe, Dictamen* applies it to him, and dictates this or the like: *Regulus* thou wouldſt not another man ſhould falſifie his oath, or breake promiſe with thee. *Conſcience* concludes, therefore *Regulus*, thou doeſt well to performe thy promiſe, and oughteſt keepe thine oath. More of this in *Religious Melancholy*.

[n] *Quod tibi fieri non vis, alteri ne feceris.*

SVB-

SVBSEC. 13.

Of the Will.

WIll, is the other power of the *Rationall Soule*,[o] *which couets or auoides such things as haue beene before iudged, and apprehended by the Understanding.* If good, it approues it, if euill, it abhorres it; so that his obiect is good, or euill. *Aristotle* cals this our *Rationall Appetite*; for as in the *Sensatiue*, we are carried to good or bad by our *Appetite*, ruled and directed by Sence: so in this we are carried by *Reason.* Besides, the *Sensatiue Appetite* hath a particular obiect, good or bad, this an vniuersall immateriall, that respects onely things delectable and pleasant, this Honest. Againe, they differ in liberty. The *Sensuall appetite* seeing an obiect, if it bee a conuenient good, cannot but desire it; if euill, auoide it: but this is free in his Essence, [p] *much now depraued, obscured, and falne from his first perfection, yet in some of his operations still free,* as to goe, walke, mooue, at his pleasure, and to choose whether it will doe, or not doe, steale, or not steale. Otherwise in vaine were Lawes, Deliberations, Dehortations, Exhortations, Counsels, Præcepts, Rewards, Promises, Threates and punishments: and God should be the Author of sinne. But in [q] spirituall things we will no good, prone to euill, (except we be regenerate, and led by the Spirit) we are egged on by our naturall concupiscence, and there is ἀπραξία, a confusion in our powers, [r] *our whole Will is averse from God, & his Law,* not in naturall things onely, as to eate and drinke, lust, to which we are led headlong by our temperature, and inordinate Appetite,

[s] *nec nos obniti contra, nec tendere tantum*
sufficimus.------

we cannot resist, our cõcupiscence is originally bad, our Hart euill, the seate of our affections, captiuates and enforceth our will: So that in voluntary things wee are averse from God and

o *Res ab intellectu monstratas recipit vel reiicit, approbat vel improbat. Philippus Ignoti nulla cupido.*

p *Melancton. Operationes plerumq; ferè, etsi libera sit illa in essentiâ suâ.*

q *In civilibus liberæ, sed non in spiritualibus. Osiander.*

r *Tota voluntas aversa à Deo. Omnis homo mendax.*

s *Virg.*

44 and goodneſſe, bad by nature, [t] ignorance, worſe by Art, Diſcipline, Cuſtome, we get many bad Habits, and ſuffer them to domineere and tyrannize ouer vs, and the Deuill is ſtill ready, and at hand, with his bad ſuggeſtions to tempt our depraued will to ſome ill-diſpoſed action, to precipitate vs to deſtruction: except our *Will* be not ſwayed and counterpoiſed againe, with ſome diuine Precepts, and good motions of the Spirit, which many times reſtraine and hinder vs, and checke vs when we are in the full careire of our diſſolute courſes. So *Dauid* corrected himſelfe, when he had *Saul* at a vantage. Reuenge and Malice were as two violent oppugners on the one ſide, but Honeſty, Religion, Feare of God, with-held him on the other.

[t] *Vel propter ignorantiam, quod bonis ſtudiis non ſit inſtructa mens vt debuit, aut diuinis præceptis exculta.*

The Actions of the *Will* are *Velle*, and *Nolle*, will and nill: which two wordes comprehend all, and they are, Good or Bad, accordingly as they are directed: and ſome of them freely performed by himſelfe, although the *Stoicks* abſolutely deny it, and will haue all things inevitably done by *Deſtiny*, impoſing a fatal neceſſity vpon vs, which wee may not reſiſt; yet wee ſay that our will is free in reſpect of vs, and things contingent, howſoeuer in reſpect of Gods determinate counſell, they are inevitable and neceſſary. Some other actions of the *Will* are performed by his inferiour powers, which obey him as the *Senſatiue* and *Mouing Appetite*, as to open our eyes, to goe hether and thether, not to touch a Booke, to ſpeake faire or foule, but this *Appetite* is many times rebellious in vs. It was, as I ſaid, once well agreeing with reaſon in vs, and there was an excellent conſent and harmony betwixt them, but that is now diſſolued, they often jarre, *Reaſon* is over-borne by *Paſſion*.

Fertur equis auriga, nec audit currus habenas.

as ſo many wilde horſes runne away with a chariot, and will not be curbed, we know many times what is good, but will not doe it, as ſhe ſaid,

[u] *Medea Ouid.* [n] *Trahit inuitam noua vis, aliudq; cupido,*
Mens aliud ſuadet.——

luſt

luſt counſels one thing, reaſon an other, there is a new reluctancy in me. We cannot reſiſt, but as *Phædra* confeſſed to her nurſe, [x] *quæ loqueris, vera ſunt, ſed furor ſuggerit ſequi peiora.* ſhe ſaid well and true, and ſhe did acknowledge it, but headſtrong paſſion and fury, made her to doe that which was oppoſite. So *Dauid* knew the filthineſſe of his fact, what a loathſome, foule, crying ſinne Adultery was, yet notwithſtanding he would commit murder, & take away another mans Wife, enforced againſt Reaſon, Religion, to follow his Appetite. 45

[x] Seneca Hippol.

Thoſe *Naturall* and *Vegetall* powers, are not commanded by *Will* at all; for *who can adde one cubit to his ſtature?* Theſe other may, but are not, and thence come all thoſe headſtrong Paſſions, and violent perturbations of the Minde; And many times vitious Habits, cuſtomes, ferall Diſeaſes, becauſe we giue ſo much way to our *Appetite*, and follow our inclination, like ſo many beaſts. The principall *Habits* are two in number, *Vertue*, and *Vice*, whoſe peculiar Definitions, Deſcriptions, Differences, and kindes are handled at large in the *Ethicks*, and are indeed the Subiect of *Morall Philoſophie*.

Meme. 3.
Svbsec. 1.

Definition of Melancholy.
Name, Difference.

HAving thus briefly Anatomized the Body and Soule of Man, as a preparatiue to the reſt; I may now freely proceede to treate of my intended Subiect; to moſt mens capacity, and after many ambages, perſpicuouſly define what this *Melancholy* is, his *Name* and *Difference*. The *Name* is impoſed from the matter, and the Diſeaſe denominated from the materiall cauſe: as *Bruel* obſerues, μελαγχολία, *quaſi* μελαινα χολη, from blacke Choler. And whether it bee a cauſe or an effect, a Diſeaſe, or Symptome, let *Donatus Altomarus*, and *Salvianus* decide, I will not contend about it. It hath ſeverall

Deſcrip-

46 Descriptions, Notations and Definitions [v] *Fracastorius* in his second Booke of Intellect. calles those *Melancholy, whom aboundance of that same depraued humor of blacke Choller hath so misaffected, that they become mad thence, and dote in möst things, or in all, belonging to election, will, or other manifest operations of the Vnderstanding.* [z] *Melanelius* out of *Galen, Rufus, Ætius* describe it to be *a bad and peeuish Disease, which makes men degenerate into beasts. Galen, a privation or infection of the middle cell of the Head,* &c. defining it from the part affected, which [a] *Hercules de Saxoniâ* approues *lib.1. cap.16.* calling it *a depravation of the principall function*: and *Fuchsius lib.1.cap.23. Arnoldius Breuiar.lib.1.cap.18. Guianerius* and others: *By reason of blacke Choler, Paulus addes. Haliabbas* simply cals it a *commotion of the mind. Arateus,* [b] *a perpetuall anguish of the soule, fastened on one thing, without an ague*: which Definition of his, *Mercurialis de affect.cap.lib.1. cap.10*, taxeth: but *Ælianus Montaltus* defends, *lib.de morb. cap.cap.1.de Melan*: for sufficient and good. The common sort define it to be *a kinde of dotage, without any feaver, hauing for his ordinary companions, feare and sadnesse, without any apparant occasion. Laurentius, cap,4. Piso, lib.1.cap.43, Donatus Altomarus cap.7. art.medic. Iacchinus in com.in lib.9. Rhasis ad Almansor cap.15. Valecius exerc.17. Fuschius institut.3. sec.1.cap.11.&c.* Which common definition, howsoeuer approued by most. [c] *Hercules de Saxoniâ* will not allow of nor *David Crusius, Theat.morb.Herm.lib.2.cap.6.* he holdes it vnsufficient: *as* [d] *rather shewing what it is not, then what it is*: as omitting the specificall difference, the phantasie and Brain: but I descend to particulars. The *summum genus* is *Dotage*, or *Anguish of the Mind*, saith *Areteus*, *of a principal part*, *Hercules de Saxoniâ* addes, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward sence and motions (*depraved*) to distinguish it from Folly and Madnesse (which *Montaltus* makes *angor animi* to separate) in which, those functions are not depraved, but rather abolished, (*without an ague*) is added by all to sever it from

Phren-

v Melancholicos vocamus, quos exuperantia vel pravitas Melancholiæ ita malè habet, vt indè insaniant, vel in omnibus, vel in pluribus iisq; manifestis, sive ad rectam rationem voluntatem pertinent, vel electionem, vel intellectus operationes.

z Pessimum & pertinacissimum morbum, qui homines in bruta degenerare cogit.

a Panth.Med.

b Angor animi in vná contentione defixus absq; febre.

c Cap.16. lib.1.

d Eorum definitio morbus quid non sit potius, quam quid sit explicat.

Phrenſie, and that *Melancholy*, which is a peſtilent Feaver. (*Feare* and *Sorrow*) make it differ from *Madneſſe* (*without a cauſe*) is laſtly inſerted to ſpecifie it from all other ordinary paſſions of *Feare* and *Sorrow*. We properly call that *Dotage*, as [c] *Laurentius* interprets it, *when ſome one principall faculty of the minde, as Imagination, or Reaſon is corrupted, as all Melancholy perſons haue.* It is without a Feaver, becauſe the humor is moſt part colde and dry, contrary to putrefaction. *Feare* and *Sorrow* are the true Characters, and inſeparable companions of *Melancholy*, as hereafter ſhall be declared. 47

[c] *Cap.4 de Mel.*

SVBSECT. 2.

Of the part affected. Affection. Parties affected.

SOme difference I finde amongſt Writers, about the principall part affected in this diſeaſe, whether it be the *Brain* or *Heart*, or ſome other Member. Moſt are of opinion, that it is the *Braine*, for being a kinde of *Dotage*, it cannot otherwiſe be, but that the *Braine* muſt be affected, as a Simular part be it by † *conſent* or *Eſſence*, not in his Ventricles or any obſtructions in them, for then it would be an Apoplexie, or Epilepſie, as [f] *Laurentius* well obſerues; but in a colde, dry diſtemperature of it in his ſubſtance, which is corrupt, and become too colde, or too dry, or els too hote, as in mad-men, and ſuch as are inclined to it: & this [g] *Hippocrates* confirmes, *Galen*, *Arabians*, and moſt of our new Writers. *Marcus de Oddis*, in a conſultation of his, quoted by [h] *Hildiſheim*, and fiue others there cited, are of the contrary part, becauſe Feare and Sorrow, which are paſſions, are ſeated in the Heart: but this obiection is ſufficiently anſwered by [i] *Montaltus*. Who doth not deny but that the *Heart* is affected, but not principally. The *Heart* indeed is affected, as [k] *Melanelius* proues out of *Galen*, by reaſon of his vicinity; and ſo is the *Midriffe*, and many other parts. They doe *compati*, and haue

† *Per conſcenſu, ſiue per Eſſentiã,*
[f] *Cap.4.de Mel.*
[g] *Sec.7.de mor. vulgar.lib.6.*
[h] *Specel.de Melancholiâ.*
[i] *Cap.3. de Mel. pars affecta cerebrum, ſiue per conſcenſum, ſiue per cerebrum contingat, & procerum auctoritate & ratione ſtabilitur.*
[k] *Lib.de Melancholiâ, cor verò vicinitatis ratione vnâ afficitur, ac ſeptum tranſuerſum ac ſtomachus cum dorſali ſpinâ &c.*

48 a fellow feeling by the Law of Nature: but forasmuch as this malady is caused by precedent *Imagination*, and the *Appetite*, to whom Spirits obey, are subiect to those principall parts, the *Braine* must needs be primarily misaffected, as the seate of *Reason*, and then the *Heart*, as the seate of *Affection*. [l] *Capiuaccius*, and *Mercuriales* haue copiously discussed this question, and both conclude the subiect is the Inner *Braine*, and from thence it is communicated to the *Heart*, and other inferiour parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the *Stomacke*, or *myrache*, as the *Arabians* tearme it, or whole Body, Liver, or [m] Splene, which are seldome free, *Pylorus*, *Mesaraicke*, *Veines*, &c. For our Body is like a Clocke, if one wheele be amisse, all the rest are disordered, the whole Fabricke suffers: with such admirable Art and Harmony is a man composed, such excellent proportion, as *Lodouicus Vives* in his *Fable of a man* hath elegantly declared.

l *Lib.1. cap.10. Subiectum est cerebrum interius.*

m *Rarò quisquā tumorem effugit lienis, qui hoc morbo afficitur. Piso.*

As many doubts almost arise about the [n] *Affection*. whether it be *Imagination* or *Reason* alone, or both. *Hercules de Saxoniâ* proues out of *Galen*, *Ætius*, and *Altomarus*, that the sole fault is in [o] *Imagination*. *Bruel* is of the same mind: *Montaltus* in his his second Chapter of *Melancholy*, confutes this Tenet of theirs, and illustrates the contrary, by many examples, as of him, that thought he was a shell-fish, of a Nunne, of a desperate Monke, that would not be perswaded, but that he was damned. *Reason* was in fault aswell as *Imagination*, which did not correct this Error; they make away themselues often-times, and suppose many absurd and ridiculous things. Why doth not *Reason* detect the Fallacy, settle and perswade if shee bee free? [p] *Auicenna* therefore holdes both corrupt, to whom most *Arabians* subscribe. The same is maintained by [q] *Areteus*, *Gordonius*, *Guianerius* &c. To end the controversie, no man doubts of *Imagination*, but that it is hurt and mis-affected heere; for the other I determine with [r] *Albertinus Bottonus*, a Doctor of *Padua*, that it is first in *Imagination*, *and afterwards in Reason, if the Disease be inveterate*,

n *Quis affectus.*

n *See Donatum ab Altomar.*

o *Facultas Imaginandi, non cogitandi, nec memorandi læsa hic.*

p *Lib.3. Fen.1. Tract 4. cap.18.*

q *Lib.3. cap.5.*

r *Lib. Med. cap. 19. part.2. Trac. 15. cap.2.*

s *Hildisheim Spicel 2 de Melancholia fol.217. & fol.127.*

Quandoq; etiam Rationalis si affectus inueteratus sit.

terate, or as it is more or lesse of continuance. 49

Parties affected.

To the part affected, I may heere adde the parties, which shall be more opportunely spoken of elsewhere, heere onely signified. Such as haue the *Moone*, *Saturne*, *Mercury* misaffected in their genitures, such as liue in over-cold, or over-hot Climes: Such as are borne of *Melancholy* parents: as offend in those 6. non-naturall things, are blacke, or of an high Sanguine complexion, [t] that haue little heads. That haue a hot Heart, moist Brain; hote Liuer, and cold Stomacke, haue bin long sicke: such as are solitary by nature, great Students, giuen to much contemplation, idle, leade a life out of action, are most subiect to Melancholy. Of Sexes both, but men more often, yet [u] women when they are, farre more violent, and grievously troubled. Of seasons of the yeare, the *Autumne* is most Melancholy. Of peculiar times, old age, from which it is almost an inseparable accident; and this Malady is most frequent in such as are of [x] middle age. Some assigne 40 yeares, *Gariopontus* 30, *Iobertus* excepts neither yong nor old: *Ætius* and *Areteus* ascribe into the number *not onely* [z] *discontented, passionate, and miserable persons, swarty, blacke, but such as are most merry and pleasant, scoffers, and high colored. Generally* saith *Rhasis*, [a] *the finest wits, and most generous spirits, are before others obnoxious to it*; so that I cannot except any of any complexion, of any condition, sexe, or age, but [b] fooles and *Stoicks*, which according to [c] *Sinesius*, are neuer troubled with any manner of passion. *Erasmus* vindicates fooles from this *Melancholy* Catalogue, because they haue most part moist braines, and light Hearts, [d] *they are free from ambition, enuy, shame & feare, they are neither troubled in conscience, or macerated with cares, to which our whole life is so much subiect.*

[t] *Qui parvum caput habent, insensati pleriq; sunt.* Arist. in Physiognomiâ

[u] *Areteus lib. 3. cap. 5.*

[x] *Qui propè statum sunt. Areteus. Mediis convenit ætatibus. Piso.*

[y] *De quartana.*

[z] *Pronus ad Melancholiam, non tam mœstis, sed & hilares, iocosi, cachinnantes, irrisores, & qui plerumq; prærubri sunt.*

[a] *Qui sunt subtilis ingenij, & mulæ perspicacitatis de facili incidunt in*

Melancholiam. l. 1. cont. Tract. 9. [b] *Nunquam sanitate mentis excidit, aut dolore capitur. Erasm.* [c] *In laud. caluit.* [d] *Vacant conscientiæ carnificinâ, nec pudefiunt, nec verentur, nec dilacerantur millibus curarum, quibus tota vita obnoxia est.*

Svbsect. 4.

Of the Matter of Melancholy.

OF the Matter of *Melancholy*, there is much question betwixt *Avicen* and *Galen*, as you may reade in *Cardans* Contradictions, [f] *Valesius* controversies, *Montanus*, *Prosper Calenus*, *Capivaccius*, [g] *Bright*, [h] *Ficinus*, that haue written either whole Tracts, or copiously of it, in their severall Treatises of this Subiect. [i] *What this humor is, or whence it proceeds, how it is ingendred in the Body, neither* Galen, *nor any old Writer hath sufficiently discussed, as* Iacchinus *thinkes:* the Neotericks cannot agree. *Montanus* in his consultations, holdes *Melancholy* to be *materiall* or *immateriall:* and so doth *Arculanus:* the *materiall* is one of the foure humors before mentioned, and naturall or adventitious, acquisite, redundant, vnnaturall, artificiall. *Paracelsus* wholly reiects and derides this division of foure humors and complexions, but our *Galenists* ingenerally approue of it, subscribing to this of *Montanus.*

This naturall *Melancholy* is either *Simple*, or *Mix't*, offending in *Quantity* or *Quality*, varying according to his place, where it setleth, as Braine, Splene, Meseriacke veines, Heart, Wombe, and Stomack: or varying according to mixture of those naturall humors amongst themselues, or foure vnnaturall adust humors, as they are diversly tempered and mingled, If naturall *Melancholy* abound in the Body, which is colde & dry, *so that it be more* [k] *then the Body is well able to beare, it must needs be distempered* saith *Faventinus, and diseased:* and so of the other, if it be depraved, whether it arise from that other *Melancholy*, or *Choler* adust, or from *Blood*, produceth the like effects, and is as *Montaltus* contends, if it come by adustion of humors, most part hote and dry. Some difference I finde, whether this *Melancholy* matter may be ingendred of all foure humors, about the color and temper of it. *Galen* holds

[c] *Lib. 1. Tract. 3. cont. adu. 18.*
[f] *Lib. 1. cont 21.*
[g] *Bright cap 16*
[h] *Lib. 1. cap. 6. de sanit. tuenda.*
[i] *Quisve aut qualis sit humor, aut quæ istius differentiæ, & quomodo gignantur in corpore, scrutandum, hâc enim in re multi veterum laborauerunt, nec facilè accipere ex Galeno sententiam ob loquendi varietatem. Leonart. Iacchinus com. in 9. Rasis. cap. 15. Cap. 16. in 9. Rasis.*

[k] *Secundùm magis aut minùs si in corpore fuerit ad intemperiem plusquam corpus salubritèr ferre poterit: indè corpus morbosum efficitur.*

holdes it may be ingendred of three alone, excluding *Fleame* or *Pituita*, whose true assertion, [l] *Valesius* and *Menardus* stiffly maintaine, and so doth [m] *Fuchsius*, *Montaltus*, [n] *Montanus*. How say they should white become black? But *Hercules de Saxoniâ*, and *Cardan*, are of the opposite part: it may be ingendred of Fleame, *etsi rarò contingat*, it seldome comes to passe: so is [p] *Guianerius* and *Laurentins cap.* 14. and *Melancthon* in his booke *de Animâ*, and Chapter of humors, hee calles it *asininam*, dull, swinish *Melancholy*, and saith that he was an eye-witnesse of it: so is [q] *Wecker*. From *Melancholy* adust ariseth one kinde, from *Choler* another, which is most brutish: another from Fleame, which is dull; & the last from Blood, which is best. Of these some are cold and dry, others hote and dry, [r] varying according to their mixtures, and as they are intended & remitted. If the humor be cold, it is saith [s] *Faventinus, a cause of dotage, and produceth milder symptoms, if hote, they are rash, rauing mad, or inclining to it.* If the Braine be hote, the animall spirits are hote, and madnesse followes, and violent actions: if cold, fatuity and sottishnesse, [t] *Capivaccius.* [u] *The colour of this mixture varies likewise according to the mixture, bee it hotè or cold, t'is sometimes blacke, sometimes not. Altomarus.* The same [x] *Melanelius* proues out of *Galen*: and *Hypocrates* in his booke of *melancholy*, if at least it be his, giuing instance in a burning coale, *which when it is hote, shines, and when it is cold, lookes blacke, and so doth the humor.* This diversity of Melancholy matter, produceth diversity of effects. If it be within the [y] body, and not putrified, it causeth blacke Iaundise· if putrified, a Quartan ague: if it breake out to the skinne, Leprosie; if to parts, severall Maladies, as Scurvy &c. If it trouble the minde, as it is diversly mix't, it produceth severall kindes of Madnesse and Dotage, of which in their place.

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[l] *Lib. 1. controvers. cap. 21.*
[m] *Lib. 1 sec. 4. cap. 4.*
[n] *Consil. 26.*
[o] *Lib. 2. contradict. cap. 11.*
[p] *De feb. Tract. 4. diff. 2. cap. 1. non est negandum ex hâc fieri Melancholicos.*
[q] *In Syntax.*
[r] *Variè aduritur & miscetur, unde variæ amentium species. Melancthon.*
[s] *Humor frigidus delirij causa: furoris calidus &c.*
[t] *Lib. 1. cap 10. de affect cap.*
[u] *Nigrescit hic humor, aliquando supercalefactus, aliquandò superfrigefactus. cap. 7.*
[x] *Humor hic niger aliquandò præter modum calefactus, & aliàs refrigeratus evadit: nam urentibus carbonibus ei quid simile accidit, qui durante flammâ pellucidissimè candent, eâ extinctâ prorsus nigrescunt.* Hippocrates.
[y] *Guianerius. diff 2. cap. 7.*

SVBSECT. 5.

Of the Species or kindes of melancholy.

WHen the matter is divers and confused, how should it otherwise be, but that the Species should be divers and confused? Many new and old Writers haue written confusedly of it, confounding *Melancholy* and *Madnesse*, as [z] *Hernius, Guianerius, Gordonius, Salustius Salvianus, Iason Pratensis, Savanorola*, that will haue Madnesse no other then *Melancholy* in Extent, differing, as I haue said, in degrees. Some make no distinct Species, as *Ruffus Ephesius* an olde Writer, *Areteus*, [a] *Aurelianus, Paulus Ægineta*: others acknowledge a multitude of kindes, and leaue them indefinite, as [b] *Ætius* in his *Tetrabiblos*, [c] *Avicenna lib.3.Fen,1.Trac, 4.cap.18. Arculanus cap.16.in 9.Rasis.* Montanus *med.part. 1.* [d] *If naturall melancholy be adust, it maketh one kinde, if blood, another; if choler, a third, differing from the first, and so many severall opinions there are about the kindes, as there be men themselues. Savanorola Rub.11. Tract.6. cap.1. de ægritud. Cap.* will haue the kinds to be infinite, one from the *myrache*, called *myrachialis* of the *Arabians*; another *stomachalis*, from the *stomack*, another from the *liuer, heart, wombe, hamrods*: [e] *one beginning, another consummate.* Melancthon seconds him, [f] *as the humor is diversly adust and mixt, so are the Species diuerse:* but what these men speake of species, I thinke ought to be vnderstood of symptomes, and so doth [g] *Arculanus* interpret himselfe: Infinite species and symptomes: and in that sense, as *Io. Gorrheus* acknowledgeth in his medicinall definitiõs, the species are infinite, but they may be reduced to three kindes, by reason of their seat, *Head, Body*, and *Hypocondries*. This threefold diuision is approoved by *Hippocrates* in his booke of Melancholy (if it be his, which some suspect) by *Galen lib.3.de loc.affectis cap.6. by Alexander lib.1. cap.16. Rases lib.1. Continent. Tract.9. lib.1. cap.16. Avicenna*, and

z *Non est Mania nisi extensa Melancholia.*
a *Cap 6.lib.1.*
b *2 Ser.2.cap.9 Morbus hic est omnifarius.*
c *Species indefinitæ sunt.*
d *Si aduratur naturalis Melancholia, alia fit species, si sanguis, alia, si flava bilis alia diversa à primis: maxima est inter has differentia, & tot Doctorum sententiæ, quot ipsi numero sunt.*
e *Quædam incipiens, quædam consummata.*
f *Cap. de humor. lib. de Animâ variè aduritur & miscetur ipsa Melancholia, vnde variæ amentium species.*
g *Cap. 16. in 9. Rasis.*

and most of our new Writers. *Th. Erastus* makes two kinds; one perpetual, which is *Head melancholy*, the other interrupt, which comes and goes by fits, which he subdivides into the other two kindes, so that all comes to the same passe. Some againe makes foure or fiue kindes, adding [h] *Loue melancholy* to the first, and *Lycanthropia*. The most receiued division is into three kindes. The first proceeds from the sole fault of the *Braine*, and is called *Head melancholy*: the second sympathetically proceedes from the *whole Body*, when the whole temperature is Melancholy: The third ariseth from the Bowels, Liuer, Splene, or Membrane, called *Mesenterium*, named *Hypochondriacall, or windy melancholy*, which [i] *Laurentius* subdivides into three parts, from those three Members, *Hepaticke*, *Splenaticke*, *Mesariacke*. *Loue melancholy*, which *Auicenna* calles *Ilishi*, and *Lycanthropia*, which he calles *Cucubuthe*, are commonly included in Head Melancholy: but of this last, which *Gerardus de Solo* calles *Amoreos*, and most *Knight melancholy*, with that of *Religious melancholy*, and all the other kindes, of *Loue melancholy*, I will speake of a-part by themselues, in my third Partition. The three precedent species are the subiect of my discourse, which I wil anatomize, and treat of, through all their causes, symptomes, cures, together, and a-part, that euery man that is in any measure affected with this malady, may know how to examine it in himselfe, and apply remedies vnto it. 53

[h] *Laurentius cap.4.de Melan.*

[i] *cap.13.*

It is a hard matter I confesse to distinguish these three species, one from the other, to expresse their seuerall causes, symptomes, cures, being that they are so often confounded amongst themselues, hauing such affinity, that they can scarce be discerned, by the most acuratest Phisitians themselues; and so often intermixt with other diseases, that the best experienced haue beene plunged. *Montanus consil.26.* had a patient that had this disease of Melancholy, & *Caninus Appetitus* both together. And *consil.23.* with *Vertigo*. [l] *Iulius Cæsar Claudinus*, with Stone, Gout, Iandice. *Trincauellius* with an Ague, Iandice, *Caninus appetitus, &c.* [m] *Paulus Regolius* a great

[l] *4.80. & 116. consult.consil.12.*

[m] *Hildesheim. spic.2.fol.166.*

54 Doctor in his time consulted in this case, was so confounded with a confusion of Symptomes; that he knewe not to what kinde of Melancholy to referre it. [n] *Trincauellius*, *Fallopius*, and *Francanzanus*, three famous Doctors in *Italy*, all three conferred with about one party at the same time, gaue three different opinions. And in another place *Trincauellius* being demanded what he thought of a melancholy young man, to whom he was sent for, ingeniously confessed hee was indeed melancholy, but he knewe not to what kinde to reduce it. In his 17. consultation, there is the like disagreement about a melancholy Monke. Sometimes they cannot well discerne this Disease from others. In *Reinerus Solenanders* counsels, *Sect.3.consil.5.* He and D. *Brande.*, both agreed that the patients disease was Hypochondriacal melancholy, D. *Matholdus* said it was *Astma* and nothing else. [o] *Solenander* and *Guarionius*, lately sent for to the melancholy Duke of *Cleue* with others, could not define what Species it was, or agree amongst themselues. The Species are so confounded as in *Cæsar Claudinus* his 44. consultation for a *Polonian* Count. In his iudgement [p] *he labored of head melancholy, and that which proceeds from the whole temperature both at once.* I could giue instance of some that haue had all three kindes, *semèl & simùl*, & some successiuely. In such variety of Symptomes, causes: How difficult a thing is it to treat of severall kinds apart; to make any certainty amongst so many casualties, distractions, when seldome two men shall be like affected *per omnia*? T'is hard I confesse, yet nevertheless I will adventure through the midst of these perplexities, and led by the clewe or thred of the best writers, extricate my selfe out of a labyrinth of doubts and errors, and so proceed to the causes.

[n] *Trincauellius Tom.2.consil.15 & 16.*

[o] *Guarion. cons. med.2.*

[p] *Laborauit per essentiam & à toto corpore.*

SECT.

SECT. 2.

MEMB. 1. SVBSECT. 1.

Causes of Melancholy.
God a cause.

IT is in vaine to speake of Cures, or thinke of remedies, vntill such time as we haue considered of the causes, as [q] *Galen* prescribes *Glauco*, and the common experience of others confirmes, that those cures must needes be vnperfect & lame to no purpose, wherein the causes haue not first beene searched, as [r] *Prosper Calenius* well obserues, in his tract *de Atrâbile* to *Cardinall Cæsius*. Insomuch that [s] *Fernelius puts a kinde of necessity in the knowledge of the causes, and without which it is impossible to cure, or to preuent any manner of disease.* Empericks may ease, and sometimes helpe, but not throughly root out. *sublata causâ tollitur effectus*, as the saying is, if the cause be remoued the effect is likewise vanquished. It is a most difficult thing I confesse, to bee able to discerne these causes whence they are, and in such [t] variety to say what the beginning was. [u] He is happy that can performe it aright. I will adventure to guesse as neere as I can, and rip them all vp, frõ the first to the last *Generall* and *particular*, to every *Species*, that so they may, the better be discried.

Generall causes, are either *supernaturall* or *naturall*. *Supernaturall* are *from God* and *his Angels*, or *by Gods permission frõ the Divell* and his ministers. That God himselfe is a cause for the punishment of sinne, and satisfaction of his Iustice, many examples and testimonies of holy Scriptures make evident vnto vs. *Psal.107.17. Foolish men are plagued for their offence, and by reason of their wickednesse. Gehezi* was stroken with Leprosie, *2.Reg.5.27. Dauid* plagued for numbring his people. *1.Par.21. Sodom* and *Gomorah* swallowed vp. And this Disease is peculiarly specified. *Psal.107.12. He brought down*

[q] *Primo artis curatiue.*

[r] *Nostri primum sit propositi affectionum causas indagare, res ipsa hortari videtur, nam alioqui earum curatio manca & inutilis esset.*

[s] *Path.lib.1.cap 11. rerum cognoscere causas medicis imprimis necessarium, sine quâ nec morbum curare, nec præcauere licet.*

[t] *Tanta enim morbi varietas ac differentia, vt non facilè dignoscatur, vnde initium morbus sumpserit, Melanelius è Galeno.*

[u] *Felix qui potuit rerum cognoscere causas.*

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their heart through heauinesse. Deut. 28. 28. He stroke them with madnesse, blindnesse, and astonishment of heart. [x] *An euill spirit was sent by the Lord vpon Saul to vex him.* [y] *Nabucadnezzar* did eat grasse like an Oxe, and his *heart was made like the beasts of the field.* Heathen stories are full of such like punishments. *Lycurgus* because hee cut downe the Vines in his Country, was by *Bacchus* driuen into madnesse, so was *Pentheus* and his mother *Agaue* for neglecting their sacrifice. [z] *Censor Fuluius* ran mad for vntiling *Iuno's* Temple, to couer a new one of his owne, which hee had dedicated to *Fortune*, [a] *and was consumed to death with griefe and sorrow of heart.* If we may beleeue our pontificiall writers, they will relate vnto vs as many strange and prodigious punishments in this kind, inflicted by their *Saints*. As how *Clodoueus* sometime king of *France*, the sonne of *Dogebert* lost his wits for vncouering the body of S. *Dennis*: and how a [c] sacrilegious *Frenchman*, that would haue stolne away a silver Image of S. *Iohn* at *Burburge*, became franticke on a suddaine, raging and tyrannizing ouer his owne flesh. Of a [d] Lord of *Rhadnor* that comming from hunting late at night, put his Dogges into S. *Auans* Church (*Llan Auan* they call it) and rising betimes next morning, as Hunters vse to doe, found all his Dogges madd, and himself suddainely stroken blind. Of *Tyridates* an *Armenian* King, for violating some holy Nuns, that was punished in like sort, with losse of his wits. But Poets and Papists may goe together for fabulous tales, let them free their owne credits. How soeuer they faine of their *Nemesis*, and of their *Saints*, or by the Diuels meanes may be deluded, we finde it true, that *Vltor à tergo Deus*, *He is God the Auenger*, as *Dauid* stiles him, and that it is our crying sinnes that pulls this and many other maladies vpon our owne heads. That he can by his Angells, which are his Ministers, strike and heale, saith [g] *Dionysius*, whom he will, that he can plague vs by his creatures; Sunne, Moone, and Starres, which hee vseth as his instruments, as a husbandman, saith *Zanchius*, doth an Hatchet, Haile, Snowe, Windes. &c.

[x] 1. Sam. 16. 14
[y] Dan. 5. 21.
[z] *Lactant. instit lib. 2. cap. 8.*
[a] *Mente captus & summo animi merore consumptus.*
[b] *Gaguinus lib. 3 cap. 4. quod Dionysii corpus discoperuerat in insaniam incidit*
[c] *Idem lib. 9. sub. Carol. 6. sacrorum contemptor templi foribus effractis dũ D. Iohannis argenteum simulachrum rapere contendit, simulachrum auersa facie dorsum ei uersat, nec mora sacrilegus fit mentis inops, atq; in semet insanientes in proprios artus desæuit.*
[d] *Giraldus Cãbrensis lib. 1. c. 1. Itinerar. Cambriæ.*
[e] *Delrio Tom. 3 l. 6. sec. 3. quæs. 3.*
[f] Ps. 44. 1.
[g] *Lib. 8. Cap. de Hierar.*

Et

[h] *Et coniurati veniunt in Classica venti.*

as in *Iosiah's* time, as in *Pharaohs* time in *Egypt*, they are but as so many Executioners of his Iustice: Hee can make the proudest spirits stoupe, and cry out with *Iulian* the *Apostat*, *Vicisti Galilee*; or with *Apolloe's* Priest in [i] *Chrysostome*, *O Cœlum, ô Terra vnde hostis hic.* What an enemy is this? And pray with *Dauid*, acknowledging his power, *I am weakned and sore broken, I roare for the very griefe of mine heart, mine heart panteth, &c. Psal. 38. 8. O Lord rebuke mee not in thine anger, neither chastise me in thy wrath, Psal. 38. 1. make mee to heare ioy and gladnesse, that the bones which thou hast broken may reioyce, Psal. 51. 8. & ver. 12. Restore to me the ioy of thy saluation, and stabl sh me with thy free spirit.* For these causes belike [k] *Hyppocrates* would haue a Physitian take special notice, whether the disease come not from a diuine supernaturall cause, or whether it followe the common course of nature. *Paracelsus* holds that such spirituall diseases (for so he calls them) are spiritually to be cured, or not at all. But this is farther discussed by [l] *Fernelius*, and [m] *I. Cæsar Claudinus*, to whom I referre you, how this place of *Hyppocrates* is to be vnderstood.

[h] *Claudian.*

[i] *De Babila Martyre.*

[k] *Lib. 1. cap. 3. prog.*

[l] *Lib. 1. de Abditis rerũ causis*

[m] *Respons. med. 12. Ref.*

Svbsec. 2.

A Digression of Divels, and how they cause Melancholy.

HOw farre the power of Divels doth extend, and whether they can cause this or any other Disease, is a serious question and worthy to be considered, for the better vnderstanding of which, I will make a briefe digression of the nature of Diuells. And although the question bee very obscure, according to [n] *Postellus, full of controuersie and ambiguity*, yet as in the rest, I will adventure to say something of it. In former times as we read, *Acts 23.* The Sadducees denied that there were any such spirits, or Divells or Angells. So did the

[n] *Lib. 1. cap. 7. de orbis concordia. In nulla re maior fuit altercatio maior obscuritas, minor opinionum concordia, quam de dæmonibus & substantiis separatis.*

58 the *Peripatetick's*, and *Aristotle* himselfe, as *Pomponatius* stiffly maintaines, and *Scaliger* in some sort grants. *Epicures* and *Atheists* are of the same mind in generall, because they neuer saw them. *Plato*, *Plotinus*, *Porphyrius*, *Iamblicus*, *Proclus*, insisting in the steps of *Trismegistus* and *Socrates*, make no doubt of it: Nor *Stoicks* but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the [o] *Thalmudists* say that *Adam* had a wife called *Lilis*, before he married *Eue*, and of her hee begat nothing but Divels. The *Turkes* [p] *Alcoran* is altogether as absurd and ridiculous in this point, but the Scripture informes vs *Christians*, how *Lucifer* the chiefe of them, with his associats, [q] fell from heauen for his pride, and ambition, created of God, placed in heauen, & sometimes an Angell of light, now cast downe into Hell, and *deliuered into Chaines of darkenesse, Pet.2.2.4.to be kept vnto damnation.* That fooliſh opinion in the meane time, of those which will haue them to be nothing, but the soules of men departed, *Proclus* confutes at large, in his booke *de Animâ & Dœmone.*

[r] *Psellus* a Christian, and sometimes tutor saith *Cuspinian* to *Michael Parapinatius*, Emperor of *Greece*, a great obseruer of the nature of Diuells, holds that they are [t] corporeall, and haue *aeriall bodies, that they are mortall, liue and dye, that they are nouriſhed and haue excrements, that they feele paine if they be hurt* (which *Cardan* confirmes) or stroken: and if their bodies be cut, with admirable celeritie they come together againe. *Austin in Gen.lib.3.de lib.arbit.* holds as much, *Mutata casu corpora in deteriorem qualitatem aeris spissioris.* That in their fall their bodies were changed into a more aeriall & grosse [u] substance. That they can assume all manner of shapes at their pleasures, appeare in what like esse they will themselues, that they are most swift in motion, and can passe many miles in an instant, and so likewise [u] transforme bodies of o-

[o] *Pererius in Genesin lib.4.in cap 3.ver.23.*
[p] *See Strozzius Cicogna omnifariæ Mag. lib.2. cap.15. Io. Aubanus, Bredenbachius.*
[q] *Angelus per superbiam seperatus à Deo qui in veritate non stetit. Austin.*
Nature of Divels.
[r] He liued 500 yeares since.
[t] *Nutriuntur & excrementa habent, quod pulsata doleant solido percussa corpore.*
[u] *Apuleius: spiritus animalia sunt animo passibilia, mente rationalia, corpore aeria, tempore sempiterna.*
[u] *Cyprian in epist. montes etiã & animalia transferre possunt:* as the divell did Christ to the top of the Pinacle: & Witches are often translated. See more in *Strozzius Cicogna, lib.3.cap 4. Omnif. Mag. Per aera subducere & in sublime corpora ferre possunt, Biarmannus. Percussi dolent & vruntur in conspicuos cineres, Agrippa l 3. c.19. de occult. Philos.*

thers

thers into what shape they please, and with admirable celeri- 59
ty remoue the 1 from place to place. *Zanchius, Bodine, Spondanus* and others are of opinion, that they can cause a true Metamorphosis, as *Nebucadnezar* was really translated into a Beast, *Lots* wife into a pillar of salt; *Vlysses* companions into Hogges & Dogs by *Cyrces* charmes: Turne themselues & others, as they doe witches into Cats, Dogs, Hares, Crowes, &c. *Strozzius Cicogna* hath many examples. *lib.3. omnif. mag. cap.4.& 5.* which he there confutes. That they can bee seene when and in what shape, and to whom they wil, saith *Psellus*, *Tametsi nil tale viderim nec optem videre:* Though he himself never saw them nor desired it; & vse sometimes carnall copulation (as elsewhere I shall [x] proue more at large) with women and men. Many will not beleeue that they can be seen. *Marcus* of his credit told *Psellus* that he had often seen them. *Paracelsus* confesseth that he saw them divers times, & conferred with them, and so doth *Alexander.ab* [y] *Alexandro*, *that he so found it by experience, when as before he doubted of it.* Many deny it, saith *Lauater de spectris, part. 1.c.2.& part.2.c. 11. because they never saw them themselues.* But as he reports at large all ouer his booke especially *cap.19. part. 1.* they are often seene. *Cardan lib.19 de subtil* relates of his father *Facius Cardan*; that after the accustomed solemnities, Aº 1491. 13. August. he coniured vp seauen Diuels in Greek apparell. about 40 yeares of age, some ruddy of complection, & some pale, as he thought, he asked them many questions, and they made ready answere, that they were aërial Diuels, that they liued and died as men did, sauing that they were farre longer liued (7. or 8. hundred [z] yeares) and that they did as farre excell men in dignitie, as we doe iumentes, and were as farre excelled againe of those that were aboue them, they knewe all things, but might not reveale them to men, and ruled and domineered ouer vs, as wee doe ouer horses, the best Kings amongst vs, and the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men, and communicate their skill, and sometimes againe terrifie them

[x] *Part.3.Sect.2 Memb.1. Sub.1* Loue Melancholy.

[y] *Genial dierū. Ita sibiviſum & compertum quū prius an essent ambigeret.*

Fidem suam liberet.

[z] *Sic Hesiodus de Nymphis vivere dicit 10. etates phœnicū vel 9.7.20.*

them to keepe them in awe, as they thought fit.

60 That they are mortall, besides these testimonies of *Cardan* many other Divines and Philosophers hold. The [a] *Platonists* and many *Rabbines*, *Porphyrius* and *Plutarch*, as appeares by that relation of *Thamus*. [b] *The great God Pan is dead. Apollo Pithius* ceased; and so the rest. S. *Hierome* in the life of *Paul* the Ermite tells a story, how one of them appeared to S. *Anthony* in the wildernesse, and told him as much. [c] *Paracelsus* o' our late writers stiffly maintaines that they are mortall, and liue and die, as other creatures doe. But these paradoxes of their mortalitie, taking of shapes, transposing bodies, & carnall copulations are sufficiently confuted by *Zanc. cap.10.lib.4. Pererius in his Comment, and Tostatus questions on the 6. of Gen. Th. Aquin. S. Austin, Wierus, Th. Erastus, Delrio. To.2. lib.2. quæst.29.* They may deceaue the eyes of men, but none take true bodies, or make a reall Metamorphosis: but as *Cicogna* proues at large they are [d] *Illusoria & præstigiatrices transformationes omnif. mag. lib.4. cap.4.* meere illusions and cosenings; yet thus much in generall. *Themas, Durand*, and all the rest grant, that they haue vnderstanding far beyond men, and can probably coniecture, and [e] foretel many things, they can cause and cure most diseases, that they haue excellent skill in all arts and sciences, And that the most illiterate Divell is *Quovis homine scientior*, as [f] *Cicogna* maintaines out of others. They knowe the vertues of Hearbes, Plants, Stones, Minerals, &c. Of all Creatures, Birds, Beasts of the 4. Elements, Starres, Planets, and can aptly apply them and make vse of them as they see good; knowing the causes of all Meteors, and the like. [g] They can produce miraculous alterations in the ayre, and most wonderfull effects. But that which *Bodine lib.4. Theat. nat.* thinks that they can tell the secrets of a mans heart is most false. His reasons are weake, & sufficiently confuted by *Zanchius lib.4. cap;9.* and others.

[a] *Cibo & potu vti & venere cum hominibus ac tandem mori. Cicogna 1. part. l.2. c.3*

[b] *Plutarch de defect. oraculorum.*

[c] *Lib. de Zilphis & Pigmeis.*

[d] *Omnia spiritibus plena & ex eorum concordia & discordia omnes boni & mali effectus promanant - omnia humana reguntur. paradox. veterũ de quo Cicogna. omnif. mag. lib.2 cap.3.*

[e] *Austin in lib.2 de Gen. ad literam cap.17. partim quia subtilioris sensus acumine, partim scientia callidiore vigent & experientiâ, propter magnam longitudinem vitæ, partim ab Angelis discunt. &c.*

[f] *Lib.3 omnif. mag. cap.2.* [g] *Quum tanta sit & tam profunda spirituum scientia mirum non est tot tantasq; res visu admirabiles ab ipsis patrari, & quidem rerum naturalium ope quas multo melius intelligunt, multoq; peritius suis locis & temporibus applicare norũt quam homo, Cicogna.*

As

As for those orders of good and bad Divells, which the Platonists hold, is altogether erronious, and those Ethnicks, *boni* and *mali Genij*, are to be exploded. That which [h] *Apuleius*, *Xenophon* and *Plato* contend of *Socrates Dæmonium*, is most absurd. That which *Plotinus* of his, that he had likewise *Deum pro Dæmonio*; and that which *Porphyry* concludes of them all in generall, if they be neglected in their sacrifice they are angry, and send many plagues amongst vs; but if pleased then they doe much good, is as vaine as the rest, and confuted by *Austin lib.9.cap.8.de Civit.Dei. Eusebius lib.4. præparat. Evangel.cap.6.* and others. Yet thus much I finde, that our Schoolemen and [i] other Diuines make nine kinds of bad Divels, as *Dionysius* hath done of Angels. In the first ranke are those false Gods of the Gentiles, which were adored heretofore in severall Idols, and gaue Oracles at *Delphos* and elsewhere, whose prince is *Belzebub*. The second ranck is of Liers, and Æquivocaters, as *Apollo Pythius*, and the like. The third are those vessels of anger, inventers of all mischiefe, as that *Theutus* in *Plato*. *Esa* calls them vessels of fury; their prince is *Beliall*. The fourth are malitious revenging Diuels, and their prince is *Asmodeus*. The fift kind are coseners, such as belong to magitians & witches, their prince is *Satan*. The sixt are those aëriall Diuells that [l] corrupt the ayre & cause plagues, thunders, fires, &c. spoken of in the Apocalyps, and *Paul* to the *Ephesians* names them the princes of the ayre, *Meresin* is their prince. The seauenth is a distroyer, captain of the furies, causing warres, tumults, combustions, vproares, mentioned in the Apocalips, and called *Abaddon*. The eight is that accusing or calumniating Diuell, whom the Grecks call *Diabolus*, that driues vs to dispaire. The ninth are those tempters in seueral kindes, and their prince is *Mammon*. *Psellus* makes six kinds, but none aboue the Moone: but *Gazeus* cited by [m] *Lipsius* will haue all places full of Angels and Divels, aboue and beneath the Moone, ætheriall and aeriall, which *Austin* cites out of *Varro lib.7.de ciuitat. Dei cap.6.* [n] *The celestiall Divels aboue, and aeriall beneath*: or as some will

61 Orders.

[h] *De Deo Socratis, adest mihi diuinâ sorte dæmonium quoddam à primâ pueritia me sequutum, sæpe dissuadet impellit nunquam instar vocis. Plato.*

[i] *Agryppa lib.3. de occul.ph.c.18 Zanch. Pictorius. Pererius, Cicogna l.3.c.1. &c.*

[k] *Vasa iræ. c.13*

Quibus datū est nocere terræ & mari, &c.

[m] *Physiol. Stoicorum è Senec. lib.1 cap.28.*

[n] *Vsq; ad lunā animas esse æthereas vocarique heroas, lares, genios.*

62 will Gods aboue, *Semidei*, or halfe Gods beneath, *Lares, Heroes, Genij*, which clime higher, if they liued well as the *Stoicks* held, but grouel on the ground as they were baser in their liues, neerer to the earth: and are *Manes, Lemures*, &c.[o] They will haue no place void, but all full of spirits, diuels, or some other inhabitants. *Plenum cœlum, aër, aqua, terra, & omnia sub terrâ*, saith[p] *Gazeus*. Not so much as an haire breadth empty in heauen, earth, or waters, aboue or vnder the earth. The earth is not so full of flies in summer, as it is at all times of inuisible Diuels, this[q] *Paracelsus* stiffely maintaines; & that they haue every one their seuerall *Chaos*. [r] *Gregorius Tolosanus* makes seauen kindes of ætheriall Diuels, according to the number of the seauen Planets. Saturnine, Iouial, Martiall, &c. which liue about them, and as so many assisting powers cause their operations, and will haue, in a word, as many of them as there be starres in the skies. [s] *Marcilius Ficinus* seemes to second this opinion out of *Plato*, or from himselfe I know not, as every Spheare is higher, so hath it more excellent inhabitants: which belike is that *Galileus à Galileo*, & *Kepler* aimes at in his *nuncio Syderio*, when he will haue[t] *Saturnine* & *Iouial* inhabitants. And *Ticho Brahe* doth in some sort touch or insinuate in one of his Epistles, but these things * *Zanchius* explodes, *cap.3.lib.4.*

So that according to these men, the number of these Spirits must needs be infinite. For if that bee true that some of our Mathematitians say: that if a stone should fall from that starry heauen, or eight Spheare, and should passe euery houre an hundreth miles, it would bee 65. yeares or more before it would come to ground, by reason of the great distance of heauen from earth, which containes, as some say 170 Millions 803 miles, besides those other heauens, whether they bee Christalline or watery which *Maginus* ads, which peradventure holde as much more, how many such spirits may it containe? And yet for all this[u] *Thomas*, and *Albertus*, and most hold that there be farre more Angels then Diuels.

But be they more or lesse, *Quod supra nos nihil ad nos*. We are

[o] *Mart.Capella.*

[p] *Nihil vacuum ab his vbi vel capillum in aere vel aquâ iaceas.*

[q] *Lib.de Zilph.*

[r] *Lib.7.cap.3.4 & 5. Syntax. art. mirab.*

[s] *Comment.in dial. Plat. de amore, cap. 5. Vt sphæra quælibet super nos ita præstantiores habet habitatores suæ sphæræ consortes, vt habet nostra.*

[t] *Saturninas & Iouial.accolas.*

* *In loca detrusi sunt infra cœlestes orbes in aerem scilicet & infra vbi Iudicio generali reseruantur.*

[u] *p.63.art.9.*

are only to speake in breefe of these sublunary Divels, for the rest, our Divines hold that the Diuell hath no power ouer stars, or heauens. [x] *Carminibus cœlo possunt deducere lunam &c.* those are poeticall fictions, and that they can [y] *sistere aquam fluvijs, & vertere sidera retro, &c.* as *Canidia* in *Horace*, tis all false. They are confined vntill the day of iudgement, to this sublunary world, and can worke no farther then the foure Elements, and as God permits them. Wherefore of these sublunary Diuels, *Psellus* makes six kindes, fiery, aeriall, terrestriall, watery, and subterranean Diuels, besides those Fairies, Satyres, Nymphs, &c.

63 Sublunary diuels and their kindes.

x *Virg.* 8. *eg.*

y *Æn.* 4.

z *Austin: hoc dixi ne quis existimet habitare ibi mala dæmonia, vbi Solem & Lunam & Stellas Deus ordinauit. & alibi. nemo arbitretur Dæmonē cœlis habitare cum Angelis suis. vnde lapsum credimus. Idem Zanchius l 4. c. 3. de Angelis malis. Pererius in Gen cap. 6. lib. 8. in ver. 2.*

Fiery Diuels are such as commonly worke by blasing starres, fire-drakes, & counterfeit Sunnes and Moones, which never appeare, saith *Cardan*, but they signifie some mischiefe or other to come vnto men: Our stories are full of such apparitions. Some thinke they keep their residence in that *Hecla*, mountaine in *Island*, *Ætna* in *Sicily*. *Lypera*, *Vesuuius*, *&c.* These Divels were worshipped heretofore by that superstitious Πυρομαντεία, and the like.

Aeriall Divels are such as keepe quarter most part in the [a] ayre, cause many tempests, thunder, and lightnings, teare Okes, fire Steeples, Houses, strike Men and Beasts, make it raine stones as in *Liuies* time, wooll, Frogges, &c. Counterfeit armies in the ayre, as at *Vienna* before the comming of the *Turkes*, and many times in *Rome*, as [b] *Machivell* hath illustrated by many examples. These can corrupt the ayre, & cause plagues, cause tempests, shipwracks, fires, inundations. At *Mons Draconis* in *Italy* there is a most memorable example in [c] *Iouianus Pontanus*. And nothing so familiar if (we may beleeue those relations of *Saxo Grammat. Olaus Magnus, Damianus A-Goes*) as for Witches & Sorcerers, in *Lapland*, *Lituania*, and all ouer *Scandia*, to sell winds to Marriners, and cause tempests, as *Marcus Polus* the Venetian relates likewise of the *Tartars*. These kinds of Diuels are much delighted in Sacrifice, saith *Porphyrius*, and held all the world in awe, & had seueral names, Idols, Sacrifices in *Rome*, *Greece*, *Egypt*,

a *Domos diruunt muros Deijciunt immiscent se turbinibus & procellis & pulverem instar columnæ evehuns Cicogna. l. 5 c. 5.*

b *Quæst. in Liu.*

c *De bello Neapolitano. lib. 5.*

d *Suffitibus gaudent. Idem Iust. Mart. in Apol. pro Christianis.*

64 *Egypt*, and at this day tyrannise over and deceaue those *Ethnicks* and *Indians*, being adored and worshipped for [c] Gods. And are now as much *respected by our Papists*, saith [f] *Pictorius, vnder the names of Saints.* These are they which *Cardan* thinkes desire so much carnall copulation with Witches, transforme bodies, and are so very cold, that serue Magitians. His father had one of them, as he is not ashamed to [g] relate, an aeriall Divell bound to him for 20 and eight yeares. As *Agrypa's* dog had a diuell tied to his coller, some thinke, and *Paracelsus* (or else *Erastus* belies him) had one confined to his sword pummell: others weare them in rings &c. *Iannes* and *Iambres* did many things of old by their helpe, *Simon Magus*, *Cinops*, and *Tritemius* of late, that shewed *Maximilian* the Emperour his wife after she was dead, *& verrucam collo eius*, saith [h] *Godelman*, so much as the wart in her necke. *Delrio lib. 2.* hath many examples of their feats: And *Cicogna lib. 3. cap. 5. Wierus* in his bookes *de præstig. dæmonum, &c.*

[c] *In Dei imitationem.* saith *Eusebius.*

[f] *Et nunc sub diuorum nomine coluntur à pontificiis.*

[g] *Lib. 18. de rerum var.*

[h] *Lib. 3. cap. 3. de magis & veneficis, &c.*

Nereides.

Water diuels, are those *Naiades* or water *Nymphes*, which haue beene heretofore conversant about Waters and Riuers. The water, as *Paracelsus* thinks, is their Chaos, wherein they liue, some call them *Feries*, and say that *Habundia* is their Queene, these cause inundations, many times shipwracks, & deceaue men seuerall waies, as *Succubæ* or otherwise. [i] *Paracelsus* hath seuerall stories of them, that haue liued and bin married to mortall men, and so continued for certaine yeares with them, and after vpon some dislike haue forsaken them. Such a one was *Ægeria* with whom *Numa* was so familiar, *Diana*, *Ceres*, *&c.* [k] *Olaus Magnus*, hath a long narration of one *Hotherus* a King of *Sueden*, that hauing lost his company, as hee was hunting one day, mette with these water Nymphes or Fayries, and was feasted by them. And *Hector Boëthius*, of *Mackbeth* and *Banco*, two Scottish Lords, that as they were wandering in the Woods, were told their fortunes by three strange women. To these heretofore they did vse to sacrifice, by that *ὑδρομαντεια*, or divination by waters.

[i] *Lib. de Zilphis*

[k] *Lib. 3.*

[l] *Pro salute hominum excubare se simulant sed in eorum pernitiem omnia meliuntur. Aust.*

Terrestriall Divells, are those [l] *Lares*, *Genij*, *Faunes*, *Satyrs*, wood-

† wood-nymphs, Foliots, Fairies, *Robin good fellows*, *Trulli* &c. Which as they are most conversant with men, so they doe them most harme. Some thinke it was these alone that kept the Heathen people in awe of old, and had so many Idols, & Temples erected to them. Of this range was *Dagon* amongst the *Philistines*, *Beli* amongst the *Babylonians*, *Astartes* amongst the *Sydonians*; *Baal* amongst the *Samaritans*; *Isis* and *Osyris* amongst the *Egyptians*, &c. Some put our *Fairies* into this rancke, which haue beene in former times adored with much superstition, with sweeping their houses, and setting of a payle of cleane water, good victuals and the like, and then they should not be pinched, but finde mony in their shooes, and bee fortunate in their enterprises. These are they that dance on heaths and greenes, as [m] *Lauater* thinks, and [n] *Olaus Magnus*, and are sometimes seene by old women and children. *Hieron. Pauli*, in his description of the city of *Bercino* in *Spaine*, ralates how they haue beene familiarly seene neere that towne, about fountaines and hills. [o] *Paracelsus* reckons vp many places in *Germany*, where they doe vsually walke in litle coats, some two foot long. A bigger kind there is of them, called with vs *Hobgoblins*, and *Robin good fellowes*, that would in those superstitious times, grinde Corne for a messe of milke, cut wood, or doe any manner of drudgery worke: They would mend old Irons, in those *Æolian* Iles of *Lypara*, in former times, and haue beene often seene & heard. [p] *Tholosanus* calls them *Trullos* and *Getulos*, and saith that in his time they were common in many places of *France*. *Dithmarus Bleskenius*, in his description of *Island*, reports of a certainty, that almost in euery family they haue some such familiar spirits. And *Felix Malleolus* in his booke *de crudelitate dæmonum*, affirmes as much, that these *Trolli*, or *Telchines*, are very common in *Norway*, *and* [q] *seene to doe drudgery worke*. To drawe water, saith *Wierus*, *lib.1.cap.22.* dresse meat or any thing. Another kinde of these there are, which frequent forlorne [r] houses, which the *Italians* call *Foliots*, most part innoxious, [*] *Cardan* holds: They will make strange noyses in

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† *Dryades, Oreades, Hamadryades.*

Eluas Olaus vocat. lib. 3.

[m] *Part.1.c.19.*
[n] *Lib.3.cap.11. Eluarum choreas Olaus lib.3. vocat. saltum adeo profunde in terras imprimũt vt locus insigni deinceps virore orbicularis sit, & gramen non pareat.*
[o] *Lib. de Zilph. & Pigmeis.*
Olaus lib.3.
[p] *Lib.7.cap,14. qui & in famulitio viris & fœminis inseruiunt*
[q] *Ad ministeria vtuntur.*
[r] Where treasure is hid, as some thinke, or some murder, or such like villany committed.
[*] *Lib,16. de rerum varietat.*

66 the night, fling ſtones, rattle chaines, ſhaue men, fling downe platters, ſtooles, cheſts, ſometime appeare in the likeneſſe of Hares, Crowes, Frogges, Dogges, &c. [f] *Plinius Secundus* remembers ſuch a houſe at *Athens*, which *Athenodorus* the Philoſopher hired, which no man durſt inhabit for feare of Diuels. Whether I may call theſe *Zim* and *Ophim* which *Iſay cap.13.21.* ſpeakes of I make a doubt. Theſe kind of Divells many times appeare to men, & affright them out of their wits ſometimes walking at [t] noone day, ſometimes at nights, coũterfeiting dead mens Ghoſts, as that of *Caligula*, which, ſaith *Suetonius*, was ſeene to walke in *Lauinia's* gardens; and are frequently ſeene *circa ſepulchra & Monaſteria. Lauat. lib. 1. cap.19.* In Monaſteries and about Churchyards, and foretell mens deaths, by ſeuerall ſignes, as knocking, gronings, &c. See more of theſe in the ſaid *Lauater. Thyreus de locis infeſtis, part.3. cap.58. Pictorius, Delrio, Cicogna, lib.3. cap.9.* Negromancers take vpon them to raiſe and lay them at their pleaſures. And ſo likewiſe thoſe which *Mizaldus* calls *Ambulones* that [u] walke about midnight on great Heathes and deſart places, which, ſaith [x] *Lauater, drawe men out of the way, and lead them all night a by-way, or quite barre them of their way:* theſe haue ſeuerall names in ſeueral places. *Hieronim. Pauli* in his booke of the hils of Spaine, relates of a great [y] hill in *Cantabria* where ſuch ſpectrums are to bee ſeene. *Lauater* and *Cicogna* haue variety of examples, of Spectrums and walking Diuells in this kinde.

Subterranean Diuells, are as common as the reſt and doe as much harme. *Olaus Magnus lib.6. cap.19.* makes ſix kinds of them, Some bigger ſome leſſe. Theſe, ſaith [z] *Munſter*, are commonly ſeene about mines of mettals, And are ſome of thẽ innoxious, ſome againe doe harme. The mettal-men in ſome places account it good lucke, and a ſigne of treaſure, and rich Ore when they ſee them. *Georgius Agricola*, in his book *de ſubterraneis animantibus, cap.37.* reckons vp two more notable kinds of them, which hee calls [a] *Getuli* and *Cobali, which are cloathed after the manner of mettal-men, and will many times imitate*

[f] *Epiſt. lib.7.*

[t] *Meridionales dæmones Cicogna* cals them, or *Alaſtores, l. 3. cap.9.*

[u] *Lop* a Deſart in *Aſia*, noted for ſuch walking ſpirits. by *M. Polus.*

[x] *Part.1. c.19. Abducunt eos à recta viâ, & viam iter facientibus intercludunt.*

[y] *Mons ſterilis & nivoſus vbi intempeſtâ nocte vmbræ apparent.*

[z] *In Coſmograp.*

[a] *Veſtiti more metallicorum geſtus & opera eorum imitantur.*

imitate their workes. Their office, as *Pictorius* and *Paracelsus*, thinke, is to keepe treasure in the earth, that it bee not all at once revealed: and besides [b] *Cicogna* averres, that they are the cause many times of horrible Earthquakes. *Which swallow vp sometimes not houses only, but whole Ilands and Cities, in his 3 booke, cap. 11.* he giues many instances.

Thus the Diuell raignes, and in a thousand severall shapes *As a roaring Lion still seekes whom he may devoure, 1 Pet. 5.* by Earth, Sea, Land, Ayre, as yet vnconfined, he rageth while hee may to comfort himselfe, as [c] *Lactantius* thinkes, with other mens falls, hee labours all he can to bring them into the same pit of perdition with him. For [d] *mens miseries, calamities, and ruines, are the Divels banqueting dishes.* By many temptations and severall engins, he seeks to captiuate our soules. The Lord of lyes, saith [e] *Austin*, *as hee was deceaued himselfe, hee seekes to deceaue others*, the ringleader to all naughtinesse, as he did by *Eue* and *Cain*, *Sodome*, and *Gomorah*, so would hee doe by all the world. Sometimes he tempts by couetousnes, drunkennesse, pleasure, pride, &c. he studies our ouerthrowe, and seekes our destruction. And although hee pretend many times humane good, and venditate himselfe for a God, by curing of seuerall diseases, *ægris sanitatem, & cæcis luminis visum restituendo*, as *Austin* declares, *lib. 10. de Civ. Dei, cap. 6.* as *Apollo*, *Æsculapius*, *Isis* of old haue done, divert plagues, and assist them in warres, portend our good, yet *nihil his impurius, sceleſtius, nihil humano generi infestius*, nothing so impure, nothing so pernitious, as may well appeare by their tyrannicall, and bloudy sacrifices of men to *Moloch*, and which are still in vse amongst those Barbarous *Indians*, their severall deceits & cosenings to keepe men in obedience, their

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[b] *Immisso in terræ carceres vento horribiles terræmotus efficiũt quibus sæpe non domus modo et turres sed ciuitates integræ et insulæ hauſtæ sunt* Their offices, operations, studies.

[c] *Lactantius 2. de origine erroris cap. 15. hi maligni spiritus per omnem terram vagantur, & solatium perditionis suæ perdendis hominibus operantur.*

[d] *Mortalium calamitates epulæ sunt malorum dæmonum. Synesius.*

Dominus mendacii à seipso deceptus alios decipere cupit, adversarius humani generis, Inventor mortis, superbiæ institutor, radix malitiæ, scelerum caput, princeps omnium vitiorum, furit inde in Dei contumeliam, hominem pernitiem. de horum conatibus & operationibus lege Epiphanium, 2. Tom. lib. 2. Dionysium cap 4. Ambros. Epist. lib. 10 ep. 8. & 84. August. de Civ. Dei lib. 5 cap. 9. lib. 8. cap. 22 lib. 9. 18 lib. 10. 21. Theophil. in 12. Mat. Basil ep. 141 Leonem Ser. 60. Theodoret in 11. Cor. Ep. 2. Chrysost. hom. 53. in 12. Genes. Greg. in 1. Cap. Ioh. Barthol. de prop. l. 2. c. 20. Zanchium lib 4. de malis angelis. Perer. in Gen. lib. 8. in cap. 6. 2. Origen. sæpe præliis interſunt itinera & negotia nostra quæcunq; dirigunt cladestinis subsidiis eptatos sæpe præbent successus.

68 superstitious impositions of fasts, penury, &c. heresies, superstitions, observations of meats, times, &c. by which they [f] crucify the soules of mortall men, as shall bee shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore finitur malignari*, as [g] *Bernard* expresseth it, by Gods permission he rages awhile, hereafter to be confined to hell and darkenesse, *which is prepared for him and his angels*, *Mat.25.*

How farre their power doth extend, it is hard to determine, we finde by experience, that they can hurt not our fields only, cattell, goods, but our bodies and minds. At *Hammel* in *Saxony*. A° 1484. 20. Iunij, The Divell in the likenesse of a pied piper, carried away 130. children, that were never after seene. Many times men are [i] affrighted out of their wits, carried away quite sometimes, and severally molested by his meanes. *Plotinus* the *Platonist*, *lib.14. adversus Gnost.* laughes them to scorne, that hold the Divell can cause any such diseases. Many thinke he can worke vpon the body, but not vpon the minde. But experience pronounceth otherwise, that hee can worke both vpon body and minde. *Tertullian* is of this opinion, cap.22. [k] *that he can cause both sickenesse and health*, and that secretly [l] *Taurellus* adds, *by clancular poysons hee can infect the bodies, and hinder the operations of the bowels, though we perceaue it not, closely creeping into them*, saith [m] *Lipsius*, & so crucifie our soules. For being a spiritual body, he struggles with our spirits, saith *Rogers*, & suggests according to *Cardan*, *verba sine voce, species sine visu*, envy, lust, anger, &c. As he sees men inclined. The manner how he performes it, *Biarmannus* in his Oration against *Bodine* sufficiently declares, *He* [o] *begins first with the phantasie, and moues that so strongly that no reason is able to resist.* Now the *Phantasie* he moues by mediation of humors: Although many Physitians are of opini-

[f] *Et velut mancipia circumfert, Psellus.*

[g] *Lib. de transmut. Malac. epist.*

[h] *Godelmanus cap.3. lib.1. de Magis. Idem Zanchius lib.4. cap.10. & 11. de malis angelis*

[i] *Nociuâ Melancholia furiosos efficiunt, & quandoq; penitus interficiunt. G. Picolomineus Idemq; Zanchius cap.10. lib.4.*

si Deus permittat corpora nostra mouere possunt, alterare, quouis morborũ & malorum genere afficere, imo & in ipsa penetrare & sævire.

[k] *Inducere potest morbos & sanitates.*

[l] *Viscerum actiones potest inhibere latenter & venenis nobis ignotis corpus inficere.* [m] *Irrepentes corporibus occultè morbos fingunt, mentes terrent, membra distorquent. Lipsius Phil. Stoic lib.1. c.19* [n] *De rerum var. l.16. c.93.* [o] *Quum mens immediatè decipi nequit primum mouet phantasiam & ita obfirmat vanis conceptibus vt ne quem facultati æstimatiuæ, rationiue locum relinquat. Spiritus malus inuadit animam, turbat sensus, in furorem conijcit. Augustin de vit. Beat.*

on that the Divell can alter the minde, and produce this disease of himselfe. *Quibusdam medicorum visum*, saith [p] *Avicenna, quod Melancholia contingat à dæmonio.* Of the same mind is *Psellus*, & *Rhasis* the *Arab. lib. 1. Tract. 9. Cont.* [q] *that this disease proceeds especially from the divell, & from him alone.* And *Arculanus cap. 6. in 9. Rhasis*, *Ælianus Montaltus in his 9. cap.* confirmes as much, that the diuell can cause this disease; by reason many times that the parties affected prophecie, speake strange languages, but *non sine interuentu humoris*, not without the humour as he interprets himselfe, no more doth *Avicenna, si contingat à dæmonio, sufficit nobis vt convertat complectionem ad choleram nigram, & sit causa eius propinqua cholera nigra*, the immediat cause is choler adust: and there vpon belike this humour of melancholy, is called *Balneum Diaboli*, the Diuels Bath: the Divell spying his opportunity of such humours, driues them many times to dispaire, fury, rage, &c. mingling himselfe amongst those humours. And this is that which *Lemnius* goes about to proue, *Immiscent se mali genij prauis humoribus, atq; atræ bili, &c.* And [r] *Iason Pratensis that the Diuell being a slender incomprehensible spirit, can easily insinuate and winde himselfe into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our soules with fearefull dreames, and shake our minde with furies.* And in another place. *These vncleane spirits setled in our bodies, and now mixt with our melancholy humours, doe triumph as it were, and sport themselues, as in another heauen.* Thus he argues, and that they goe in and out of our bodies, as Bees doe in a hiue, and so prouoke vs and tempt vs as they perceaue our temperature inclined of it selfe, and most apt to bee deluded. [s] *Agrippa* and [t] *Lauater* are perswaded that this humour invites the Diuell to it, whereseoeuer it is in extremity, and of all others Melancholy persons are most subiect to diabolicall temptations, and illusions, and most apt to entertaine them) and the Divell best able to work vpon them. But whether by obsession, or possession, or otherwise, I will not determine, t'is a difficult question. *Delrio the Iesu-*

[p] *Lib. 3. Fen. 1. Tract. 4. cap. 18.*

[q] *à dæmone maximè proficisci, & sæpe solo.*

[r] *Cap. de mania lib. de morbis Cerebri. Dæmones quum sint tenues & incõprehensibiles spiritus se insinuare corporibus humanis possunt & occultè in visceribus operti valetudinem vitiare, somniis animas terrere & mentes furoribus quatere. Insinuant se melancholicorum penetralibus intus ibiq; considunt & delitiantur tanquam in regione clarissimorum siderũ cogunt q; animum furere.*

[s] *Lib. 1. cap. 6. occult. Philos.*

[t] *Part. 1. cap. 2. de spectris.*

70 *Iesuit Tom.3.lib.6. Springer* and his Colleague *mall. malef. P. Thyreus. Hieronimus Mengus Flagel.dæm.* and others of that rancke of pontificiall writers, it seemes by their exorcismes and coniurations approue of it, hauing forged many stories to that purpose. A Nunne did eat a lettice [t] *without grace, or signing it with the signe of the Crosse*, and was instantly possessed. *Durand.lib.6. Rational.cap.86.num.8.* relates that he saw a wench possessed in *Bononia* with two Divells, by eating an vnhallowed Pomegranet, as shee did afterwards confesse, when she was cured by exorcismes. And therfore our Papists doe signe themselues so often with the signe of the Crosse, *ne dæmon ingredi ausit*, and exorcise all manner of meats, as being vncleane or accursed otherwise, as *Bellarmine* defends. Many such stories I finde amongst Pontificiall writers, to proue their assertions, let them free their owne credits: some few I will recite in this kinde out of most approoued Physicians. *Cornelius Gemma lib.2.de nat.mirac. cap.4.* relates of a young maid, called *Katherine Gualter* a Coupers daughter, Aº 1571. that had such strange passions and conuulsions, that three men could not sometimes hold her, shee purged a liue Eele, which he saw a foot and a halfe long, and touched himselfe, but the Eele afterward vanished, shee vomited after some 24 of black stuffe of all colours, twice a day for foureteene dayes: and after that shee vomited great balls of haire, peeces of wood, pigeons dung, parchment, Goose dung, coles; and after them 2 pound of pure blood, & then againe coles, and stones, of which some had inscriptions, bigger thē a walnut, some of them peeces of glasse, brasse, &c. Besides strange paroxismes of laughing, weeping, and extasies, &c. *Et hoc inquit cum horrore vidi*, this I saw with horror. They could doe no good on her by physicke, but left her to the Clergy. *Marcellus Donatus lib. 2.cap.1.de med.mirab.* hath such another story of a country fellow, that had foure knifes in his belly, *Instar serræ dentatos* indented like a sawe, every one a spanne long, and a wreath of haire like a globe, with much baggage of like sort, wonderfull to behold. How it should

[t] *Sine cruce & sanctificatione sic à dæmone obsessa. dial. Greg pap.cap.9.*

should come into his guts, he concludes, *Certè non alio quam* 71
dæmonis astutiâ & dolo. Langius epist.med.lib. 1.epist. 38. hath many relations to this effect, and so hath *Christophorus à Vega. Wierus, Skenkius, Scribanius*, all conclude that they are done by the subtilty and illusion of the Diuell. If you shall aske a reason of all this, t'is to try vs and our faith, t'is for our offences, and for the punishment of our sinnes, by Gods permission they doe this, *Carnifices vindictæ iustæ Dei*, as [u] *Thoiosanus* stiles them, Executioners of his will: or rather as *David, Psal. 78. ver. 49. Hee cast vpon them the fiercenesse of his anger, indignation, wrath, and vexation by sending out of evill angels.* So did he afflict *Iob, Saul,* The lunaticks and dæmoniacall persons whom Christ cured, *Mat. 4. 8. Luc. 4. 11. Luc. 13. Marc. 9. Tobit. 8. 3. &c.* This I say happeneth for a punishment of sin, for their want of faith, incredulity, weakenesse, distrust, &c.

[u] *Lib. 28. cap. 26. To. 2.*

SVBSEC. 3.

Of Witches and Magitians how they cause melancholy.

YOu haue heard what the Deuill can doe of himselfe, now you shall heare what hee can performe by his instruments, who are many times worse (if it be possible) then hee himselfe, and to satisfie their revenge and lust, cause more mischiefe, *multa enim mala non egisset dæmon, nisi provocatus à sagis*, as [x] *Erastus* thinkes; much harme had neuer beene done, had he not beene provoked by Witches to it; He had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those serpents in *Pharao's* presence, had not the Magitians vrged him vnto it: *nec morbos vel hominibus, vel brutis infligeret: Erastus* maintaines, *si sagæ quiescerent*; men and cattle might goe free, if these Witches would let him alone. Many deny Witches at all, or if there be any, they can doe no harme: of this opinion is *Wierus lib. 3. cap. 53 de præstig. dæm. Austin Lerchemer* a Dutch writer, *Biarmanus*,

[x] *De Lamiis.*

72 *Ewichius, Euwaldus.* our countriman *Scot:* but on the contrary are most Lawyers, Divines, Physicians, Philosophers, *Austin. Hemingius, Daneus, Chytreus, Zanchius, Aretius, &c. Delrio, Springer, Cuiatius, Bartolus, consil. 6. To. 1. Bodine dæmomant. lib. 2. cap. 8. Godelman, Damhoderius, &c. Paracelsus, Erastus, Scribanius, Camerarius, &c.* The parties by whom the Deuil deales, may be reduced to these two, such as command him in shew at least, as Conjurers, or such as are commanded as Witches, that deale *ex parte implicitè*, or *explicitè*, as the [y] *King* hath well defined; Many subdivisions there are, and many severall Species of Sorcerers, and Witches, Inchanters, Charmers &c. and haue beene tolerated heeretofore some of them; and Magicke hath beene publikely professed in former times, in [z] *Salamanca*, and some other places, though after censured by severall [a] Vniversities, and now generally contradicted. That which they can doe, is as much almost as the Deuill himselfe, who is still ready to satisfie their desires, to oblige them the more vnto him. They can cause tempests, stormes, which is familiarly practised by Witches in *Norway, Island*, as I haue proued. They can make friends enemies, and enemies friends, by philters, [b] *turpes amores conciliare*, enforce loue, hurt, and infect men and beasts, vines, corne, cattle, make women abortiue, not to conceaue, *barren*, men and women, vnapt and *vnhable*, married and vnmarried, [†] 50 severall wayes, saith *Bodine*: flie in the aire, meete when & where they will, as *Cicogna* proues, & *Lauat. de spect. part. 2. cap. 17.* make men victorious, fortunate, eloquent. And therefore in those ancient [c] Monamachies and combats, they were searched of old, they had no Magicall charmes; they can make [d] stick-free's, such as shall endure a rapiers point, or musket shot and neu'r be wounded, [e] represent dead mens shapes, alter and turne themselues and others into severall formes, at their pleasures: And last of all cure, and cause most diseases, to such as they hate, and this of [g] *Melancholy* amongst the rest. *Paracelsus To. 4. de morbis amentium. Tract. 1.* in expresse wordes affirmes, *multi fascinantur in melancholiam,*

[y] *Rex Iacobus Dæmonol. l. 1. c. 3*

[z] An Vniversity in Spaine in old Castile.

[a] Oxford and Paris, see sine. P. Lumbardi.

[b] *Erastus.*

[†] *Steriles nuptos & inhabiles.*

[c] *Milles.*

[d] *D. Luther. in primum præceptum.*

[e] *Lauater Cicog.*

[f] *Erastus.*

[g] *Adolphus Scribanius.*

[h] *Virg. Æneid. 4. incantatricem describens:*
Hæc se carminibus promittit solvere mentes:
Quas velit ast alijs duras immittere curas.

lia, many are bewitched into Melancholy, out of his experience. The same saith *Daneus lib.3.de sortiarijs: Vidi inquit, qui melancholicos morbos graviſſimos induxerunt* : I haue seene those that haue caused Melancholy in the most grievous manner,[b] *dried vp womens pappes, and cured goute, palsy, this and Apoplexy, Falling Sickneſſe, which no Phyſicke could helpe: ſolo tactu*, by touch alone. *Ruland in his 3.Cent.cura.91.* giues an instance of one *Dauid Helde* a yong man, who by eating cakes which a Witch, gaue him *mox delirare cœpit*; began to dote on a sudden, and was mad. *F.H.D. in*[i] *Hildiſheim*, consulted about a Melancholy man, thought his disease was partly Magicall, and partly naturall, becauſe hee vomited peeces of iron and leade, and spake such Languages as he had neuer beene taught: but such examples are common in *Scribanius*, and others. The meanes by which they worke, are commonly Charmes, Images, as that in *Hector Boethius* of King *Duffe*: characters stamped of sundry mettals, and at such and such conſtellations, knots, amulets, words, Philters, &c. which generally make the parties affected melancholy, as[k] *Monauius* discourseth at large in an Epistle of his to *Acolsius*, giuing instance in a *Bohemian* Baron that was so troubled, by a Philter taken. Not that there is any such power at all, in such spels, charmes, and barbarous words, but that the deuill doth vse such meanes to delude them.

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[b] *Godelmannus cap 7. lib 1. nutricum mammas præſiccant, ſolo tactu podagram, Apoplexiam, Paraliſin, & alios morbos quos medicina curare non poterat.*

[i] *Factus inde Maniacus, ſpic. 2. ſel. 147.*

[k] *Omnia Philtra etſi inter ſe differant, hoc habent cõmune, quod hominem efficiant melancholicum. ep. 231. Scolzij.*

Subsec. 4.

Starres a cause. Signes from Phyſiognomy, Metoposcopy, Chiromancy.

NAturall causes, are either *Primary* and *Vniverſall*, or *Secundary* and more *Particular*. *Primary* causes are the Heauens, Planets, Starres, &c. by their influence, as our Astrologers hold, producing this and such like effects. I will not heere stand to discusse *obiter*, whether Starres be causes, or signes, or to apologize for Iudiciall Astrology. If either *Sextus Empericus, Picus Mirandula, Sextus ab Heminga, Pererius*,

74 *rerius, Eraſtus, Chambers, &c.* haue ſo farre prevailed with any man, that hee will attribute no vertue at all to the Heavens, or to Sunne and Moone, more then he doth to their ſignes, at an In-keepers poſt, or Tradeſmans ſhoppe, or generally condemne all ſuch Aſtrologicall Aphoriſmes, approved by experience, I referre him to *Bellantius, Pirouanus, Maraſcallerus, Goclenius, Sr Chriſtopher Heydon* &c. If thou ſhalt aske me what I thinke. I muſte [l] anſwere, they doe incline, but not compell; no neceſſitie at all: [m] *Agunt, non cogunt*: and ſo gently incline, that a wiſe man may reſiſt them; *ſapiens dominabitur aſtris*: they rule vs, but God rules them. All this mee thinkes [n] *Iohan. de Iudagine* hath compriſed in briefe. *Quæris à me quantum in nobis operantur aſtra? &c. Wilt thou know how farre the ſtarres worke vpon vs? I ſay they doe but incline vs, and that ſo gently, that if we will be ruled by reaſon, they haue no power ouer vs; but if we follow our owne nature, and be led by ſence, they doe as much in vs, as in brute beaſts, and we are no better.* So that I hope I may iuſtly conclude with [o] *Caietan*, that *Cælum* is *vehiculum diuinæ virtutis* &c. that the Heauen is Gods Inſtrument, by mediation of which, he governes & diſpoſeth theſe elementary bodies, or a great booke, as one cals it, wherein are written many ſtrange things, for ſuch as can reade, [p] or *an excellent harpe, made by an eminent workeman, of which he that can but play, will make moſt admirable muſicke.* But to the purpoſe.

[q] *Paracelſus* is of opinion, *that a Phyſitian, without the knowledge of ſtarres, can neither vnderſtand the cauſe, or cure of any diſeaſe, either of this, or goute, no not ſo much as tooth-ache: Except he ſee the peculiar geniture & Scheame of the party affected.* And for this proper Malady, he will haue the principall and primary cauſe of it proceede from the Heauen, aſcribing more to ſtarres then humors, [r] *and that the conſtellation*

[l] *Cum illo dicam, doctis hiſce erroribus verſatus ſum.*

[m] *Aſtra regunt homines, & regit aſtra Deus.*

[n] *Chirom. lib 5. Quæris à me quantum operantur aſtra, dico in nos nihil aſtra vrgere, ſed animum proclives trahere, qui ſic tamen liberi ſunt, vt ſi ducem ſequantur rationem, nihil efficiant, ſin vero naturam, id agere quod in brutis ferè.*

[o] *Cælum vehiculum diuinæ virtutis, cuius mediante motu, lumine, & influentiâ, Deus elementaria corpora ord nat & diſpoſuit. Th. de Veio Caietanus in Pſal. 104.*

[p] *Mundus iſte quaſi lyra ab excellentiſſimo quodam artifice concinnata, què qui norit, mirabiles elicit harmonias. I. Dee Aphoriſmo 11.*

[q] *Medicus ſine cæli peritiâ nihil eſt, &c. niſi geneſim ſciverit, ne tantillum poterit. Lib. de podagrâ.*

[r] *Conſtellatio in cauſa eſt: & influentia cæli morbum hunc mouet, interdum omnibus alijs amotis. Et alibi. Origo eius à cælo petenda eſt. Tr. de morbis amentium.*

alone

alone many times produceth melancholy, all other causes set apart. He giues instance in Lunatick persons, that are depraved of their wits by the Moones motion; and in another place, referres all to the Ascendent, and will haue the true & chiefe cause of it to be sought from the Starres. And t'is not his opinion onely, but many *Galenists* & Philosophers, though they not so stifly & peremptorily, maintaine as much. *This variety of melancholy-symptomes, proceede from the starres*, saith [r] *Melancthon.* The most generous melancholy, as that of *Augustus* comes from the coniunction of *Saturne* and *Iupiter* in *Libra*: the bad, as that of *Catilines* from the meeting of *Saturne* and the *Moone* in *Scorpio*. *Iouianus Pontanus in his 10. booke, and 13. Chap. de rebus cœlestibus*, discourseth to this purpose at large. *Ex atrâ bile varij generantur morbi &c.* [t] *many diseases proceede from blacke choler, as it shall be hote or cold: & though it be cold in his owne Nature, yet it is apt to be heated, as water may be made to boyle, and burne as bad as fire: and made as Ice, and thence proceed such variety of symptomes, some madde, some solitary, some laugh, some rage &c.* The cause of all which intemperance, he will haue chiefly and primarily to proceede from the Heauens, [u] *from the position of* Mars, *Saturne, and* Mercury. His Aphorismes be these: [x] *Mercury in any geniture, if he shall be found in Virgo, or Pisces his opposite signe, and that in the Horoscope, irradiated by those quartile aspects of Saturne or Mars, the childe shall be mad or melancholy.* Again, [y] *He that shall haue Saturne or* Mars, *the one culminating, the other in the 4. house, when he shall be borne, shall be melancholy, of which he shall be cured in time, if* Mercury *behold them.* [z] *If the* Moone *be in coniunction or opposition at the birth-time, with the Sunne, or Saturne, or* Mars, *or a quartile aspect with them, (è malo cœli loco,* Leouitius addes) *many diseases are signified,*

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[r] *Lib. de anima cap. de humorib. Ea varietas in Melancholia, habet cœlestes causas.*

☌ ♀. & ♅ in ♎ ☌ ♂ & ☾ in ♏.

[t] *Ex atrâ bile varij generantur morbi, perinde vt ipse multum calidi aut frigidi in se habuerit, quum vtriq; suscipiendæ quæ aptissima sit, tametsi suâpte naturâ frigida sit. An non aqua sic afficitur à calore vt ardeat, & à frigore, vt in glaciem concrescat, & hæc varietas distinctionum alij sient, vident, &c.*

[u] *Hanc ad intemperantiam gignendam plurimum confert* ☌ & ☐ *positio* ☿ *&c.* [x] ♍ *Quoties alicuius geniturâ in* ♓ & ♐ *adverso signo positus horoscopum portiliter tenuerit, atq; etiam à* ☌ *vel* ☐ *radio percussus fuerit, natus ab insaniâ vexabitur.* [y] *Qui* ♄ & ♂ *habent, alterum in culmine, alterum imo cœlo, cum in lucem venerit melancholicus erit, à quâ sanabitur, si* ☿ *illos irradiarit.* [z] *Hâc configuratione natus, aut lunaticus, aut mente captus.*

especi-

76 *especially the Head and Braine is like to be mis-affected with pernicious humors, to be melancholy, lunaticke, or mad.* *Cardan* addes *quartâ lunâ natos*, Eclipses, Earthquakes. *Garceus* and *Leovitius* wil haue the chiefe Iudgment to be taken from the Lord of the Geniture, or when there is no aspect betwixt the *Moone* and *Mercury*, and neither behold the *Horoscope*: or *Saturne* and *Mars* shall be Lord of the precedent coniunction or opposition in *Sagittary*, or *Pisces*, of the *Sunne* or *Moone*, such persons are commonly Epilepticke, dote, Dæmoniacall, Melancholy: but see more of these Aphorismes in the aboue-named *Pontanus*. *Garceus cap.23. de Iud. genitur.* *Sconer.lib.1.cap.8.* which he hath gathered out of [a] *Ptolomy*, *Albubater*, and some other *Arabians*, *Iunctine*, *Ranzovius*, *Lindhout*, *Origan* &c. but these men you will reiect peradventure, as Astrologers, and therefore partiall Iudges: but heare the Testimony of Physitians, Galenists themselues. [b] *Crato* confesseth the influence of starres to haue a great hand in this Disease, so doth *Iason Pratensis*, *Lonicerus præfat. de Apoplexiâ*, *Ficinus*, *Fernelius*, &c. [c] *P. Cnemander* acknowledgeth the starres an vniuersall cause, the particular from parents, from the vse of these 6. non-naturall things. *Baptista Porta mag.lib.1.cap.10.11.15.* will haue them causes to every particular *individuum*. Instances and examples to evince the truth of these Aphorismes, are common amongst those Astrologian Treatises. *Cardan* in his 37. geniture, giues instance in *Math. Bologinus*. *Camerarius hor.natalit. centur.2. genit. 6, & 7.* of *Daniel Gare*, and others: but see *Garceus cap. 33.* *Luc. Gauricus Tract.6. de Azemenis*, *&c.* The time of this Melancholy is, when the significators in any geniture are directed according to Art, as the Hor: moone, Hylech &c. to the hostile beames or termes of ♃ and ♂ especially, or any fixed starre of their nature, or if ♃ by his revolution, or transitus, shall offend any of those radicall promissors in the geniture.

[a] *Ptolomeus centiloquio, & quadripartito tribuit omnia melancholicorum symptomata syderum influentijs.*

[b] *Arte Medicâ. accedunt ad has causas affectiones syderum. Plurimum incitant & provocant influentiæ cæleſtes. Velcurio lib.4.cap.15.*

Other signes there are taken from Phisiognomy, Metoposcopy, Chiromancy, which because *Iohn de Indagine*, and *Rotman*, the Landsgraue of *Hassia* his Mathematician, not long

long since in his Chiromancy; *Baptista Porta* in his cœlestial Physiognomy, haue proved to haue great affinity with Astrology: to satisfie the curious, I am more willing to insert. The generall notions [d] Physiognomers giue, be these: *Blacke color argues naturall melancholy: so doth leanesse, hirsutnesse, broade veines, much haire on the browes*, saith [e] *Gratanorolus cap. 7.* & a little head, out of *Aristotle*, high sanguine, red color, argues head melancholy: those that stutter, and are balde, will be soonest melancholy, as *Avicenna* supposeth, by reason of the drinesse of their braines: but he that will know more of the severall signes of humors, and wits out of Physiognomy, let him consult with *Antony Zara, anat. ingeniorum. sec. 1. memb. 13. & 14.* Chiromancy hath these Aphorismes to foretell melancholy. *Tasneir lib. 5. cap. 2.* who hath comprehended the summe of *Iohn de Indagine: Tricassius, Coruinus* and others in his booke, thus hath it: [f] *The Saturnine line going from the Rascetta, through the hand, to Saturnes mount, and there intersected by certaine little lines, argues melancholy: so if the Vitall and Naturall make an acute angle. Aphoris. 100. The Saturnine Epaticke, and Naturall lines, making a grosse triangle in the hand, argue as much:* which *Goclenius cap. 5. Chiros.* repeates *verbatim* out of him. Ingenerally they conclude all, that if *Saturnes* mount be full of many small lines and intersections, [g] *such men are most part melancholy, miserable, and full of disquietnesse, care, and trouble, continually vexed with anxious & bitter thoughts, alway sorrowful, fearefull, suspitious; they delight in husbādry, buildings, pooles, marshes, springs, woods, walks &c. Thaddeus Haggesius* in his *Metoposcophia*, hath certaine Aphorismes derived from *Saturnes* lines in the fore-head, by which he collects a melancholy disposition: & [h] *Baptista Porta* makes observations from those other parts of the body, as if a spot be ouer the splene; [i] *or in the nailes, if it appeare black, it signifies much care, contention, griefe, and melancholy:* The

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[e] *Hildesheim spicel. 2. de Mel.*
[d] *Polemus. Adamantus. Io de Indag. c. 9. Montaltus c. 22.*
[e] *Caput paruum qui habent, cerebrum habent & spiritus plerumq; angustos, facilè incidunt in Melancholiam rubicundi, Ætius. Idem Montaltus cap. 22. è Galeno.*
[f] *Saturnina à Rascetta per mędiam manum decurrens, vsq; ad radicem montis Saturni, à parvis lineis intersecta, arguit Melancholicos. Aphoris. 73.*
[g] *Agitantur miseriis, continuis inquietudinibus, neq; vnquam à solitudine liberi sunt, auxiè afflīguntur amarissimis intra cogitationibus semper tristes suspitiosi, metic dosi, cogitationes sunt velle agrum colere, stagna amant & paludes &c. Io de Indag. ubi s.*
[h] *Cœlestis Physiog. lib. 10.*
[i] *Cap. 14. l. b. 5. Idem, maculæ in vnguibus nigræ, litoreæ, melancholiam significant ab humore in corde tali.*

reason

78 reason, he referres to the humours, and giues instance in himselfe, that for seuen yeares space, had such continuall blacke spots in his nailes, and all that while was in perpetuall Lawsutes, controuersies for his inheritance, feare, losse of honour, banishment, griefe, care &c. and when his miseries ended, the blacke spots vanished. *Cardan* in his booke *de libris propriis*, tels such another story of his owne person, that a little before his Sonnes death, he had a blacke spot which appeared in one of his nailes, which dilated it selfe, as hee came neerer to his end. But I am ouer tedious in these toyes, which howsoeuer in some mens too severe censures, they may be held absurde and ridiculous, I am the bolder to insert, as not borrowed of circumforanean roagues and Gipsies, but out of the writings of worthy Philosophers, and Phisitians, yet liuing some of them, & Regious Professors in famous Vniversities, who are able to patronize that which they haue said [b], and vindicate themselues from all cavillers and ignorant persons.

Svbsect. 5.

Old age a cause.

SEcundary, peculiar causes, efficient, so called in respect of the other precedent, are either *congenitæ*, *internæ*, *innatæ*, as they terme them, inward, innate, and inbred: or els outward and adventitious, which happen to vs after wee are borne: congenit or borne with vs, are either naturall, as olde age, or *præter naturam*, as [k] *Fernelius* cals it, that distemperature, which we haue from our Parents seede, it being an hereditary disease. The first of these which is naturall to all, and which no man living can avoide, is [c] olde age, which being colde and dry, and of the same quality as melancholy is, must needes cause it by diminution of spirits and substance, and increasing adust humors. And therefore [d] *Melancthon* averres out of *Aristotle* as an vndoubted truth, *senes plerunq; deliras-se in senectâ*, that old men familiarly dote *ob atram bilem*, or blacke

[b] *Lib. 1. Path. cap. 11.*

[c] *Venit enim properata malis inopina senectus. Et dolor ætatem iussit inesse meam. Boethius met. 1. de consol. Philos.*

[d] *Cap. de humoribus lib. de Animâ.*

blacke choler, which is then ſuper-abundant in them. And *Rhaſes* that *Arabian* Phiſitian in his *Cont.lib.1.cap.9.* calles it [c] *a neceſſary and inſeparable accident*, to all old and decrepit perſons. *After* † *70.yeares* (as the Pſalmiſt ſaith) *all is trouble and ſorrow*, and common experience confirmes the truth of it, in all weake old perſons, eſpecially in ſuch as haue liued in action all their liues, and haue had great employment, much buſineſſe, much command, and many ſeruants, to overſee, and leaue off *ex abrupto*: as [f] *Charles* the fift did to King *Philip*, reſigne vp all on a ſudden: they are overcome with melancholy in an inſtant. Or if they doe continue in ſuch courſes, they dote at laſt, *ſenex bis puer*, and are not able to manage their eſtates, through common infirmities incident to their age, ful of ache, ſorrow and griefe, children againe, diſardes the Carle many times as they ſit, and talke to themſelues, they are angry, waſpiſh, diſpleaſed with euery thing, *ſuſpitious of all, wayward, covetous, hard*, ſaith *Tully*, [g] *ſelfewilled, ſuperſtitious, ſelfe-conceited, braggers, and admirers of themſelues, as* [z] *Balthaſar Caſtilio* hath truly noted of them. This naturall infirmity is moſt eminent in olde women, and ſuch as are poore ſolitary, and liue in baſe eſteeme and beggery, and ſuch as are witches: In ſo much, that [i] *Wierus, Baptiſta Porta, Vlricus Molitor, Ewichus*, doe referre all that witches are ſaid to doe to Imagination alone, and this humor of melancholy: and whereas it is controverted, whether they can bewitch cattle &c. to death, ride in the aire vpō a cowlſtaffe, out of a chimny toppe, tranſforme themſelues into cattes, dogges, &c. tranſlate bodies from place to place, meete in companies, and daunce as they doe, or haue carnall copulation with the Divel, they aſcribe all to this redundant melancholy, which domineeres in them, to [k] ſomniferous potions, and naturall cauſes, the Diuels policy. *Nō lædunt omninò* ſaith *Wierus, aut quid mirum faciunt de Lamijs lib.3. cap,36. vt putatur, ſolam vitiatam habent phantaſiam*: they doe no ſuch wonders at all, onely their [l] Braines are crazed. [m] *They thinke they are witches and can doe hurt, but doe not.* But this opinion *Bodine, Eraſtus*, Da-

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[c] *Neceſſarium accidens decrepitis & inſeparabile.*

† Pſal.90.10.

[f] *Meteran.Belg. hiſt.lib.1.*

[g] *Sunt moroſi anxij & iracundi, & difficiles ſenes, ſi quærimus etiam avari. Tully de ſenectute.*

[h] *Lib.2.de aulico. Senes avari, moroſi, iactabundi, philauti, deliri, ſuperſtitioſi, ſuſpitioſi &c.*

[i] *Lib.3.de Lamijs cap.17.& 18.*

[k] *Solanum opiū lupi adeps, lac aſini &c. ſanguis infantium &c.*

[l] *Corrupta eſt ijs ab humore Melancholico phantaſia. Nymanus.*

[m] *Putant ſe lædere, quando nen lædunt.*

80 *Daneus, Scribanius*, explode: and [n] *Cicogna* confutes at large. That witches are melancholy, they deny not; but not out of a corrupt phantasie alone, so to delude themselues and others, or to produce such effects.

[n] *Lib.3.cap.4. omnif.mag.*

Svbsec. 6.

Parents a cause by propagation.

THat other inward inbred cause of Melancholy, is our temperature in whole or part, which wee receiue from our parents, which † *Fernelius* cals *præter naturam*, or vnnaturall, it being an hereditary disease: for as he iustifies, *quale parentum maximè patris semen obtigerit, tales evadunt similares, ſpermaticaq; partes, quocunq; etiam morbo pater quum generat tenetur, cum semine transfert in prolem*: Such as the temperature of the father is, such is the sonnes; and looke what disease the father had when he begot him, such his son will haue after him, [p] *and is as well inheritor of his infirmities, as of his lands. And whereas the complexion and constitution of the father is corrupt, there* saith [r] *Roger Bacon, the complexion of the sonne must needes be corrupt, and so the corruption is deriued from the father, to the sonne.* Now this doth not so much appeare in the composition of the Body, according to that of [t] *Hippocrates: in habit, proportion, scarres, and other lineaments, but in manners and conditions of the Minde:*

Et patrum in natos abeunt cum semine mores.

Seleucus had an anchor on his thigh, and so had his posterity, as *Trogus* recordes, *lib.15. Lepidus* in *Pliny.lib.7.cap.17.* was purblind, and so was his sonne. That famous family of *Ænobarbi*, were knowne of old, and so surnamed from their red beardes, as the *Austrian* lippe at this day, and those *Indians* flat noses are propagated, the *Bavarian* chinne, and goggle eyes amongst the *Iewes*, as [r] *Buxendorfius* obserues: their voice, pace, gesture, lookes, is likewise deriued, and all the rest of their conditions and infirmities; such a mother, such a daugh-

† *Lib.1.cap.11. path.*

o *Vt arthritici Epilept.&c.*

p *Vt filij non tam possessionum quam morborum hæredes sint.*

r *Epist.de secretis artis & naturæ cap.7. nam in hoc quod patres corrupti sunt, generant filios corruptæ complexionis, & compositionis, & filij eorum eadem de causa se corrumpunt. & sic derivatur corruptio à patribus ad filios.*

t *Non tam inquit Hippocrates gilbos & cicatrices oris & corporis habitum agnoscis ex ijs, sed verum incessum, gestus, mores, morbos &c.*

[r] *Sinagog.Iud.*

daughter; their very [u] affections *Lemnius contends to follow their seede, and the malice and bad conditions of children, are many times wholly to be imputed to their parents.* I neede not therefore make any doubt of Melancholy, but that it is an hereditary disease. [x] *Paracelsus* in expresse words affirmes it *lib; de morb.amentium. To.4. Tract.1.* and so doth [y] *Crato* in an epistle of his to *Monauius*. *Montaltus* proues cap.11. out of *Hippocrates* and *Plutarch*, that such hereditary dispositions are frequent, *& (hanc inquit) fieri reor ob participatam melancholicam intemperantiam*, speaking of a patient: I thinke he became so by participation of Melancholy. [z] *Forestus* in his medicinal observations, illustrates this point, with an example of a Merchant his patient, that had this infirmitie by inheritance. *Lodovicus Mercatus* a Spanish Physitian, in that excellent Tract, which he hath lately written of hereditary diseases. *Tom.2.oper.lib.5.* reckons vp Leprosie, as those [a] *Galbots* in *Gascony*, hereditary Lepers, Pox, Stone, Goute, Epilepsie &c. and amongst the rest, this, and Madnesse after a set time, comes to them, which he calles a miraculous thing in Nature, and sticks for euer to them as an incurable Habit. And that which is more to be wondred at, it skippes in some Families the Father, and goes to the Sonne, [b] *or takes euery other, and sometimes euery third in a lineall descent, and doth not alwayes produce the same, but some like, and a symbolizing disease.* And these secundary causes so derived, are commonly so powerfull, that as [c] *Wolfius* holdes, *sapè mutant decreta siderum*, they doe often alter the primary causes, and decrees of the heavens. For these reasons belike the Church and common-wealth, humane and divine Lawes, haue conspired to avoide hereditary diseases, forbidding such marriages as are any whit allied; and as *Mercatus* adviseth all Families, to take such, *si fieri possit quæ maximè distent naturâ*, to make choice of those that are most differing in cõplexion from thẽ: if they loue their owne, and respect the common good. And sure I thinke, that it hath beene ordered by Gods especiall providence, that in all ages there should be, as vsually there

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[u] *Affectus parentum in fœtus transeunt, & puerorum malitia parentibus imputanda. lib.4. cap.3. de occult. nat.mirac.*

[x] *Ex pituitosis pituitosi, ex biliosis bilioſi, ex lienosis & melancholicis, melancholici.*

[y] *Epist. 174. in Scoltzius. nascitur nobiscum illa aliturq́, & vna cum parentibus habemus malum hunc assem. Io. Peletius lib.2. de curâ humanorũ affectuum.*

[z] *Lib.10. observat.15.*

[a] *Maginus Geog.*

[b] *Sæpè non eundem, sed similem producit effectum, & illi so parente transit in nepotem.*

[c] *Dial. præfix. genituru Leouitij.*

82 is, once in [d] 600 yeares, a transmigration of Nations, to amend and purifie their brood, as we alter seed vpon our land, and that there should be, as it were, an invndation of those Northerne *Gothes* and *Vandales*, *Scythians*, and many such like Nations, which came out of that continent of *Scandia*, and *Sarmatia*, as some suppose, and ouerranne as a deluge, most parts of *Europe* and *Africke*, to alter for our good, our complexions, which were much defaced with hereditary infirmities, which by our lust and intemperance we had contracted. A sound generation of strong & able men were sent amongst vs, as those Northerne men vsually are, and innocuous, free from riot, and free from diseases. To qualifie vs, and make vs as those poore naked Indians are generally at this day; and these about *Brasile*, (as a late [e] Writer relates) in the Isle of *Maragnan*, free from all hereditary, or other contagion, where as without help of Physicke they liue commonly 120 yeares, or more. And such are the common effects of temperance, and intemperance; but I will descend to particulars, and shew by what meanes, and by whom especially this infirmity is derived vnto vs.

Filij ex senibus nati rarò sunt firmi temperamenti, old mens children are seldome of a good temperament, as *Scoltzius* supposeth, *consult. 177*, and therefore most apt to this disease: and as [f] *Levinus Lemnius* farther adds, olde men beget most part wayward, peeuish, sad, melancholy sons, and seldome merry. He that begets a childe vpon a full stomacke, will either haue a sicke childe, or a crased sonne: as [g] *Cardan* thinkes. *Contradic. med. lib. 1. tract. 5. contradic. 18.* or if the parents be sicke, or haue any great paine of the head, as megrim, headache, as *Hieronimus*, [h] *Wolfius* doth instance in a child of *Sebastian Castilio's*; or if a drunken man get a childe, it will neuer likely haue a good braine. *Gellius lib. 12. cap. 1. ebrij gignunt ebrios*, one drunkard begets another, saith [i] *Plutarch*: whose sentence [k] *Lemnius* approues *lib. 1. cap. 4.* fooliish, drunken, or hairebraine women, most part bring foorth children like vnto themselues: and so likewise, he that lies with

[d] *Bodine de rep. cap. de Periodis reip.*

[e] *Claudius Abauille* Capuchian, in his voyage to Maragnan 1614. cap. 45. *Nemo ferè ægrotus sano omnes & robusto corpore viuunt annos 120. 140. sine medicinâ. Idem Hector Boethius de Insulis Orchad. Damianus à Goes de Scandiâ.*

[f] *Lib. 4 cap. 3. de occult. nat. mir. Tetricos plerunq; filios senes progenerant, & tristes variis exhilerat os.*

[g] *Coitus super repletionem pessimus, & filii qui tum gignuntur, aut morbosi sunt, aut stolidi.*

[h] *Dial. præfix. Leovitio.*

[i] *Lib. de educ. liberis.*

[k] *De occult. nat. mir. temulentæ & stolidæ mulieres liberos plerunq; producunt sibi similes.*

with a menstruous woman. *Intemperantia veneris quam in nautis præsertim insectatur Lemnius, qui vxores ineunt, nullâ menstrui decursus ratione habitâ, nec obseruato interlunio, præcipua causa est noxia, pernitiosa, & quarta lunâ concepti, infælices plerumq; & amentes, deliri, stolidi, omnibus bonis corporis atq; animi destituti: ad laborem nati, inquit* Eustathius *vt* Hercules, *& alij.*[m] *Iudæi maximè insectantur fœdum hunc, & immundum apud Christianos concubitum, & vt illicitum abhorrent, apud eos prohibent: & quod Christiani toties leprosi, amentes, tot morbilli, tam multi morbi epidemici acerbi, & venenosi sint, in hunc immundum concubitum reiciunt, & crudeles illos in pignora vocant, qui quartâ lunâ profluente hâc mensium illuvie concubitum hunc non perhorrescunt. Damnavit olim diuina lex, & morte mulctavit huiusmodi homines,* Levit. 18. 20. *& indè nati si qui deformes aut mutili, pater delapidatus quod non contineret ab* [n] *immundâ muliere. Gregorius Magnus petenti Augustino nunquid apud* [o] *Britannos huiusmodi concubitum toleraret, severè prohibuit, viris suis tum misceri fœminas in consuetis suis menstruis &c,* I spare to English this which I haue said. Another cause some giue inordinate Diet, as if a man eate garlicke, onions, or fast over-much, or study too hard, or be over-sorrowfull, dull, heavy, *their children,* saith [p] *Cardan subtil. lib. 18. will be subiect to madnesse & melancholy: for if the spirits of the braine be fusled, or mis-affected by such meanes, at such a time, their children will be fusled in the braine: they will be dul, heavy, discontented all their liues.* Some are of opinion, and maintaine that Paradoxe or Probleme, that wise men beget commonly fooles, and which [q] *Erasmus* maintaines in his *Moriâ*, fooles beget wise men. *Cardan subt. lib. 12.* giues this cause, *quoniam spiritus sapientum ob studium resoluuntur, & in cerebrum feruntur à corde:* because their naturall spirits are resolued by study, and turned into animall, drawne from the heart, and those other parts to the braine. [r] *Lemnius* subscribes to that of *Cardan*, and assignes this reason *quod persoluant debitum languidè, & oscitantèr, vndè fœtus a parentum generositate desciscit*: they pay their debts

[l] *Lib. 2. cap. 8. de occult. nat. mir.*

Good Master Schoolemaster doe not english this.

[m] *Buxendorfius cap. 31. Synagog. Iud.* Ezek. 18.

[n] *Drusius obseru. lib. 3. cap. 20.*

[o] *Beda eccl. hist. lib. 1. cap. 27. respons. 10.*

[p] *Nam spiritus cerebri si tum male afficiantur, tales procreant, & quales fuerint affectus, tales filiorum: ex tristibus tristes ex iucundis nascuntur. &c.*

[q] *Fol. 129 mor.* Socrates children were fooles. *Sabel.*

[r] *Lib. 1. cap. 4. de occult. nat. mir.*

84 debt, as *Paul* cals it, to their wiues but sparingly and remisse-ly, doe their businesse, by which meanes their children are weakelings, and many times idiots and fooles.

Some other causes are giuen, which properly pertaine to, and proceede from the mother: If shee be ouer-dull, heavy, angry, peeuish, discontented, and Melancholy, not onely at the time of conception, but euen all the while she carries the childe in her wombe, saith *Fernelius path. lib. 1. cap. 11.* her sonne will be so likewise affected, and worse. [f] *Lemnius* ads, *lib. 4. cap. 7.* if she grieue over-much, be disquieted, or by any casuality be affrighted and terrified by some fearefull obiect, heard or seen, she endangers her child, and spoiles the temperature of it: for the strange Imagination of a woman, workes effectuall vpon her childe, that as *Baptista Porta* proues, *Physiog. cœlestis, lib. 5. cap. 2.* she leaues a marke vpon it, which is most especially seene in such as long for such and such meates, the childe will loue those meates, saith *Fernelius*, and be addicted to those humors: [t] *If a great-bellied woman see a Hare, her childe will often haue an Hare lip*, as we call it. *Garceus Iuditijs geniturarum cap. 33.* hath a memorable example of one *Thomas Nickell*, borne in the city of *Brandeburge A° 1551.* [u] *that went reeling and staggering all the dayes of his life, as if he would fall to the ground, and all was because his mother being great with childe, saw a drunken man so reeling in the street.* So many seuerall wayes are we plagued and punished for our fathers defaults: In so much, that as *Fernelius* truly saith, [x] *it is the greatest part of our felicity to be well borne, and it were well for humane kinde, if onely such parents as are sound of body and minde should be suffered to marry.* An husband man will sowe none but the best and choicest seede vpon his land, he will not reare a bull or an horse, except he be well shapen in all parts, or permit him to couer a mare, except hee be well assured of his breed: wee make choice of the best rammes for our sheepe, and reare the neatest kine, keepe the best dogges, *quanto id diligentiùs in procreandis liberis obseruandum?* and how carefull then should we be in begetting of our children?

[f] *de occult. nat. mir.*

Pica morbus mulierum.

[t] *Baptista Porta loco præd.*

Ex leporum intuitu plerique infantes edunt bifido superiore labello.

[u] *Quasi mox in terram collapsurus, per omnem vitam incedebat cum mater gravida, ebrium hominẽ sic incedẽtem viderat.*

[x] *Optimum benè nasci.*

Maxima pars felicitatis nostræ benè nasci, quam ob rem præclarè humano generi consultum videretur, si soli parentes bene habiti & sani liberis operam darent.

In

In former times some [u] countries haue beene so chary and provident in this behalfe, and so sterne, that if a childe were crooked or deformed in body or minde, they made him away: so did the *Indians* of olde, by the relation of *Curtius*, & many other wel gouerned commonwealths, according to the Discipline of those times. Heretofore in *Scotland*, saith [z] *Hector Boëthius*, *if any were visited with the falling sickness, or madnesse, goute, leprosie, or any such dangerous disease, which was likely to be propagated from the father to the sonne, he was instantly gelded: a woman kept from all company of men, and if by chance hauing some such disease, shee were found to bee with childe, shee with her brood were buried aliue*: and this was done for the common good, lest the whole nation should be injured or corrupted. A severe doome you will say, and not to be vsed amongst Christians, yet more to be looked into then it is. For now by our too much facility in this kinde, in giuing way to all to marry that will, our too much liberty & indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the Race, or if rich, be they fooles or disardes, lame or maimed, vnable, intemperate, dissolute, exhauste through riot, as he said, [a] *iure hæreditario sapere iubentur*; they must be wise and are by inheritance, it comes to passe that our generation is corrupt, we haue many weake persons both in body and minde, many ferall diseases raging amongst vs, pocky families, out fathers bad, and we are like to be worse.

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[y] *Infantes infirmi præcipitio necati Bohems lib.3 cap.3. apud Lacones olim. Lipsius epist. 85. cent. ad Belgas. Dionisio Villerio. si quos aliqua membrorum parte inutiles notaverint, necari iubent.*

[z] *Lib.1. De veterum Scotorum moribus. morbo comitiali dementiâ, maniâ, leprâ, &c. aut simili labe, quæ facilè in prolem transmittitur. laborantes inter eos ingenti factâ indagine inuentos, ne gens fœdâ contagione læderetur, ex ijs nata, castrauerunt, mulieres huiusmodi procul à virorũ consortio allegârunt, quod si harum aliqua concepisse inueniebatur, simul cum fœtu nondum edito, defodiebatur viua.* [a] *Euphormio Satyr.*

Memb. 2. Subsect. 1.

Bad diet a cause. Substance.
Quality of meates.

According to my proposed method, hauing opened hitherto these secundary causes, which are inbred with

86 vs, I must now proceede to the outward and adventitious, which happen vnto vs after we are borne. And those are either Euident, Remote, or inward Antecedent, and the neareſt: Continent cauſes ſome call them. Theſe outward, remote, precedent cauſes are ſubdivided againe, into *neceſſary* and *not neceſſary*. *Neceſſary* (becauſe we cannot avoide them, but they wil alter vs, as they are vſed, or abuſed) are thoſe ſix non-naturall things, ſo much ſpoken of amongſt Phyſitians) and which are principall cauſes of this diſeaſe. For almoſt in every conſultation, where as they ſhall come to ſpeake of the cauſes, the fault is found, and this moſt part objected to the patient, *peccavit circa res ſex non naturales*: he hath ſtill offended in one of thoſe ſixe. *Montanus conſil. 22.* conſulted about a Melancholy Iewe, giues that ſentence, ſo did *Friſemelica* in the ſame place: and in his 244. counſell, cenſuring a melancholy ſouldier, he giues that cauſe of his malady, *that he offended in all thoſe ſixe non-naturall things, which were the outward cauſes, from which came thoſe inward obſtructions*: &c. ſo in the reſt.

[b] *Fecit omnia delicta quæ fieri poſſunt circa res ſex non-naturales, & eæ fuerunt cauſæ extrinſecæ, ex quibus poſtea ortæ ſunt obſtructiones.*

[c] *Path. lib. 1. cap. 2. Maximum in gignendis morbis vim obtinet, pabulum, materiamq; morbi ſuggerens: nam nec ab aere, nec à perturbationibus, vel aliis evidentibus cauſis morbi ſint, niſi conſentiat corporis præparatio, & humorum conſtitutio. Vt ſemel dicam vna gula eſt omnium morborum mater, etiamſi alius eſt genitor. Ab hoc morbi ſponte ſæpè emanant nulli aliâ cogente cauſâ.*

Theſe ſix non-naturall things, are Diet, Retention, and Evacuation, which are more materiall then the other, becauſe they make new matter, or els are converſant in keeping or expelling of it. The other foure are Aire, Exerciſe, Sleeping & Waking, and perturbations of the Minde, which onely alter the matter. The firſt of theſe is Diet, which conſiſt's in meate and drinke, and cauſeth Melancholy, as it offends in Subſtance or Accidents, that is, quantity, quality, or the like. And well it may be called a materiall cauſe, ſince that as [c] *Fernelius* hath it: *It hath ſuch a power in begetting of diſeaſes, and yeeldes the matter and ſuſtenance of them, for neither aire, nor perturbations, nor any of thoſe other evident cauſes take place, or worke this effect, except the conſtitution of body, and preparation of humors doe concurre. That a man may ſay, This Diet is the Mother of Diſeaſes; let the father be what he will, and from this alone Melancholy, and many other maladies ariſe.* Many Phyſitians I confeſſe, haue written copious volumes of this

this one Subiect, of the nature and qualities of all manner of meats, as namely *Galen*, *Isaac* the *Iew*, *Haliabbas*, *Avicenna*, *Mesue Arabians*, *Gordonius*, *Villanouanus*, *Wecker*, *Iohannes Bruerinus syttologia de Esculentis*, & *Poculentis*, *Michael Sanavorola*, *Tract.2.cap.8.* *Anthony Fumanellus lib.de regimine senum.* *Curio* in his comment on Schola Salernę, *Godefridus Stekius arte Med.* *Marsilius Cagnatus.* *Ficinus*, *Ranzovius*, *Fonseca*, *Lessius*, *Magninus*, *regim.sanitatis*, *Frietagius*, *Hugo Fridevallius &c.* besides many other in [d] English, & almost euery peculiar Physitian, discourseth at large of all particular meates in his Chapter of Melancholy: yet because these books are not at hand to every man, I will briefly touch what kind of meats ingender this humor, through their severall species, and which are to be avoided. How they alter and change the matter, spirits first, and after humors, by which we are preserued, and the constitution of our body, *Fernelius* and others will shew you: I hasten to the thing it selfe. And first of such Diet as offends in substance. 87

[d] *Cogan, Eliot.*

Beefe, a strong & hearty meat, (cold in the first degree, dry in the second *Galen lib.3.cap.1.de alim. fac.*) is condemned by him, and all succeeding Authors, to breed grosse melancholy blood: Good for such as are sound, and of a strong constitution, for labouring men, if ordered aright, corned, young, of an oxe, (for all gelded meats in every species are held best) or if old, [e] such as haue bin tyred out with labour, are preferred. *Aubanus* and *Sabellicus* commend *Portingall* Beefe to be the most savory, best, & easiest of digestion; we commend ours: but all is rejected, and vnfit for such as lead a restly life, or any wayes inclined to melancholy, or dry of complexion: *Tales Galen* thinkes, *de facili melancholicis ægritudinibus capiuntur.* Beefe.

[e] *Frietagius.*

Porke, of all meats is most nutritiue in his own nature, but altogether vnfit for such as liue at ease, or are any wayes vnsound of body or mind: Too moist, full of humors, and therfore *noxia delicatis* saith *Sanavorola*, *ex earum vsu vt dubitetur, an febris quartana generetur*: naught for queasie stomacks, in so much, that frequent vse of it, may breed a quartan ague. Porke. *Isaacke.*

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Goat.

[f] *Non laudatur, quia melancholicum præbet alimentum.*

Hart.

[g] *Male audit cervina (inquit) Frietagius crassissimum & atribilarium suppeditat alimentũ.*

[h] *Lib. de subtilissʃ dietâ Equina caro & asinina, equinis danda est hominibus & asininis.*

Venison. Fallow Deere.

Hare.

Conies.

[i] *Parum absunt à naturâ leporũ. Bruerinus lib.13 cap.25. pullorum tenera & optima.*

[k] *Illaudabilis succi nauseam provocant.*

Milke.

Savanarola discommends Goats flesh, and so doth [f] *Bruerinus, lib.13.cap.19.* calling it a filthy beast, and rammish, & therfore supposeth it wil breed rank and filthy substance: yet kid, and such as are yong, and tender, *Isaac* excepts, *Bruerinus* and *Galen lib.1, cap.1. de alimentorum facultatibus.*

Hart, and red Deere [g] *hath an euill name, it yeeldes grosse nutriment*; a strong great grained meat, and next vnto a horse. Which although some countries eate, as *Tartars*, and they of *China*: yet [h] *Galen* condemnes. Yong foales are as commonly eaten in *Spaine* as red Deere, and to furnish their Navies often vsed; but such meats aske long baking, or seething, to qualify them, and yet all will not serue.

All *Venison* is melancholy, and begets bad blood, a meat in great esteeme with vs, (for we haue more Parkes in *England*, then there are in all *Europe* besides) in all our solemne Feasts. T'is somwhat better, hunted then otherwise, & well prepared by cookery, but generally bad, & seldome to be vsed.

Hare, a black meat, melancholy & hard of digestion, it breeds *Incubus* often eaten, & causeth fearefull Dreames, & so doth all *Venison*, & is condemned by a Iury of Physitians. *Mizaldus*, and some others, say, that Hare is a merry meat, & that it will make one faire, as *Martials* Epigram testifies to *Gellia*, but this is because of the good sport it makes, & merry company, & good Discourse that is commonly at the eating of it, & not otherwise to be vnderstood,

[i] *Conies* are of the nature of Hares. *Magninus* compares them to Beefe, Pig, & Goat. *Reg. sanit. part.3.cap.17.* yet yong Rabbits, by all men are approued to be good.

Generally, all such meats as are hard of Digestion, bree'e melancholy. *Areteus lib.7.cap.5.* reckons vp heads and feete, [k] bowels, braines, entrals, marrow, fat, blood, skinnes, & those inward parts, as Heart, lungs, liuer, splene &c. They are reiected by *Isaack lib.2. & part.3. Magninus part.3.cap.17. Bruerinus lib.12. Savanarola Rub.32. Tract.2.*

Milke, and all that conies of milke, as Butter and Cheese, curds,

Curds,&c.increaſe Melancholy(whay only excepted which is moſt wholſome: [l] ſome except Aſſes milke. The reſt, to ſuch as are ſound,is nutritiue and good, eſpecially for yong children,but becauſe ſoone turned to corruption,[m] not good for ſuch as haue vncleane ſtomacks, or bee ſubiect to head-ach,or haue greene wounds,Stone,&c.Of all Cheeſes, I take *Banbury* Cheeſe to be the beſt,*ex vetuſtis peſſimus*,the older, ſtronger,and harder, the worſt, as *Langius* diſcourſeth in his Epiſtle to *Melanchthon*,cited by *Mizaldus.Iſac.part.5. Galen.lib.3.de cibis boni ſacci.&c.*

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[l] *Piſo.Altomar.*

[m] *Curio Frietagius.Magninus. part.3.cap.17. Mercurialis de affect.lib.1.cap.* 10. excepts all milke meats in Hypocondriacall melancholy.

Amongſt Fowle,[n] Pecocks and Pigeons, all fenny Fowle are forbidden, as Ducks, Geeſe, Swans, Hearnes, Cranes, Coots,Didappers,Waterhens,and all thoſe Teales, Curres, Sheldrakes,and peckled Fowles, which come hether in winter,out of *Scandia*,*Muſcovy*, *Greeneland*, *Freiſeland*, which halfe the yeare be couered all ouer with ſnowe, and frozen vp. Though theſe be faire in feathers,pleaſant in taſt,& haue a good outſide,like hypocrites white in plumes,& ſoft,their fleſh is hard,blacke, vnwholſome, dangerous melancholy meat,*grauant & putrefaciunt ſtomachum*,ſaith *Iſaack.part.5. de vol.*their young ones are more tolerable, but young Pigeons he quite diſprooues.

Fowle.

[n] *Wecker Syntax. Theor.p.2. Iſaack.Brueri-nus.lib.15.c.30.* & 31.

Rhaſis, & [o] *Magninus* diſcommend all Fiſh,and ſay they breed *Viſcoſities*, ſlymy nutriment,little and humorous nutriment,*Savanorola* adds cold,moiſt,and phlegmaticke, *Iſaack*:and therefore vnwholſome,for all cold and melancholy complections. Others make a difference, reiecting onely amongſt freſhwater fiſh, Eele, Tenſh, Lamprey, Crawfiſh, which *Bright* approues *cap.6*:and ſuch as are bred in muddy and ſtanding waters, and haue a taſt of mud, as *Franſciſus Bonſuetus* poetically defines.*lib.de aquatilibus.*

Fiſhes.

[o] *Cap.18.par.3.*

Nam piſces omnes qui ſtagna lacuſq; frequentant,
Semper plus ſucci deterioris habent.

All fiſh that ſtanding pooles and lakes frequent,
Doe euer yeeld bad iuyce and nouriſhment.

Lampryes *Paulus Iouius cap. 34. de piſcibus fluvial.* highly mag-

90 magnified, and saith none speake against them but *inepti* and *scrupulosi*, some scrupulous persons, but [p] *Eeles cap.33. he abhorres in all places, at all times, all Physitians detest them, especially about the solstice. Gomesius lib.1.cap.22. de sale* doth immoderately extol all Sea-fish, which others as much vilifie, & aboue the rest dried, sowced, indurate fish, as Ling, Fumados Red-herrings, Sprats, Stockfish, Halberdine, poore Iohn, all shelfish. [q] *Tim. Bright* excepts Lobstar and Crab. *Messarius* commendes Salmon, which *Bruerinus* contradicts *lib.22. cap.17. Magninus* reiects Conger, Sturgeon, Turbit, Maquarell, Scate. Carp, is a fish of which I knowe not well what to determine: *Franciscus Bonsuetus* accounts it a muddy fish, *Hippolitus Salvianus* in his booke *de Piscium naturâ & præparatione*, which was printed at *Rome* in fol. 1554. in most elegant pictures, esteemes Carp no better then a slimy watery meat. *P. Iouius* on the other side disallowing tench, approues of it. So doth *Dubrauius* in his bookes of Fishponds. *Freitagius* [r] extols it for an excellent wholsome meat, and puts it amongst the Fishes of the best rancke: and so doe most of our country Gentlemen, that store their ponds almost with no other Fish. But this controuersie is easily decided in my iudgement by *Bruerinus lib.22. cap.13.* The difference ariseth from the difference and site and nature of pooles, sometimes muddy, sometimes sweet, they are in tast as the place is from whence they be taken. In like manner almost we may conclude of other fresh-fish. But see more in *Bellonius, Oribasius, lib.7.cap.22. Isaack. lib.1.* especially *Hoppolitus Salvianus, instar omnium solus, &c.* Howsoeuer they may be wholsome and approued, much vse of them is not good; *P. Forestus* in his Medicinall obseruations, [t] relates that *Carthusian* Friers, whose liuing is most part Fish, are more subiect to Melancholy then any other order, and that hee found by experience, being sometimes their Phisitian ordinary at *Delft* in *Holland*. He exemplifies it with an instance of one *Buscodnese* a *Carthusian* of a ruddy colour, and well liking, that by solitary liuing and fish eating became so misaffected.

[p] *Omni loco & omni tempore medici detastantur anguillas præsertim circa solstitium. Damnantur tum sanis tum ægris.*
[q] *Cap.6.* in his Tract of Melancholy.
[r] *Optimè nutrit omnium Iudicio inter primæ notæ pisces gustu præstanti.*
[s] *Non est dubium quin pro viuariorum situ, ac naturâ magnas alimentorum sortiantur differentias, alibi suauiores alibi lutulentiores.*
[t] *Obseruat. 16. lib.10.*

Amongst

Amongſt hearbes to be eaten, I finde Gourds, Cowcumbers, Coleworts, Millions diſallowed, but eſpecially Cabbage. It cauſeth troubleſome dreames, and ſendes vp blacke vapors to the braine. *Galen.loc.affect.lib.3.cap.6.* of all hearbs condemnes Cabbage. And *Iſaack.lib.2.cap.1.animæ gravitatem facit*, it brings heauineſſe to the ſoule. Some are of opinion, that all rawe hearbs and ſallets breed Melancholy blood, except Bugloſſe and Lettice, *Crato conſil.21. lib.2.* ſpeakes againſt all hearbes and worts, except Borrage, Bugloſſe, Fennel, Parſly, Dill, Bawm; Succory. *Magninus regim.ſanitatis 3. part.cap.13.omnes herbæ ſimpliciter malæ, viâ cibi.* All hearbes are ſimply evill to feed on, as he thinkes, and ſo did that ſcoffing Cooke in [u] *Plautus*: 91 Hearbs.

[u] *Pſeudolus.act. 3.ſcen.2.*

----Non ego cœnam condio vt alij coqui ſolent.
Qui mihi condita prata in patinis proferunt,
Boues qui conuiuas faciunt, herbaſq; aggerunt.
Like other Cookes I doe not ſupper dreſſe,
That put whole Meddowes in a platter,
And make no better of their gueſts then Beeues,
With hearbs and graſſe to feed them fatter.

As our *Italians* and *Spaniards* doe make a whole dinner of Hearbes and Sallets, by which meanes as he followes it.

[x] *Hic homines tam brevem vitam colunt.----*
Qui herbas huiuſmodi in aluum ſuum congerunt,
Formidoloſum dictu, non eſu modo,
Quas herbas pecudes non edunt, homines edunt.
There liues that eat ſuch hearbes muſt needs be ſhort,
And t'is a fearefull thing for to report,
That men ſhould feed on ſuch a kinde of meat,
Which very iuments would refuſe to eat.

[x] *Plautus ibid.*

[y] *Quare rectius valetudini ſuæ quiſq; conſulet qui lapſus priorum parentum memor eos planè vel omiſerit vel parcè deguſtârit Kerſteius. cap. 4 de vero uſu med.*

[y] They are windie, and not fit therefore to be eaten of all men rawe, though qualified with oyle, but in brothes or otherwiſe. See more of theſe in every [z] Husbandman and Herbaliſt. Roots, *Etſi quorundam gentium opes ſint*, ſaith *Bruerinus*, the wealth of ſome countries and ſole food, are windy & bad, or troubleſome to the head; as Onions, Garlicke, Scallions, Turneps,

[z] *In Mizaldo de Horto. P. Creſcent. Herbaſtein &c.*

Rootes.

92 Turneps, Carrets, Radishes, Parsnips; *Crato lib.2.consil.11.* disallowes all roots, though [a] some approue of Parsnipps, & Potatoes.[b] *Magninus* is of *Crato's* opinion,[c] they *trouble the minde sending grosse fumes to the braine, make men mad*, especially Garlike, Onions, if a man liberally feed of them a yeare together. *Guianerius. Trac.15.cap.2.* complaines of all maner of Roots, and so doth *Bruarinus* euen Parsnipps themselues, which are the best, *lib.9.cap.14. pasticanarum vsus succos gignit improbos. Crato consil.21. lib.1.* vtterly forbids all manner of Fruits; as Peares, Apples, Plums, Cherries, Strawberries, Nuts, Medlers, Serues, &c. *Sanguinem inficiunt*, saith *Villanouanus*, they infect the bloud and putrifie it *Magninus* holds, and must not therefore be taken, *viâ cibi, aut quantitate magnâ.* not to make a meale of, or in any great quantity.[d] *Cardan* makes that a cause of their continuall sickneſſe at *Fessa* in *Africke, because they liue so much on fruits, eating them thrice a day. Laurentius* approues of many fruits in his tract of Melancholy, which others disallow, and amongst the left Apples, which many likewise commend, as Sweetings, Pairemaines, Pippins, as good against melancholy. But to him that is any way inclined to, or touched with this malady, [e] *Nicholas Piso* in his Practicks forbids all fruits, as windie, or to be sparingly eaten at least, and not raw. Amongst other fruits [f] *Bruerinus* forth of *Galen*, excepts Grapes and Figges, but I finde them likewise reiected. All Pulse are naught, Beanes, Peaſe, Fitches, &c. They fill the braine, saith *Isaack*, with grosse fumes, breed blacke thicke blood, and cause troublesome dreames. And therefore that which *Pythagoras* said to his Schollers of old, may bee for ever applyed to melancholy men. *à fabis abstinete*, Eat no Peaſe nor Beans: yet to such as will needs eat them, I would giue counsell to prepare them according to those rules that *Arnoldus, Villanouanus, Frietagius* prescribe, for eating and dressing Fruits, Hearbs, Roots, Pulse, &c.

[a] *Cap.13. part.3* Bright in his Tract. of Mel.

[c] *Intellectum turbant producunt insaniam. audiui inquit Magninus quod si quis ex ijs continue per annum comedat in insaniam caderet.*

cap.13. Fruits.

Improbi succi sunt.

Cap.12.

[d] *De rerum varietat. In Fessa plerũq; morbosi quod fructus comedãt ter in die.*

[e] *Cap. de Melancholiâ.*

[f] *Lib.11.cap.3.* Pulse.

Spices. Spices cause hot and head melancholy, and are for that cause forbidden by our Phisitions, to such men as are inclined

to

to this malady,as Pepper,Ginger, Cinnamon.Cloues,Mace, Dates,&c.Hony and Sugar. [g] Some except Hony, to those that are cold it may be more tolerable, but [h] *Dulcia se in bilẽ vertunt*,they are obstructiue.*Crato* therefore forbids all spice in a consultation of his , for a melancholy Schoolemaster, *Omnia aromatica,& quicquid sanguinem adurit*: so doth *Fernelius consil.45. Guianerius tract.15.cap.2. Mercurialis consil. 189*.To these I may adde all sharpe and sower things, or luscious and ouer sweet , or Fat, as Oyle, Vineger, Veriuice, Mustard,Salt. As sweet things are obstructiue , so these are corrosiue. *Gomesius* in his bookes *de Sale lib.1.cap.21*.highly commends Salt; so doth *Codronchus* in his Tract *de sale Absynthij.Lemn.lib.3.cap.9.de occult.nat.mir*.yet common experience findes Salt and salt meats to be great causes of this disease.And for that cause belike those *Egyptian* Priests abstained from salt,euen so much as in their bread,*vt sine perturbatione anima esset*,saith my Author, that their soules might be free from perturbations.

[g] Bright cap 6.excepts hony.

[h] *Hor. apud Scoltzium consil.186.*

Bread that is made of baser grain; as Pease,Beanes,Oates, Rie,or [k] ouer hard baked,and crusty blacke,is much spoke against,as causing melancholy iuyce and winde. *Ioh.Maior* in his first booke of his history of *Scotland*, contends much for the wholsomnesse of oaten bread; It was obiected to him thẽ liuing at *Paris* in *France*,that his countrimen fed on Oates & base graine,as a disgrace , but hee doth ingeniously confesse that *Scotland*,*Wales* , and a third part of *England*, did most part vse that kinde of bread , but that it was as wholsome as any graine,and yeelded as good nourishment. And yet *Wecker* out of *Galen* calls it horse meat , & fitter for iuments then for men to feed on. But read *Galen* himselfe *lib.1.de cibis boni & mal.succi*.more largely , discoursing of Corne & Bread.

Bread.

[k] *Ne comedas crustam coleram quia gignit adustam. Schol. Sal.*

All black Wines,ouer-hot compound strong thick drinks, as Muscadine,Malmesie,Allegant,Rumny, Browne bastard, Metheglen,and the like,of which they haue 30 seuerall kinds in *Muscouy* , all such made drinkes are hurtfull in this case,to such as are hot,or of a sanguine cholericke complection , or

Wine , Beere.

young,

94 young, or inclined to head melancholy. For many times the drinking of wine alone causeth it. *Arculanus cap.16.in 9. Rhasis* puts in wine for a great cause, especially if it be immoderately vsed. *Gnianerius Tract.15.cap.2.* tells a story of two Dutch-men, to whom hee gaue entertainement in his house, *that in* [m] *one months space were both melancholy by drinking of Wine*, one did naught but sing, the other sighe. *Galen l.de causis morb.cap.3. Mathiolus* on *Dioscorides*, and aboue all other *Andreas Bachius lib.3.c.18.19.20.* haue reckoned vp those inconveniences that come by wine. Yet notwithstanding all this to such as are cold, or sluggish melancholy, a cup of wine is good physick, and so doth *Mercurialis* grant, *consil.25.* in such cases, if the temperature be cold, as to most melancholy men it is, wine is much commended, if it be moderately vsed.

[l] *Vinum turbidum.*

[m] *Ex vini potentis bibitione duo Alemani in vno mense Melancholici facti sunt.*

Cider, Perry. Cider and Perry are both cold and windy drinks, & for that cause to be neglected, and so are all those hot spiced strong drinks.

Beere. *Beere*, if it be over new or over stale, ouer strong, or not sod, smell of the caske, sharp or sower is most vnwholsome, it frets and gauls, &c. *Henricus Ayrerus* in a [n] consultation of his, for one that laboured of Hypocondriacall melancholy discommends Beare. So doth [o] *Crato* in that excellent counsell of his *lib.2.consil.21.* as too windy because of the Hoppe. But he meanes belike that thicke black *Bohemian* beare vsed in some other parts of [p] *Germany*,

[n] *Hildesheim spicel.fol.273.*

[o] *Crassam generat sanguinem.*

[p] About Dantzick in Spruce Hamburg.

---- [q] *nil spissius illâ*
Dum bibitur, nil clarius est dum mingitur, vnde
Constat quod multas faces in corpore linquat.
Nothing comes in so thicke
Nothing goes out so thinne,
It must needs follow then
The dregges are left within.

As that old [q] Poet scoffed, calling it *Stygiæ monstrum conforme paludi*, a monstrous drinke like the riuer *Styx*. But let thē say as they list to such as are accustomed vnto it, *it is a most wholsome* (as [r] *Polidor Virgil* calleth it) *and a pleasant drinke*,

[q] *Henricus Abrincensis.*

[r] *Potus tum salubris tum Iucundus.lib.1.*

it

it is more ſubtil and better for the hop that rarifies it, & hath an eſpeciall vertue againſt melancholy, as our Herbaliſts cõfeſſe. And *Fuchſius* approues.*lib.2.ſect. 2. Inſtit.cap. 11.* and many others. 95

Standing Waters,thicke and ill coloured, ſuch as come forth of Pooles and Motes, where hemp hath beene ſteeped, or ſlimy fiſhes liue are moſt vnwholſome, putrified and full of mites,creepers,ſlimy,muddy,vncleane,corrupt,impure by reaſon of the Sonnes heat: and ſtill ſtanding they cauſe foule diſtemperatures in the body and minde of man, and are vnfit to make drinke of,or to dreſſe meat with, or to bee [f] vſed about men inwardly or outwardly. They are good for many domeſticall vſes,to ſteep Malt,water Cattle, &c. or in time of neceſſity, but not otherwiſe. Some are of opinion that ſuch fat ſtanding waters make the beſt Beere, and that ſeething doth defecate it as [t] *Cardan* holds *lib.13.ſubtil.it mends the ſubſtance and ſavour of it*,but it is a paradoxe. It may bee ſtronger ſuch beare, but not ſo wholſome as the other, as [u] *Iobertus* truely iuſtifieth out of *Galen*,*Paradox dec. 1. Paradox. 5.* that the ſeething of ſuch impure waters doth not purge or purifie them.*Pliny lib.31.cap.3.* is of the ſame Tenet. And *P.Creſcentius agricult.lib.1.& lib.4.cap. 11.& c.45.* ſuch waters are naught,not to be vſed, and by the teſtimony of [x] *Galen*,*Breed Agues*,*Dropſies*,*Pleuriſyes*, *Spleneticke*, *and melancholy paſſions*,*hurts the eyes*,*cauſeth a bad temperature & diſpoſition of the whole body and bad colour.* And this *Iobertus* ſtiffly maintaines *Paradox.lib.1.par.5.* that it cauſeth bleare eies,bad colour,& many loathſome diſeaſes to ſuch as vſe it. This which they ſay ſtands to good reaſõ,for as Geographers relate of the water of *Aſtracan*,it breeds wormes in ſuch as drinke it.*I. Aubanus Bohemus* referres that [y] *Struma*, or poke of the *Bauarians* & *Styrians* to the nature of their waters, And [z] *Bodine* of ſome families in *Aquitania* that ſtutte, which he ſuppoſeth to proceed from the nature of their water,*and that the filth is deriued from the water to their bodies*, So that they that vſe filthy ſtanding,ill coloured,muddy water,

Waters.

[f] *Galen.l.1.de ſan tuend. cauendæ ſunt aquæ quæ ex ſtagnis hauriuntur & quæ turbidæ & male olentes, &c*

[t] *Innoxiã reddit & benè olentem.*

[u] *Contendit hæc vitia coctione nõ emendari.*

[x] *Lib.de bonitate aquæ,hydropem auget,febres putridas, ſplenẽ, tuſſes,nocet oculis malum habitum corporis & colorem.*

[y] *Aquæ ex niuibus coactæ ſtrumoſos faciunt.*

[z] *Method. hiſt. cap.5.balbutiunt Labdoni in Aquitania ob aquas atq; hi morbi ab aquis in corpora deriuantur*

96 ter, must needs haue muddy, ill coloured, impure, & infirme bodies. And because the body workes vpon the minde, they must haue grosser vnderstandings, dull, foggy, melancholy spirits, and be really subiect to all manner of infirmities.

To these noxious simples, we may reduce an infinite number of compound artificiall made dishes, of which our Cooks affoord vs as great variety, as Taylers doe fashions in our apparell. Such are [a] Puddings stuffed with blood, or otherwise composed, Baked meats, sowced, indurate meats, fryed and broyled, buttered meats, condite, powdred, and ouerdryed, [b] all cakes, Simnels, Bunnes, Crackuels made of butter, spice, &c. Fritters, Pancakes, Pies, Salsages, and al those seuerall sauces, sharpe or ouer sweet, of which *Scientia popinæ*, as *Seneca* calls it, hath serued those [c] *Apician* tricks, and perfumed dishes, which [d] *Adrian* the 6. Pope, so much admired in the accounts of his predecessor *Leo Decimus*: And which riot and prodigality haue inuented, and these doe generally ingender grosse humors, fill the stomacke with crudities, & all those inward parts with oppilations. *Montanus consil. 22.* giues instance in a melancholy Iew, that by eating such tart sauces, made dishes, and salt meats, with which he was ouermuch delighted, became melancholy, and was evill affected. Such examples are familiar and common.

[a] *Edulia ex sanguine & suffocato parta. Hildesheim.*

[b] *Cupedia vero placentæ bellaria commentaq. alia curiosa pistorum & coquorum gustui seruientium conciliant morbos tũ corporitum animo insanabiles. Philo Iudeus. lib de victimis. P. Iov. vita eius*

[c] As lettice steepd in wine birdes fed with fenell and sugar, as a popes concubin vsed in Auinion. Stephanus.

[d] *Animæ negotium illa facessit et de templo dei immundũ stabulum facit. Peletius. 10. cap.*

[e] *Lib. 11. cap. 52. Homini cibus vilissimus simplex; aceruatio ciborum pestifera, & condimenta pernitiosa, multos morbos, multa ferculæ ferunt.*

Subsec. 2.

Quantitie of Diet a cause.

THere is not so much harme proceeding from the substance it selfe of meat, and quality of it in ill dressing & preparing of it, as there is from the quantity, disorder of time and place, vnseasonable vse of it, [d] intemperance, or overmuch or ouer little taking of it. A true saying it is, *Plures crapulæ quam gladius*, this gluttony kills more then the sword. And that of [e] *Pliny. Simple diet is the best, and heaping vp of seuerall meats is pernitious, and sauces worse, many dishes bring many diseases*

diſeaſes. [f] *Avicen* cries out, that *nothing is worſe then to feed on many diſhes, or to protract the time of meats longer then ordinary. from thence proceed our infirmities, and t'is the fountaine of all diſeaſes, which ariſe out of the repugnancy of humors.* Thence, ſaith [g] *Fernelius*, comes crudities, winde, oppilations, *cachochymia, plethora*, &c. and what not.

As a lampe is choaked with a multitude of oyle, or a little fire with ouermuch wood quite extinguiſhed: ſo is the naturall heat with immoderate eating ſtrangled in the body. *Pernitioſa ſentina eſt abdomen inſaturabile*; one ſaith, an inſatiable paunch is a pernitious ſinke, and the fountaine of all diſeaſes both of body and minde. [h] *Mercurialis* will haue it a peculiar cauſe of this priuate diſeaſe. *Solenander conſil. 5. ſect. 3.* illuſtrates this of *Mercurialis*, with an example of one ſo melancholy, *ab intempeſtiuis commeſſationibus*, vnſeaſonable feaſting. [i] *Crato* confirmes as much, in that often cited councell, *21. lib. 2.* putting ſuperfluous eating for a maine cauſe. But what need I ſeeke farther for proofes? Heare *Hippocrates* himſelfe *lib. 2. Aphoriſ. 10.* [k] *Impure bodies the more they are nouriſhed, the more they are hurt, for the nouriſhment is putrified with vitious humours.*

And yet for all this harme, which apparantly follows ſurfeiting and drunkenneſſe, ſee how wee luxuriate and rage in this kinde, *quam* [l] *portentoſa cæna*, prodigious ſuppers, what *Fagos, Epicuros, Apitios* our times afford? *Lucullus* Ghoſt walkes ſtill, and every man deſires to ſup in *Apollo*: *Æſops* coſtly diſh is ordinarily ſerued vp, and if they bee [m] witty in any thing it is *ad gulam*. If they ſtudy any thing at all, it is to pleaſe their pallat, and to ſatisfie their gut. *Venter Deus*, wearing *their braines in their bellies, and their guts in their heads.* as [n] *Agrippa* taxed ſome Paraſites of his time, ruſhing on their owne deſtruction, as if a man ſhould runne vpon the point of a ſword, *vſq; dum rumpantur comedunt.*, [o] all day all night, let the Phyſition ſay what he will, imminent danger, & ſeerall diſeaſes be now ready to ſeaze vpon them, they will eat till they burſt againe, and, [p] *Strage animantium ventrem*

[f] 3.1.doc.2 cap *Nihil deterius quam ſi tempus iuſto longius comedendo protrahatur & varia ciborum genera coniungãtur, inde morborũ ſcaturigo quæ ex repugnantia humorũ oritur.*

[g] *Path. lib. 1. cap. 14.*

[h] *Nimia repletio ciborum facit melancholicum.*

[i] *Comeſtio ſuperflua cibi, & potus quantitas nimia.*

[k] *Impura corpora quanto magis nutris tanto magis ledis: putrefacit enim alimentum vitioſus humor.*

[l] *Vid. Goclen. de portentoſis cænis &c.*

[m] *Ingenioſi ad Gulam.*

[n] *Epiſt. 28. l. 7. quorum in ventre ingenium in patinis, &c.*

[o] *In lucem erat Sertorius.*

[p] *Seneca.*

98 *onerare*, and rake over all the world, as so many [r] slaues and belly Gods, *& totus orbis ventri nimis augustus*, the whole world cannot satisfie their appetite. And what immoderate drinking in every place? As if they were *fruges consumere nati* borne to no other end but to eat and drinke. *Quæ fuerant vitia mores sunt*: t'is now the fashion of our times, an honour, and a credit to haue a strong braine and carry his liquor wel; the sole contention who can drinke most and fox his fellowe sooneſt. T'is the *summum bonum* of our *Tradesmen*, their felicity, *tantâ dulcedine affectant*, saith *Pliny*, *lib. 14. cap. 22. Vt magna pars non aliud vitæ præmium intelligat*, they will labour hard all day long to be drunke at night, striue to hurte themselues. They invent newe trickes, as Sausages, and Anchoues, Tobacco, Caueare, pickled Herrings, &c. and salt meats to increase their appetite, and study how to hurt themselues by taking Antidotes, [f] *to make themselues carry their drink the better*: [t] *And when naught else serues, they will goe forth or bee carryed out to empty their gorge that they may drinke afresh*: & make lawes *contra bibendi fallacias*; and [u] bragge of it when they haue done, [x] inviting and encouraging others to doe as they doe, and loue them dearely for it: no glew like to that of goodfellowship, as *Alcibiades* in *Greece*, *Nero*, *Bonosus*, *Heliogabalus* in *Rome*, or *Alegabalus* rather, as he was styled of old, as [y] *Ignatius* proues out of some old coynes. *Our Dutch men invite all commers, with a peale and a dish, making barrels of their bellies, incredibile dictu*, as [z] one of their owne countrimen complaines: [a] *Quantum liquoris immodestissima gens capiat, &c. How they loue a man that will bee drunke, and crowne him & honour him for it.* Hate him that will not pledg him, stab him, kill him, a most intolerable offence and not to be forgiuen. So in *Poland*, he is the best seruitor, and the honestest fellowe, saith *Alexander Gaguinus*, * *that drinks most healths to the honour of his master*, hee shall bee rewarded as a

[r] *Mancipia gulę dapes non sapore sed sumptu æstimantes. Seneca consil ad Helvidium.*

[f] *Et quo plus capiant irritamenta excogitantur.*

[t] *Foras portantur vt ad conuiuium reportantur, repleri vt exhauriant & exhauriri vt bibant. Ambros.*

[u] *Ingentia vasa velut ad ostentationem, &c.*

[x] *Gratiam conciliant potando.*

[y] *Notis ad Cæsares.*

[z] *Bohemus in Saxoniâ. adeo immoderatè & immodestè ab ipsis bibitur vt in comptationibus suis non cyathis solum & cantharis sat infundere possint sed repletũ mulctrale apponant & scutellâ iniectâ hortentur quemlibet ad libitum potare.* [a] *Dictu incredibile quantum huiusce liquoris immodesta gens capiat plus potantem amicissimum habent & certo coronant inimicissimum è contra qui non vult & cæde & fustibus expiant.* * *Qui melius bibit pro salute domini melior habetur minister.*

good

good seruant; and thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts. 99

Some againe are in the other extreame and draw this mischiefe on their heads by overmuch fasting. Pining a daies, saith [b] *Guatinerius*, and waking a nights, as many *Moores*, & *Turks* in these our times doe. *Anchorites Monkes, and the rest of that superstitious rancke* (as the same *Guianerius* witnesseth) *that he hath often seene to haue happened in his time: that such men through immoderat fasting haue been frequently mad.* And of such men belike *Hyppocrates* speaks, *1. Aphor. 5.* when as he saith, [c] *They more offend in two sparing diet & are more damnified, then they that feed liberally and are ready to surfeit.*

[b] *Qui de die ieiunant & nocte vigilant facilè cadunt in melancholiam & qui naturæ modum excedunt. cap. 5. Tract. 15. cap. 2. Longa fames tolerantia vt iis sæpe accidit qui tanto cum feruore Deo seruire cupiunt p r ieiunium quod maniaci efficiantur ipse vidi sæpe.*

[c] *In tenui victu ægri deliquuint ex quo fit vt maiori afficiantur detrimento, maiorq; fit error tenui quam pleniore victu.*

Subsect. 3.

Custome of diet, Delight, Appetite, Necessity, how they cause or hinder.

NO rule is so generall which admits not some exception, to this therefore which hath beene hitherto said, and all those inconveniences which proceed from the substance of meats, or intemperate and vnseasonable vse of them, custome somewhat detracts, and qualifies, according to that of *Hyppocrates, 2. Aphoris. 50.* [d] *Such things as we haue beene long accustomed to, though they be evill in their owne nature; yet they are lesse offensiue.* Otherwise it might well be obiected, that it were a meere [e] tyranny to liue after those strict rules of Physicke. For [f] custome doth alter nature it selfe, and to such as are vsed to them it makes bad meats wholsome, and vnseasonable times to cause no disorder. Cider and Perry are windy drinks, so are all fruits windy in themselues, and cold most part, yet in some parts of [g] *England*, *Normandy* in *France*,

[d] *Quæ longo tempore consueta sunt etiam si deteriora minùs inconsuetis molestare solent.*

[e] *Qui medicè vicit, miserè vivit.*

[f] *Consuetudo altera natura.*

[g] Herefordshire, Glocestershire, Worcestershire.

100 *Guipuscoa* in *Spain* 't's their common drinke, and they are no whit offended with it. In *Spaine*, *Italy*, and *Africke*, they liue most on roots, on raw hearbs, [h] Carrets Milke, and it agrees well with them, which to a stranger would cause much greuance. In *Wales*, *lacticinijs vescutur*, as *Humfry Lluyd* confesseth, a *Cambro-Brittaine* himselfe in his elegant Epistle to *Abraham Ortelius*, they liue most on whit-meats. In *Holland* Fish, Roots, Butter. With vs *Maxima pars victus in carne consistit*, we feed on flesh most part, saith [k] *Polydor Virgil*, as all northerne countries doe, and it would be very offensiue to vs, to liue after their diet, or they to liue after ours. We drinke beare, they wine, they vse oyle, we butter: wee in the North are [l] great eaters, they most sparing in those hotter countries: and yet they and we following our owne customs are well pleased. In *China* the common people liue in a manner altogether on roots & hearbs, & to the wealthiest, horse, Asse, Mule, Dogges, Cats, flesh is as delightsome as the rest, as [m] *Mat. Riccius* the Iesuite relates, that liued many yeares amongst them. The *Tartars* eat raw meat, & most commonly [n] horseflesh, drincke milke and blood as the *Nomades* of old,

Et lac concretum cum sanguine potat equino,

They scoffe at our *Europeans* for eating bread which they cal tops of weeds, and horse meat, not fit for men. And yet *Scaliger* accounts them a sound and witty nation, liuing an hundred yeares; euen in the ciuillest countries of them they doe thus, as *Benedict* the Iesuit obserued in his trauels from the great *Mogors* court by land to *Paquin*, which *Riccius* contends to be the same with *Cambalu* in *Cataia*. In *Scandia* their bread is vsually dried fish, & so likewise in the *Shetland* Iles. And their other fare as in *Island*, saith [o] *Dithmarus Bleskenius* *Butter, Cheese, and Fish, their drinke water, their lodging on the*

[h] *Leo Afer. l.1. solo camelorum lacte contenti nil præterea delitiarum ambiunt.*

[l] *Flandri vinũ, butiro, dilutum bibunt (nauseo referens) vbiq; butirum inter omnia ferculaq; bellaria locum obtinet. Stephan. præfat. Herod.*

[k] *Lib.1. hist. Aug.*

[l] *P. Iouius descrip. Britonum.* they sit eat & drinke all day at dinner, in *Island*, *Moscovy*, and those northerne parts

[m] *Expedit in Sinas lib.1. cap. 3. hortensium herbarum & olerum apud Sinas quam apud nos longe frequentior vsus, complures quippe de vulgo reperias nulla alia re vel tenuitatis vel religionis causa vescentes. Equus, mulus, asellus, &c. equè fere vescuntur ac pabula omnia, Mat Riccius lib.5. cap 12.* [n] *Tartari mulis equis vescuntur & crudis carnibus & fruges contemnunt dicentes hoc iumentorum pabulum & boum non hominum.* [o] *Islandiæ descriptione: victus eorum butiro, lacte, caseo, consistit: pisces loco panis habent, potus aqua aut serum sic viuunt sine medicinâ multi ad annos 200.*

ground.

ground. In *America* in many places their bread is roots, their meat Palmitos, Pinas, potatos, &c. & ſuch fruits. With ſome, Fiſh, Serpents, Spiders; and in ſome places they [p] eat mans fleſh raw, and roſted, even the Emperour [q] *Metazuma* himſelfe. In ſome places againe, [r] one tree yeelds them Coquer-nuts, meat and drinke, fire, fuell, apparell, with his leaues, oyle, vineger, cover for houſes, &c. And yet theſe men going naked, feeding courſe, liue commonly 100. yeares, and are ſeldome or never ſicke, all which diet our Phyſitians forbid. In *Weſtphaling* they feed moſt part on fat meats and wourts, knuckle deepe, and call it [s] *cerebrum Iouis.* In the Low countries with roots. In *Italy* Frogges and Snailes are vſed. The Turks, ſaith *Buſbequius*, delight moſt in fried-meats. In *Muſcouy* Garlicke and Onions, are ordinary meat and ſauce, all which would be pernitious to ſuch as are vnaccuſtomed vnto them: delightſome to them, and all is [t] becauſe they haue beene brought vp vnto it. Husbandmen and ſuch as labour can eat ſalt, fat bacon, groſſe meat, hard cheeſe, &c. courſe bread at all times, and goe to bed and labour vpon a full ſtomacke, which to ſome idle perſons would bee preſent death, and is againſt all the rules of Phyſicke; ſo that cuſtome is all in all. Our trauellers finde this by common experience when they come into farre countries, & vſe their diet, they are [u] ſuddainely offended, as our *Hollanders* and *Engliſhmen* when they touch vpon the coaſts of *Africke*, and thoſe *Indian* Iſlands, are commonly moleſted with Calentures, Fluxes and much diſtempered by reaſon of their fruits. [x] *Peregrina, etſi ſuauia, ſolent veſcentibus perturbationes inſignes adferre,* ſtrange meat though pleaſant, cauſe notable alterations and diſtempers. On the other ſide vſe and cuſtome mitigates or makes all good againe. *Mithridates* by often vſe, which *Plinie* wonders at, was able to drinke poyſon; & a maid, as *Curtius* records, that was ſent to *Alexander* from King *Porus*, was brought vp with poyſon from her infancy. The *Turkes*, ſaith *Bellonius obſeruat.lib.3.cap.15.* take *Opium* familiarly a dramme at once, which we dare not take in graines. [y] *Garcius*

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[p] *Patagones.*
[q] *Benſo. & Fer. Corteſius lib. nouus orbis inſcripto*
[r] *Linſchoten cap 56. palmæ inſtar totiꝰ orbis arboribus longè præſtantior &c.*
[s] *Lipſ. Epiſt.*
[t] *Teneris aſſueſcere multum eſt*
[u] *Repentinæ mutationes noxam pariunt. Hippoc. Aphoriſ.21. Epid.6.ſect.3.*
[x] *Bruerinus lib. 1.cap.23.*
Simpl.med.cap. 4.lib.1.

ab Horto records of one, whom he saw at *Goa* in the *East Indies*, that tooke ten drammes of *Opium* in three daies; and yet *Consultò loquebatur*, spake vnderstandingly, so much can custome doe. [z] *Theophrastus* speakes of a Shepheard that could eat Hellebor in substance. And therefore *Cardan* concludes out of *Galen*, *consuetudinem vtcunq; ferendam nisi valde malam*. Custome is howsoeuer to be kept, except it be extreame bad, and he adviseth all men to keepe their old customes, and to [a] continue as they beganne, bee it diet, bath, exercise, &c. or whatsoeuer else.

[z] *Hernius lib.3. cap.19.prax. med.*

[a] *In dubijs consuetudinem sequatur adolescens & in cæptis perseueret.*

Another exception is Delight, or Appetite, to such & such meats. Though they be hard of digestion, melancholy: yet as *Fuchsius* excepts *cap.6.lib.2. Institut. sect.2.* [b] *The stomacke doth readily digest, and willingly entertaine such meats as wee loue most, and are pleasing to vs, and abhorres on the other side such as we distast.* Which *Hippocrates* confirmes *Aphorism.6. 38.* Some cannot endure Cheese, out of a secret Antipathy, or to see a rosted Ducke, which to others is a [c] delightsome meat.

[b] *Qui cum voluptate assumũtur cibi ventriculus auidius cõplectitur expeditiusq; concoquit & quæ displicẽt euersatur.*

[c] Nothing against a good stomacke, as the saying is.

The last exception is necessitie, pouerty, want, hunger, which driues men many times to doe that which otherwise they are loath, and cannot endure, and thankfully to accept of it. As Beuerage in shippes, and in seiges of great Citties, to feed on Dogges, Catts, Rats, and Men themselues. Three outlawes in [d] *Hector Boethius* being driuen to their shifts, did eat raw fish, & flesh of such fowle as they could catch in one of the *Hebrides* for some few months. These things doe mitigate or disanull this which hath beene said of Melancholy meats, and make it more tolerable, but to such as are wealthy liue plentiously, at ease, and may take their choice, & refraine if they will, such meats are to be forborne, if they bee inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their perill be it. *Qui monet amat, Aue & caue.*

[d] *Lib.7. hist. Scot.*

SVB-

SVBSEC. 4.

Retention and Evacuation a cause, and how.

OF Retention and Evacuation, there bee diverse kindes, which are either concomitant, assisting, or sole causes many times of melancholy. [c] *Galen* reduceth defect & abundance to his head; others [f] *all that is separated or remaines.* In the first ranke of these I may wel reckon vp Costiuenesse, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of Melancholy in particular. [g] *Celsus lib.1.ca.3.* saith, *it produceth inflamation of the head, dulnes, cloudinesse, headach, heavinesse, &c. Prosper Calenus lib. de atrâ bile.* will haue it distemper, not the Organ onely, [h] *but the minde it selfe by troubling of it.* And sometimes it is a sole cause of madnesse, as you may read in the first book of [i] *Skenkius* medicinall obseruations. A young Marchant going to *Nordeling* Faire in *Germany*, for tenne daies space never went to stoole, at his returne he was [k] grieuously melancholy, thinking that he was robbed, and would not bee perswaded but that all his mony was gone. His frends thought hee had some *Philtrum* giuen him, but *Cnelinus* a Physition being sent for, found his [l] costiuenesse alone to bee the cause, and therevpon gaue him a Clister, and he was speedily recouered. *Trincauellius consult.35.lib.1.* saith as much of a melancholy Lawyer, to whom he administred Physicke. Other Retentions and Evacuations there are, not simply necessary but at sometimes, as *Fernelius* accounts them, *Path.lib.1.cap.15.* as suppressions of Hæmrods, monthly issues in weomen, bleeding at nose, immoderate vse or no vse at all of *Venus*: or any other ordinary Issues.

[m] Detention of hæmrods, or monethly Issues, *Villanouanus Breviar.lib,1.cap.12. Arculanus cap.16.in 9, Rhasis, Vittorius Faventinus pract.mag.Tract.2.cap.15. Bruel &c.* put for ordinary causes. *Fuschius lib.2.sec.5.cap.30.* goes farther, and

[c] 3 10 *artis.*
[f] *Quæ excernũtur aut subsistunt.*
Costiuenesse.
[g] *Ex ventre suppresso, inflammationes capitis, dolores, caligines crescunt.*
[h] *Excrementa retenta, mentis agitationem parere solent.*
[i] *Cap. de Mel.*
[k] *tam delirus, vt vix se hominem agnosceret.*
[l] *aluus astrictus causa.*
[m] *Sive per nares, siue hæmorroides.*

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saith, that [n] *many men vnseasonably cured of the hæmrods, haue beene corrupted with melancholy, seeking to avoide Scilla, they fall into Charibdis. Galen lib. de hum. commen. 3. ad text. 26.* illustrates this by an example of *Lucius Martius*, whom hee cured of madnesse, contracted by this meanes: And [o] *Sckenkius* hath two other examples of two Melancholy and mad women so caused from the suppression of their moneths. The same may be said of bleeding at nose if it be suddainly stopt, and haue beene formerly vsed, as [p] *Villanouanus* vrgeth. And [q] *Fuschius, lib. 2. sect. 5. cap. 33.* stifly maintaines, *that without great danger such an issue may not be stayed.*

Venus omitted produceth like effects. *Mathiolus epist. 5. lib. penult.* [r] *auoucheth of his knowledge some that either through bashfulnesse abstained from Venery, and therevpon became very heauy and dull; and some others that were very timorous, Melancholy, and beyond all measure sad. Orbasius med. collect. lib. 6. cap. 37.* speakes of some, [s] *that if they doe not vse carnall copulation, are continually troubled with heauinesse and headach; & some in the same case, by intermission of it.* Not vse of it hurts many. *Arculaus cap. 16, in 9. Rhasis* & *Magninus part. 3. c. 5.* hold because it [t] *sends vp poysoned vapours to the braine and heart*, And so doth *Galen* himselfe hold, that if this *naturall seed be over long kept (in some parties) it turnes to poyson. Hieronimus Mercurialis* in his chapter of Melãcholy, cites this for an especiall cause of this malady, and of [u] *Priapismus, Satyriasis, &c. Haliabbas. 5. Theor. cap. 36.* reckons vp this and many other diseases. *Villanouanus Breviar. lib. 1. c. 18.* saith he *knewe* [x] *many monkes, and widdowes grievously troubled with melancholy and that from this sole cause. Ælianus Montaltus. cap. 27. de melanchol.* confirmes as much out of *Galen*: so doth *Wierus*, and *Christopherus a Vega de art. med. lib. 3. cap. 14.* relate many such examples of men, [y] women, that hee had seene so

[n] *Multi intempestiuè ab Hæmorraidibus curati melancholiâ correpti sunt. Incidit in Scyllam &c.*

[o] *Lib. 1. de Mania.*

[p] *Breviar lib. 7. cap. 18.*

[q] *Non sine magno incommodo eius cui sanguis à naribus promanat noxij sanguinis vacuatio impediri potest.*

[r] *Noui quosdã præ pudore à coitu abstinentes torpidos pigrosq; factos nonnulles etiam melancholicos præter modum mœstos timidosq;.*

[s] *Nonnulli nisi coeant assidue capitis grauitate infestantur. dicit se nouisse quosdam tristes & melancholicos ita factos ex intermissione Veneris.*

[t] *Vapores venenatos mittit sperma ad cor & cerebrum. Sperma plus diu retentum transit in Venenum.*

[u] *Graues producit corporis & animi ægritudines.*

[x] *Ex spermate supra modum retento monachos & viduas melancholicos sæpè fieri vidi.*

[y] *Melancholia orta à vasis seminarijs in vtero.*

melan-

melancholy. *Fœlix Platter* in the first booke of his obser- 105
vations [z] *tels a story of an ancient Gentleman in Alsatia, that married a young wife and was not able to pay his debts in that kinde, for a long time together by reason of his severall infirmities, but she by reason of this inhibition of Venus fell into a horrible fury, and desired every one that came to see her, by words, lookes, and gesture to haue to doe with her, &c. Bernardus Paternus* a Physitian, saith hee knewe *a good honest godly Priest, that because he would neither marry, nor make vse of the Stews fell into grievous melancholy fits. Hildesheim spicel. 2.* hath such another instance of an Italian melancholy Priest in a consultation had A° 1580. *Iason Pratensis* giues instance in a married man, that after his wiues death abstaining [b] *after marriage became exceeding melancholy.* To these you may adde if you please, that conceited tale of a *Iew*, so visited in like sort, and so cured out of *Podgius Florentinus.*

Intemperate *Venus* is all out as bad in the other extreame, *Galen. lib. 6. de morbis popular. sect. 5. tert. 26.* reckons vp Melancholy amongst those diseases which are [c] *exasperated by Venery*, so doth *Avicenna 2. 3. cap. 11. Oribasius loc. citat. Ficinus lib. 2. de sanitate tuenda, Marsilius Cagnatus, Montaltus c. 27. Guatinerius Tract. 15. cap. 2. Magninus c. 5. part. 3.* [d] giues the reason because [e] *it infrigidates and dries vp the body consumes the spirits; and would therefore haue all such as are cold and dry, to take heed of it and avoid it as a mortall enemy. Iacchinus in 9. Rasis cap. 15.* giues the same cause, & instance in a patient of his that married a young wife in a hot summer, [f] *and so dryed himselfe with chamber-worke that hee became in short space from melancholy mad*, hee cured him by moistning remedies. The like example I finde in *Lalius à Fonte Eugubinus consult. 129.* of a Gentleman of *Venice*, that vpon the like occasion became from melancholy mad: Read the story at large in him.

[z] *Nobilis senex Alsatus iuuenem vxorem duxit at ille cholico dolore & multis morbis correptus non potuit præstare officium mariti vix inito matrimonio ægrotus. Illa in horrendum furorem incidit ob venerem cohibitum vt omnium eam inuisentium congressum voce vultu gestu expeteret & quũ nõ consentirent molossos Anglicanos expetiyt magno clamore.*

[a] *Vidi sacerdotem optimum & pium qui quod nollet vti venere, in melancholica symptomata incidit.*

[b] *Ob abstinentiam à concubitu incidit in melancholiam.*

[c] *Quæ à coitu exacerbantur.*

[d] *Superfluum coitum ca sam ponunt.* [e] *Exsiccat & infrigidat corpus, spiritus consumit &c. caueant ab hoc sicci vt inimico mortali.* [f] *Ita exsiccatus vt ab melancholico statim fuerit insanus ab humectantibus curatus.*

Any

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Any other Evacuation stopped, will cause it, as well as these aboue-named, be it bile, [c] vlcer, issue &c. *Hercules de Saxoniâ lib.1.cap.16.* and *Gordonius* verifies this out of their experience. They saw one wounded in the head, who as long as the sore was open, *lucida habuit mentis intervalla*, was wel, but when it was stopped, *rediit melancholia*, his melancholy fit seased on him againe.

Artificiall Evacuations are much like in effect, as hote-houses, bathes, blood-letting, purging, vnseasonably, and immoderatly vsed. [h] Bathes [i] dry too much, if vsed in excesse, be they naturall, or artificiall, and offend extreame hot or cold; one dries, the other refrigerates in extreames. *Montanus consil.237.* saith, they overheate the Liuer. *Ioh. Struthius Stigmat. artis lib.4.cap.9.* contends, [l] *that if one stay longer then ordinary at the Bathe, or goe in too oft, or at vnseasonable times, he putrifies the humors in his body.* To this purpose writes *Magninus lib.3.cap.5. Guianerius Tract.15.cap.21.* vtterly disallowes all hote Bathes in melancholy adust. [l] *I saw*, saith he, *a man that laboured of the goute, who to be freed of his malady, came to the Bathe, and was instantly cured of his gout, but got another which was worse, and that was Madnesse.* But this iudgment varies as the humour doth, in hote, or colde. Baths may be good for one melancholy man, bad for another: that which may cure it in one party, may cause it in another.

Phlebotomy many times neglected, may doe much harme to the body, when there is a manifest redundance of bad humors and melancholy blood; and when these humors heate and boyle, if this be not vsed in time, the parties affected so inflamed, are in great danger to be mad: but if it be vnadvisedly, importunely, immoderately vsed, it doth as much harme by refrigerating the body, dulling the spirits, and consuming them: as *Ioh. Curio in his 10.chap.* well reprehends, it doth more harme then good, such kind of letting blood, [m] *and the humors rage much more then they did before, and is so farre from avoiding melancholy, that it increaseth it, and weakeneth the sight.* [o] *Prosper Calenius* obserues, except they keepe a very

good

[g] *Ex cauterio & vlcere exsiccato.*

[h] *Gord. cap.10. lib.1.* discommends colde bathes as noxious.

[i] *Siccum reddit corpus.*

[k] *Si quis longius moretur in ijs, aut nimis frequenter, aut importunè vtatur humores putrefacit.*

[l] *Ego anno superiore quendam guttosum vidi adustum, qui vt liberaretur de guttâ, ad balnea accessit, & de guttâ liberatus, maniacus factus est.*

Phlebotomy.

[m] On *Schola Salernitana.*

[n] *Calefactio & ebullitio per venæ incisionem magis sæpè incitatur & augetur maiore impetu humores per corpus discurrunt.*

[o] *Lib. de flatulentâ Melancholiâ. frequens sanguinis missio corpus extenuat.*

good diet after it. Yea, and as [p] *Leonartus Iacchinus* speakes out of his owne experience, [q] *the blood is much blacker to many men after their letting of blood, then it was at first.* And for this cause belike, *Salust. Salvinianus lib.2.cap.1.* will admit or heare of no blood-letting at all in this Disease, except it bee manifest it proceede from blood, he was as it appeares by his owne words in that place, master of an hospitall of madmen, [r] *and found by long experience, that this kinde of evacuation either in head, or arme, or any other part, did more harme then good,* 107

Purging vpward and downeward, in abundance of bad humors omitted, may be for the worst, so likewise as in the precedent, if it be ouermuch, or too frequent, or violent, it [s] weakeneth their strength, saith *Fuschius lib.2.sec.2. cap. 17.* or if they be strong, or able to endure Physick, yet it brings it to an ill habit, they make their bodies no better then an Apothecaries shop, and this, and such like infirmities must needs follow.

[p] *In 9. Rhasis. atram bilem parat & visum debilitat.*

[q] *Multo nigrior spectatur sanguis post dies quosdam, quam fuit ab initio.*

[r] *Non laudo eos qui in desipientiâ, docent secandam esse venam frontis, quia spiritus debilitatur indè, & ego longâ experientiâ observaui in proprio Xenecdochio quod desipientes ex phlebotomiâ magis læduntur, & magis desipiunt, & melancholici sæpè fiunt inde peiores.*

[s] *Vires debilitat.*

SVBSEC. 5.

Bad Aire a cause of Melancholy.

AIre is a cause of great moment, in producing this or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. [t] *If it be impure and foggy, it detects the spirits, and causeth diseases by infection of the heart,* as *Paulus* hath it *lib.1.cap.49. Avicenna lib.1. Gal. de san. tuendâ. Mercurialis, Montaltus &c.* [v] *Fernelius* saith, *a thicke aire thickneth the blood and humors.* [x] *Lemnius* reckons vp two maine things most profitable, and most pernitious to our bodies, Aire and Diet: and this peculiar Disease nothing sooner causeth ([y] *Iobertus* holds) *then the Aire wherein we breathe*

[t] *Impurus aer spiritus dejcit, infecto corde gignit morbos.*

[u] *Sanguinem densat, & humores. lib.1. Path.1.cap.13.*

[x] *Lib.3 cap 3.*

[y] *Lib. de quartanâ. ex aere ambiente contrahitur humor melancholicus,*

108 *breath and liue.* It offends commonly if it be to [7] hot & dry, or too cold and dry, thick, fuligenous, cloudy, blustering, or a tempestuous Aire. *Bodine in his 5. booke de repub. cap. 1. and 5. cap.* of his method of history, proues that hote countries are most troubled with melancholy, and that there are therefore in *Spaine*, and *Africke*, and *Asia minor*, great numbers of mad men, in so much that they are compelled in all Cities of note, to build peculiar Hospitals for them. *Leo Afer* [a] *lib. 3. de Fessa vrbe:* and *Zuinger* confirmes as much: and *Gordonius* will haue every man take notice of it. *Note this*, saith he, *that in hote Countries, it is farre more familiar then in cold.* Although this be not alwayes true: for as [c] *Acosta* truly saith, vnder the Æquator it selfe, is a most temperate habitation, and wholesome Aire, a Paradise of pleasure: the leaues euer greene, cooling showres. But such as are intemperately hote, as [d] *Iohannes à Meggen*, found in *Cyprus*, others of *Malta*, and the *Holy land*, where at some seasons of the yeare, is nothing but sand, their rivers dried vp, and the Aire scorching hote, and Earth: in so much, that many Pilgrims going barefoot for Devotions sake, from *Ioppa* to *Ierusalem* vpon the hot sands, often run mad. [e] *Hercules de Saxoniá* a Professor in *Venice*, giues this cause, why so many *Venetian* woemen are melancholy, *quod diù sub sole degant*, they tarry too long in the Sun. *Montanus consil. 21.* amongst other causes, assignes this, why that Iew his patient was mad, *quod tam multum exposuit se calori & frigori*, he exposed himselfe so much to heat & cold. And for that reason in *Venice*, there is little stirring in those brick-paved streets in Sommer about noone, they are most part then a-sleep: As they are likewise in the great *Mogors* Countries, and all over the *East Indies*. At *Aden* in *Arabia*, as [f] *Lodovicus Vertomannus* relates in his travels; they keep their markets in the night, to avoide extremity of heat: & in *Ormus*, like cattle in a Pasture, people of all sorts lye vp to the chinne in water all day long. At *Burgos* in *Portingall*, *Messina* in *Sicily*, all ouer *Spain* & *Italy*, their streets are most narrow, to avoid the Sun beames. The *Turkes* weare great Tulipantes

[7] *Ælianus Montaltus cap. 11. calidus & siccus, frigidus & siccus, paludinosus, crassus.*

[a] *Multa hic in Xenodochiis fanaticorum millia quæ ſt. ictissimè catenata seruantur.*

[b] *Lib. Med. parte 2. cap. 19. Intellige quod in calidis regionibus frequenter accidit mania, in frigidis autem tardè.*

[c] *Lib. 2.*

[d] *Hodoporicum. cap. 7.*

[e] *Panthei seu pract. Med. l. b. 1 cap. 16. Venetæ mulieres quæ diu sub sole viuunt, aliquando melancholicæ euadunt.*

[f] *Navig. lib. 2. cap. 4. commercia nocte, horâ secundâ ob nimios qui sæviunt interdiu æstus exercent.*

tes, *ad fugandos solis radios*, to refract the Sun beams, & much inconvenience, that hote Aire of *Bantam* in *Iaua* yeelds to our men, that sojourne there for traffick, where it is so hote, [g] *that those that are sicke of the pox, lye commonly bleaching in the Sun, to dry vp their sores.* The hardiest men are offended with this heat, & stiffest clownes cannot resist it, as *Constantine* affirmes *agricult. lib. 2. cap. 45.* Those that are naturally borne there, cannot [h] endure it, much lesse weakelings & strangers. *Amatus Lusitanus, cent. 1. curat, 45.* records of a yong maide, that was one *Vincent* a curriers Daughter, some 30 yeares of age, that would wash her haire in the heat of the Day, in Iuly, & so let it dry in the Sun [i] *to make it yellow, but by that meanes tarrying too long in the heat, she inflamed her head, and made her selfe mad.*

Cold Aire in the other extreme, is almost as bad as hote, and so doth *Montaltus* esteeme of it *cap. 11.* if it be dry withall. In those Northerne Countries the people are therefore generally dull, heavy, and many witches, which (as I haue before quoted) *Saxo Grammaticus*, *Olaus*, *Baptista Porta* ascribe to melancholy, But these colder Climes are more subiect to naturall melancholy, not this artificiall, cold and dry: For which cause, my countriman [k] *Mercurius Britannicus* belike, puts melancholy men to inhabite iust vnder the Pole. the worst of the three is a [l] thick, cloudy, misty, foggy aire, or such as comes from fennes, mooriish grounds, lakes, muckels, draughts, sinkes, where any filthy carcasses or carrion lies, or from whence any stinking fulsome smell comes; *Galen*, *Auicenna*, *Mercurialis*, new & old, hold that such aire is vnholesome, and ingenders melancholy, plagues, and what not? [m] *Alexandreta*, an hauen towne in the Mediterranean Sea, is much condemned for a bad aire. *Littuania*, *Ditmarshe*, *Pomptina paludes* in *Italy*, the territories about *Pisa*, *Ferrara*, &c. *Rumny* marsh with vs, the Hundreds in *Essex*, the Fennes in *Lincolneshire*. *Cardan de rerum varietate lib. 17. cap. 96.* findes fault with the site of most of those rich and populous cities in the Low countries, as *Bruges*, *Gant*, *Amsterdam*, *Leyden*, *Vtrect*

[g] *Morbo Gallico laborantes exponunt ad solem, vt morbos exsiccent.*

[h] *Hippocrates 3. Aphorismorum idem ait.*

[i] *Quum ad solis radios in leone longam moram traberet, vt capillos flauos redderet, in maniam incidit.*

[k] *Mundus alter & idem seu Terra Australis incognita.*

[l] *Crassus & turbidus aer tristem efficit animam.*

[m] Commonly called Scandarone in Asia minor.

110 *Vtrecht &c.* the aire is bad; and so *Stockholme* in *Sueden*, *Regium* in *Italy*: our *Salesburry* and *Linne*. They may be commodious for navigation; this new kind of fortification, and many other good & necessary vses, but are they so wholesome? Old *Rome* hath descended from the hils to the valley, and t'is the site of most of our new cities,& held best to build in plaines,to take the oportunity of rivers. *Leander Albertus* pleads hard for the aire and site of *Venice*, though the black mooriſh sands appeare at every low water; the Sea, Fire,and Smoake,as he thinks,qualifyes the aire: and [n] some think,that a thick foggy aire helpes the Memory,as them of *Pisa* in *Italy*; and our *Camden* out of *Plato*, commends the site of *Cambridge*,because it is so neare the Fennes. But let the site of such places be as it may, how can they be excused that haue a delicious seat,a pleasant aire,& al that nature can affoord,& yet through their owne nastinesse & sluttishnesse, & immund sordid maner of life,suffer their aire to putrifie,& themselues to be choaked vp. Many citties in *Turkie* do *malè audire* in this kind: *Constantinople* it selfe, where commonly carrion lies in the street. Some find the same fault in *Spaine*, euen in *Madrit* the Kings seat,a most excellent aire,& pleasant site, but the inhabitants are slouens, & the streets vncleanely kept.

[n] *Atlas Geographicus memoriâ valent Pisani quod crassiore fruantur aere.*

A troublesome tempestuous Aire is as bad, as impure, rough & foule weather, impetuous windes, cloudy darke dayes,as it is commonly with vs,*.cœlum visu fœdum*, [o] *Polidore* cals it a filthy sky, *& in quo facilè generantur nubes:* as *Tullyes* Brother *Quintus*, wrote to him in *Rome*,being then *Quæstor* in *Britaine*. In a thicke and cloudy aire,saith *Lemnius*,*men are tetricke, sad,and peeviſh: and if the Westerne windes blow,and that there be a calme,or a faire sunshine day,there is a kinde of alacrity in mens mindes, it cheares vp men and beasts: bnt if it be a turbulent,a rough,cloudy,stormy weather, men are sad, lumpish,and much dejected,angry,waspish, dull and melancholy.* This was [p] *Virgils* experiment of old:

Verum vbi tempestas & cœli mobilis humor

[o] *Lib.1. Hist. Lib.2. cap.41. aura densa ac caliginosa tetrici homines existunt & subtristes. & cap.3 flante subsolano & Zephiro maxima in mentibus hominum alacritas existit, mentisq; erectio ubi cælum solis splendore nitescit. Maxima dejectio mœrorq; si quando aura caliginosa est.*

[p] *Georg.*

Mu-

Mutavere viros, & Iupiter humidus Austro
Vertuntur species animorum & pectore metus
Concipiunt alios-----
But when the face of Heauen changed is,
To tempests, raine, from season feare:
Our mindes are alter'd, and in our brests,
Forthwith some new conceipts appeare.

and who is not wether-wise against such and such coniunctions of Planets, moued in foule weather, dull & heavy in such tempestuous seasons? [q] *gelidum contristat Aquarius annum*: the time requires, and the *Autumne* breeds it, winter is like vnto it, vgly, foule, squalid: the aire workes on all men, more or lesse, but especially on such as are melancholy, or inclined to it, as *Lemnius* holdes, [r] *they are most moued with it, & those which are already mad, roue downe-right, either in, or against a tempest. Besides, the divell many times takes his oportunity of such stormes, and when the humors by the aire be stirred, he gets in with the aire, and exagitates our spirits, and vexeth our soules: and as the Sea waues, so are the spirits and humors in our bodies, tossed with tempestuous windes and stormes.* To such as are melancholy therefore, *Montanus consil. 24.* will haue tempestuous and rough aire to be avoided: & *consil. 27*, all night aire, & would not haue them to walke abroad, but in a pleasant day. *Lemnius lib. 3. cap. 3.* discommends the South & Easterne windes, commends the North. *Montanus consil. 31* [s] *will not any windoes to be opened in the nigh. Consil. 229. & consil, 230.* he discommends especially the South winde, and nocturnall aire. So doth [t] *Plutarch*: The night and darkenes makes men sad, & so doe all subterranean vaults, darke houses in caues & rocks, desart places cause melancholy in an instant, especially such as haue not beene vsed to it, or otherwise accustomed. Read more of aire in *Hippocrates*, *Ætius lib. 3. à capit. 171. ad 175. Orbasium à cap. 1. ad 22. Avicen lib. 1. can. Fen. 2. doc. 2. Fen. 1. cap. 123.* to the 12. &c.

[q] *Hor.*

[r] *Mens quibus vacillat ab aere citò offenduntur. & multi insani apud Belgas ante tempestates sæviunt aliter quieti.*

Spiritus quoq; aerii & maligenii aliquando se tempestatibus ingerunt, & menti humanæ se latentur insinuant, eamq; vexant, exagitant, & vt fluctus marini, sic humanum corpus venis agitatur.

[t] *Aer noctu densatur, & cogit mœstitiam.*

[u] *Lib. de Iside & Osiride.*

Svbsect. 6.

Immoderate Exercise a cause, and how. Solitarinesse, Idlenesse.

NOthing so good, but it may be abused: nothing better then Exercise, if oportunely vsed for the preservation of the body: nothing so bad, if it bee vnseasonable or overmuch. *Fernelius* out of *Galen, Path. lib. 1. cap. 16.* saith, [u] *that much exercise and wearinesse, consumes the spirits & substance, & refrigerates the body, & such humors which nature would haue otherwise concocted & expelled, it stirres vp, and makes them rage. Which being so inraged, diuersly affect, and trouble the body and minde:* so doth it if it be vnseasonably vsed, vpon a full stomacke, or when the body is full of crudities, which *Fuchsius* so much inveighs against, *lib. 2. instit. sec. 2. cap. 4.* giving that for a cause, why boyes in *Germany* are so often scabbed, because they vse exercise presently after meates. [x] *Bayerus* puts in a caveat against such exercise, because *it* [y] *corrupts the meat in the stomacke, and carries the same iuyce, raw, and as yet vndigested into the veines* (saith *Lemnius*) *which there putrifies and confounds the animall spirits. Crato consil. 21. lib. 2.* [z] Exclaimes against all such Exercise after meate, as being the greatest enemy to concoction that may be, and cause of corruption of humors, which produce this & many other diseases. Not without good reason then, doth *Salust Salvianus lib. 2. cap. 1*, and *Leonartus Iacchinus in 9. Rhasis*, *Mercurialis*, *Arculanus*, and many other, set downe [a] immoderate exercise, as a most forcible cause of melancholy.

Opposite to Exercise is Idlenesse, or want of Exercise, the bane of body and mind, the chiefe author of all mischiefe, one of the seauen deadly sinnes, & a sole cause of this & many o-

[u] *Multa defatigatio spiritus viriumq; substantiam exhaurit, & corpus refrigerat.*
Humores corruptos qui aliter à naturâ concoqui & domari possint, & demum blandè excludi irritat, & quasi in furorem agit, qui postea mota camerinâ, tetro vapore corpus varie lacessunt, animũq;.
[x] *In Veni mecum. Liber sic inscripto.*
[y] *Instit. ad vit. Christ. cap. 44. cibos crudos in venas rapit, qui putrescentes illic, spiritus animales inficiunt.*
[z] *Crudi hæc humoris copia per venas aggeritur, vnde morbi multiplices.* [a] *Immodicum exercitium.*

ther

ther maladies, the Divels cuſhion, as [b] *Gualter* cals it, his pillow, & chiefe repoſall. *For the mind can neuer reſt, but ſtill meditates on ſome thing or other, except it be occupied about ſome honeſt buſineſſe, of his owne accord it ruſheth into melancholy.* [c] *As too much & violent exerciſe offends on the one ſide, ſo doth an idle life on the other* (ſaith *Crato*) *it fils the body full of fleam, groſſe humors, & all maner of obſtructions, rhumes, catarres &c. Rhaſis cont.lib.1.tract.9.* accompts of it as the greateſt cauſe of Melancholy: [d] *I haue often ſeene* (ſaith he) *that Idleneſſe begets this humor more then any thing els. Montaltus cap.1.* ſeconds him, [e] out of his experience, *that thoſe that are idle, are farre more ſubiect to melancholy, then ſuch as are converſant or emploied about any office or buſineſſe.* [f] *Plutarch* reckons vp Idlenes for a ſole cauſe of the ſicknes of the Soule: *There are thoſe* (ſaith he) *troubled in mind, that haue no other cauſe but this. Homer.Iliad.1.* brings in *Achilles* eating of his owne heart in his Idlenes, becauſe he might not fight. *Mercurialis conſil, 86.* for a melancholy yong man vrgeth [g] this as a chiefe cauſe, why was he Melancholy? becauſe idle. Nothing begets it ſooner, encreaſeth & continueth it ofter then Idleneſſe. A Diſeaſe familiar to all Idle perſons, an inſeparable companion to ſuch as liue at eaſe, a life out of action, & haue no calling or ordinary employment to buſie themſelues about. Eſpecially if they haue bin formerly brought vp to buſineſſe, & vpon a ſudden come to lead a ſedentary life, it crucifies their Soules, & ſeaſeth on them in an inſtant: And is ſuch a torture, that as wiſe *Seneca* well ſaith, *malo mihi malè quam molliter eſſe*: I had rather be ſick thē idle. This Idleneſſe is either of body or mind. That of body is nothing but intermitting Exerciſe, which if we may beleeue [i] *Fernelius, cauſeth crudities, obſtructions, excrement all humors,*

[b] *Hom.31.in 1. Cor.6. namquum mens hominis quieſcere non poſſit, ſed continuò circa varias cogitationes diſcurrat, niſi honeſto aliquo negotio occupetur, ad Melancholiam ſponte delabitur.*

[c] *Crato conſil. 21. vt immodica corporis exercitatio, nocet corporibus, ita vita deſes, & otioſa otium animal pituoſum reddit viſcerum obſtructiones & crebras fluctiones & morbos concitat.*

[d] *Et vidi quod vna de rebus quę magis generat Melancholiam, eſt otioſitas.*

[e] *Reponitur otium ab aliis cauſa, & hoc à nobis obſervatum eos huic malo magis obnoxios qui planè otioſi ſunt, quam eos qui aliquo munere verſantur exequendo.* [f] *De tranqnill.animæ: ſunt quos ipſum otium in animi coniicit ægritudinem.* [g] *Nihil eſt quod æquè Melancholiam alat ac augeat, ac otium & abſtinentia à corporis & animi exercitationibus.* [h] *Nihil magis excæcat intellectum, quam otium. Gordonius de obſervat. vit.hum.lib.1.* [i] *Path. lib.1. ca. 17. exercitationis intermiſſio inertem calorem languidos ſpiritus & ignavos, & ad omnes actiones ſegniores reddit cruditătes, obſtructiones, & excrementorum prouentus facit.*

114 *quencheth the naturall heate, dulls the spirits, and makes them vnapt to doe any thing whatsoeuer.*

k *Hor.Ser.1. Sat.3.* k *Neglectis vrenda filix innascitur agris.*

As ferne growes in vntill'd grounds, & all maner of weeds, so doe grosse humors in an Idle body, *Ignavum corrumpunt otia corpus.* A horse in a stable that never travailes, an hawke in a mew that neuer flies, are both subiect to Diseases, which left vnto themselues are most free from any such incumbrances. An idle dog will be maungye, & how shall an idle person thinke to escape ? Idleness of the minde is much worse then this of the body. l *Ærugo animi, rubigo ingenij:* the rust of the Soule, m a plague, a hell it selfe, *maximum animi nocumentum*, *Galen* cals it. n *As in a standing poole, wormes and filthy creepers increase; so doe evill & corrupt thoughts in an idle person.* In a commonwealth where there is no publike enemy, there is likely ciuill warres, & they rage vpon themselues: and this body of ours when it is idle, and knowes not how to bestow it selfe, macerates & vexeth it selfe with cares & griefes, & false-feares, suspitions, it tortures and preyes vpon his owne bowels, and is neuer at rest. This much I dare boldly say, that he or she that is Idle, be they of what condition they will, neuer so rich, well allied, fortunate, happy, let them haue all things in abundance, all felicity that heart can wish and desire, all contentment, and so long as he or they are idle, they shall neuer be pleased. Well they may build castles in the aire for a time, and sooth vp themselues with phantasticall humors, but in the end they will proue as bitter as gall, they shal be still discontent, suspitious, o fearefull, ielous, sad, fretting, and vexing of themselues: so long as they be idle, it is vnpossible to please them. *Otio qui nescit vti, plus habet negotij, quam qui negotium in negotio:* as that q *Agellius* could obserue. He that knowes not how to spend his time, hath more businesse, care & griefe, anguish of minde, then he that is most busie in the middest of all his businesse: *Otiosus animus nescit quid volet:* An idle person (as he followes it) knows not when he is well, or what he would haue, or whether

l *Seneca.*

m *Mœrorem animi, & maciem* Plutarch calls it.

n *Sicut in stagno generantur vermes, sic & otioso malæ cogitationes. Seneca.*

o *Prov.18. Pigrum deijciet timor. Heautontimorumenos.*

q *Lib.19.cap.10*

ther he would goe, *quum illuc ventum eſt, illinc lubet*, he is tired out with every thing, diſpleaſed with all, aweary of his life: *nec benè domi, nec militiæ*, neither at home, nor abroad, *errat, & præter vitam vivitur*, he wanders, and liues beſides himſelfe. 115

Coſen German to Idleneſſe, and a concomitating cauſe, which goes hand in hand with it, is [r] *nimia ſolitudo*, too much ſolitarineſſe, by the teſtimony of all Phyſitians, Cauſe and Symptome both: but as it is heere put for a cauſe, it is either coact, enforced, or els voluntary. Enforced Solitarineſſe is commonly ſeene in ſtudents, Monkes, Friers, Anchorites, that by their order and courſe of life, muſt abandon all company, and ſociety of other men, and betake themſelues to a private life; Such as liue in priſon, or in ſome deſert place, and cannot haue company, as many of our countrey Gentlemen doe in ſolitary houſes, they muſt either be alone without company, or liue beyond their meanes, and entertaine al commers, as ſo many hoſtes, or els converſe with their ſeruants and hindes, ſuch as are vnequall, inferior to them, and of a contrary diſpoſition; or els as ſome doe, to avoide ſolitarineſſe, ſpend their time in alehouſes, & addict themſelues to ſome vnlawfull diſports, or diſſolute courſes. Some againe are caſt vpon this rocke of ſolitarineſſe for want of meanes, or out of a ſtrong apprehenſion of ſome infirmity, diſgrace, or through baſhfulneſſe, rudeneſſe, ſimplicity, they cannot apply themſelues to others companie. This inforced ſolitarineſſe takes place, and produceth this effect ſooneſt in ſuch as haue ſpent their time Iovially peradventure in all honeſt recreations, in all good company, & are vpon a ſudden confined, & reſtrained of their liberty, and barred from their ordinary aſſociates: ſolitarineſſe is very irkeſome to ſuch, moſt tedious, and a ſudden cauſe of great inconvenience.

[r] *Piſo, Montaltus, Mercurialis &c.*

Voluntary ſolitarineſſe is that which is familiar with Melancholy, and gently brings on as a Siren, a ſhooing-horne, or ſome Sphinx to this irrevocable gulfe, [ſ] a primary cauſe *Piſo* cals it, moſt pleaſant it is at firſt to ſuch as are Melancholy

[ſ] *A quibus malum, velut à primariâ cauſa, occaſionem naſcitur eſt.*

116 giuen, to walke alone in some solitary groue, betwixt wood and water, by some brooke side, and to meditate vpon some delightsome and pleasant subiect, which shall affect him most, *amabilis insania*, and *mentis gratissimus error*. A most incomparable delight to build castels in the aire, to goe smiling to themselues, acting an infinite variety of parts, which they suppose, and strongly imagine they act, or that they see done. *Blandæ quidem ab initio*, saith *Lemnius*, to conceiue and meditate of such pleasant things somtimes, [r] *present, past, or to come*, as *Rhasis* speakes. So delightsome these toyes are at first, they could spend whole dayes and nights without sleep, euen whole yeares in such contemplations, and phantasticall meditations, which are like so many dreames, and will hardly be drawne from them, winding and vnwinding themselues as so many clocks, and still pleasing their humors, vntill at the last the Sceane turnes vpon a sudden, and they being now habitated to such meditations and solitary places, can indure no company, can thinke of nothing but harsh and distastefull subiects: Feare, sorow, suspition, *substructicus pudor*, discontent, cares, and wearinesse of life, surprise them on a sudden, and they can thinke of nothing els: continually suspecting, no sooner are their eyes open, but this infernall plague of melancholy seaseth on them, and terrifies their soules, representing some dismall obiect to their mindes, which now by no meanes, no labour, no perswasions they can avoide, *hæret lateri lethalis arundo*, they cannot be rid of it, [u] they cannot resist. I may not deny but that there is some profitable Meditation, Contemplation, and kinde of Solitarinesse to be embraced, which the Fathers so highly commend, [x] *Hierome, Chrysostome, Cyprian, Austin*, in whole Tracts, which *Petrarch, Erasmus, Stella*, and others so much magnify in their bookes, a Paradise, a Heauen on earth, if it be vsed aright, good for the body and the Soule: As many of those old Monkes vsed it, to diuine contemplations, as *Similus* a courtier in *Adrians* time, *Diocletian* the Emperour retired themselues &c. Or the bettering of their knowledge, as

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[r] *Iucunda rerum præsentium, præteritarum, & futurarum meditatio.*

[u] *Facilis descensus Averni: Sed revocare gradum, superasq; evadere ad auras Hic labor, hoc opus est.* Virg.

[x] *Hieronymus dixit oppida & vrbes videri sibi tetros carceres, solitudo Paradisus, solum scorpionibus infectum, sacco amictus, humi cubans, aquâ & herbis victitans, Romanis præstulit deliciis.*

Democritus, *Cleanthes*, and all thoſe excellent Philoſophers haue euer done, to ſequeſter themſelues from the tumultuous world, or as *Plinies villa Lauretana*, *Tullies Tuſculana*, *Iouius* ſtudy, that they might better *vacare ſtudijs & Deo*, ſerue God, and follow their ſtudies. Theſe men are neither ſolitary, nor idle, as the Poët made anſwere to the husbandman in *Æſop*, that obiected Idleneſſe to him: he was neuer ſo idle, as in his company: or that *Scipio Africanus* in [y] *Tully*, *nunquam minus ſolus, quam quum ſolus*; *nunquam minus otioſus, quam quum eſſet otioſus*: neuer leſſe ſolitary then when he was alone, never more buſy then when he ſeemed to bee moſt idle. But it is farre otherwiſe with theſe men, they are diuels alone, as the ſaying is, *homo ſolus aut Deus, aut dæmon*: a man alone is either a Saint, or a divell, and † *væ ſoli* in this ſenſe, woe be to him that is alone. Theſe men degenerat from men, and from ſociable creatures, become beaſts, monſters, inhumane, vgly to behold, *Miſanthropi*: they do euen lothe themſelues, & hate the company of men, as ſo many *Timons*, *Nebuchadneſſars*: by too much indulging to theſe pleaſing humors, and through their owne default. So that which *Mercurialis conſil. 11.* ſometimes expoſtulated with his Melancholy patient, may be iuſtly applyed to every ſolitary & idle perſon in particular. [z] *Natura de te videtur conqueri poſſe &c*, *Nature may iuſtly complaine of thee, that whereas ſhee gaue thee a good holeſome temperature, a ſound body, and God hath giuen thee ſo divine and excellent a ſoule, ſo many good parts, and profitable gifts, thou haſt not onely contemned and reiected them, but haſt corrupted them, polluted them, ouerthrowne thy temperature, and perverted thoſe gifts with riot, idleneſſe, ſolitarineſſe, and many other wayes, thou art a traitor to God and Nature, an enemy to thy ſelfe and to the world. Perditio tua ex te: thou thy ſelfe art the efficient cauſe of thine own miſery, by not reſiſting ſuch vaine cogitations, but giuing way vnto them.*

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[y] *Offic. 3.*

† *Eccleſ. 4.*

[z] *Natura de te videtur conqueri poſſe, quod cum ab eâ temperatiſſimum corpus adeptus ſis, tam præclarum á Deo ac vtile donum non contempſiſti modò, verum corrupiſti, fædaſti, prodidiſti, optimam temperaturam otio, cramula, & aliis vitæ erroribus &c.*

Subsec. 7.

Sleeping and Waking causes.

WHat I haue formerly said of Exercise, I may now repeat of Sleepe. Nothing better then moderate Sleep, nothing worse then it, if it be in extreames, or vnseasonably vsed. It is a receiued opinion, that a Melancholy man cannot sleep over-much, *Somnus supra modum prodest,* it is an onely Antidote, and nothing offends them more, or causeth this malady sooner, then Waking: yet in some cases Sleepe may doe more harme then good, in that flegmatick, swinish, and sluggish Melancholy, that *Melancthon* speakes of, that thinks of waters, sighing most part &c.[a] It duls the Spirits if ouer-much, & senses, and fils the head full of grosse humors, causeth distillations, rhumes, and great store of excrements to the braine, and all the other parts, as [b] *Fuchsius* speakes of them, that sleep like so many dormice. Or if it be vsed in the day time, or vpon a full stomacke, the body ill composed to rest, or after hard meates it increaseth fearefull dreames, Incubus, night waking, crying out, and much vnquietnesse: such sleep prepares the body, as [c] one obserues, *to many perilous diseases.* But as I haue said, waking over-much, is both a symptome, and an ordinary cause. *It causeth drinesse of the Braine, frensye, dotage, and makes the body dry, leane, hard, and vgly to behold,* as [d] *Lemnius* hath it. *The temperature of the Braine is corrupted by it, the humors adust, the eyes made to sink into the head, choler increased, and the whole body inflamed:* and as may be added out of *Galen 3. de sanitate tuendâ, Avicenna 3. 1.* [e] *it ouerthrowes the naturall heate, it causeth crudities, and hurts concoction,* and what not? Not without good cause *Crato consil. 21. lib. 2. Hildisheim spicel. 2. de delir. & Mania. Iacchinus, Arculanus* on *Rhasis, Guianerius,* and *Mercurialis,* reckon vp this over-much waking, as a principall cause.

[a] *Path. lib. 1. cap. 17. Fernel. corpus infrigidat omnes sensus, mentisq; vires torpore debilitat.*

[b] *Lib. 2. sec. 2. cap. 4. Magnam excrementorum vim cerebro & alijs partibus conseruat.*

[c] *Io. Katzius l. de rebus 6. non-naturalibus. præparat corpus talis somnus ad multas periculosas ægritudines.*

[d] *Inslit ad vitam optimam. cap. 26 cerebro siccitatem adfert, phreneſin & delirium, corpus aridum facit, squalidum, strigosum, humores adurit temperamentum cerebri corripit, maciem inducit: exsiccat corpus, bilem accendit, profundos reddit oculos, calorem auget.*

[e] *Naturalem calorem dissipat, lesa concoctione crudites facit. Attenuant iuvenum vigilatæ corpora noctes.*

Mem.

Memb. 3.
Svbsec. 1.

Passions and perturbations of the Minde, how they cause Melancholy.

As that *Gymnosophist* in [f] *Plutarch*, made answere to *Alexander*, demanding which spake best, euery one of his fellowes did speake better then the other: may I say of these causes, to him that shall require which is the greatest, euery one is more grieuous then other, and this of passion the greatest of all. A most frequent and ordinary cause of Melancholy, [g] *fulmen perturbationum*, as *Piccolomineus* cals it, this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body workes vpon the Mind, by his bad humors, disturbing the Spirits, sending grosse fumes into the Braine; and so *per consequens* disturbing the Soule, and all the faculties of it, with feare, sorrow &c. which are ordinary symptomes of this Disease: so on the other side, the Minde most effectually workes vpon the Body, producing by his passions and perturbations, miraculous alterations, as Melancholy, Despaire, cruell diseases, and sometimes death it selfe. In so much, that it is most true which *Plato* saith in his *Charmides: omnia corporis mala, ab animâ procedere*, that all the [h] mischiefes of the Body, proceede from the Soule; and as *Democritus* in [i] *Plutarch* vrgeth, *damnatam iri animam à corpore*, that if the Body should in this behalfe bring an action against the Soule, surely the Soule would be cast and conuicted, that by her supine negligence, had caused such inconveniences, as hauing authority ouer the Body, and vsing the Body as an instrument, as a Smith doth his hammer, saith *Cyprian*, imputing all those vices and maladies to the Minde. And so doth [l] *Philostratus*, *non coinquinatur corpus, nisi consensu animæ*,

[f] *Vita Alexand.*

[g] *Grad.1 c.14.*

[h] *Perturbationes claui sunt, quibus corpori animus seu patibulo affigitur. Iamb. de mist.*

[i] *Lib. de sanitat. tuend.*

[k] *Prolog. de virtute Christi. Quæ vtitur corpore, vt faber malleo.*

[l] *Vit Apollonii. lib.1.*

120 the Body is not corrupted but by the Soule. [m] *Lod. Vives* will haue such turbulent commotions proceed from *Ignorance*, and *Indiscretion*. All Philosophers impute the miseries of the Body to the Soule, that should haue governed it better, by command of Reason, and hath not done it. The *Stoicks* are altogether of opinion, (as [n] *Lipsius*, and [o] *Piccolomineus* record) that a wise man should be ἀπαθὴς, without all maner of passions and perturbations whatsoeuer; as [p] *Seneca* reports of *Cato*, the [q] *Greekes* of *Socrates*, and [r] *Io. Anbanus* of a nation in *Aphricke*, so free from passion, or rather so stupid, that if they be wounded with a sword, they will onely looke backe. [s] *Lactantius 2. instit.* will exclude *all feare from a wise man*: others except some other passions. But let them dispute how they will, set downe in *Thesi*, giue precepts to the contrary; we find that of [t] *Lemnius* true by common experience: *No mortall man is free from these perturbations*; or if he be so, sure he is either a god, or a blocke. They are borne with vs, and bred vp with vs, we haue them from our parents by inheritance, *à parentibus habemus malum hunc assem*, saith [u] *Pelezius*, *nascitur vnâ nobiscum, alitur q;*: t'is propagated frō *Adam*, *Cain* was melancholy, † as *Austin* hath it, and who is not? Good discipline, education, Philosophy, Diuinity (I may not deny) may mitigate and restraine these passions, in some few men at some times, but most part they domineere, and are so violent, [x] that like a torrent, *torrens velut aggere rupto*, beares downe all before, and ouerflowes his bankes, *sternit agros, sternit sata*, they ouer-whelme Reason, Iudgment, and pervert the temperature of the Body. [y] *Fertur equis auriga, nec audit currus habenas.* And such a man saith *Austin*, *that is so led* [z] *in a wisemans eye, is no better then he that stands vpon his head.* It is doubted by some, *gravioresne morbi à perturbationibus, an ab humoribus*, whether humors, or perturbations, cause the more grieuous maladies. But wee finde that of our Saviour *Mat. 26.41.* most true *The Spirit is willing, the Flesh is weake*, we cannot resist: And

[m] *Lib. de Anim. ab inconsideratiâ & ignorantiâ omnes animi motus.*
[n] *De Physiol. Stoic.*
[o] *Grad. 1. c. 32.*
[p] *Epist. 104.*
[q] *Ælianus.*
[r] *Lib 1. cap. 6. si quis ense percusserit eos, tantum resipiunt.*
[s] *Terror in sapiente esse non debet.*
[t] *De occult. nat. mir. l. 1. c. 16. nemo mortalium qui affectibus non ducatur, qui non movetur, aut saxum, aut deus est.*
[u] *Instit. lib. 2. de humanorum affect. morborumq; curat.*
† *Epist. 105.*
[x] *Granatensis.*
[y] *Virg.*
[z] *De civit. Dei l. 14. c. 9 qualis in oculis hominū qui inversis pedibus ambulat, talis in oculis sapientum cui passiones dominantur.*

that

And that of [a] *Philo Iudæus, Perturbations most offend the body, and are most frequent causes of melancholy, turning it out of the hinges of his health* Vives compares them to *Vlindes vpon the sea, some onely moue as those great gales, but some turbulent quite ouerturne the ship.* Those which are light and easy, and more seldome, to our thinking doe vs little harme, & are therefore contemned of vs: Yet if they be reiterated, [c] *(as the raine* (saith *Austin*) *doth a stone, so doe these perturbations penètrate the minde,* [d] and as one obserues, *produce an habit of Melancholy at the last,* and hauing got the mastery in our soules, may well be called Diseases.

[a] *Lib. de decal. passiones maximè corpus offendun: & animã, & grauissimæ & frequentissimæ causæ melancholiæ, dimouentes ab ingenio & sanitate pristinâ. lib. 3. de anim.*

How these passions produce this effect, [e] *Agrippa* hath handled at large, *occult. Philos. lib. 1. cap. 63. Cardan. lib. 14. subtil. Lemnius lib. 1. cap. 12. de occult. nat. mirac. & lib. 1. cap. 16. Suarez Met. disput. 18. sect. 1. art. 25. T. Bright cap. 12. of his melancholy Treatise. Wright* the Iesuit in his booke of the passions of the minde, &c. Thus in briefe. To our imagination commeth by the outward sense or memory, some obiect to be knowne (residing in the former part of the Braine) which he misconceauing or amplifying, presently communicates to the Heart, the Seat of all affections. The purer spirits forthwith flock from the braine to the Heart, by certaine secret channels, and signify what good or bad obiect was presented, [f] which immediatly bends it selfe to prosecute, or avoid it; and withall draweth with it other humors to helpe it: so in pleasure concurre great store of purer spirits, in sadnes much melancholy blood, in ire, choller. If the Imagination be very apprehensiue, intent, and violent, it sends great store of spirits to or from the Heart, and makes a deeper impression, and greater tumult, as the humours in the body bee likewise prepared, and the temperature it selfe ill or well disposed, the passions are longer and stronger. So that the first steppe and fountaine of all our grieuances in this kinde, is [g] *læsa Imagi-*

[b] *Frena & stimuli animi, uelut in mari quædam auræ leues, quæ & placidæ, quædam turbulentæ: sic in corpore quædam affectiones excitant tantum, quædam ita mouent, vt de statu Iudicii depellant.*

[c] *Vt gutta lapidem, sic paulatim hæ penetrant animum.*

[d] *Usu valentes rectè morbi animi vocantur.*

[e] *Imaginatio mouet corpus ad cuius motum excitantur humores & spiritus vitales quibus alteratur.*

[f] Eccles. 13. 26. The Heart alters the countenance to good or evill, and distractiõ of th: minde causeth distẽperature of the Body. [g] *Spiritus & sanguis à læsa Imaginatione contaminantur humores enim mutati actiones animi immutant. Piso.*

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datio, which misinforming the Heart, causeth all these distemperatures, alteration and confusion of spirits and humors. By meanes of which so disturbed, concoction is hindred, and the principall parts are much debilitated; as [h] *D. Navarra* well declared, being consulted with *Montanus* about a melancholy Iew. The spirits so confounded the nourishment must needs be abated, bad humours increased and crudities, thicke spirits ingendred, and melancholy blood. The other parts cānot performe their functions, hauing their spirits drawne from them by vehement passion, but faile in sence and motion; so we looke vpon a thing and see it not, heare & obserue not, which otherwise would much affect vs, had we beene free. I may therefore conclude with [i] *Arnoldus*, *Maxima vis est phantasia, & huic vni ferè, non autem corporis intemperiei, omnis melancholiæ causa est ascribenda:* great is the force of Imagination, and much more ought the cause of melancholy to be ascribed to this alone, then to the distemperature of the body. Which *Imagination* becausc it hath so great a stroke in producing this malady, and is so powerfull of it selfe, it will not be impertinent to my present discourse, to make a breefe Digression, of the force of it, and how it causeth this alteration.

[h] *Montani consil.22. Hæ vero quomodo causent melancholiam clarum, quod concoctionem impediant & membra principalia debilitent.*

[i] *Breviar. lib.1. cap.18.*

Svbsec. 2.

Of the force of Imagination.

WHat Imagination is, I haue sufficiently declared in my *Digression of the Anatomy of the Soule.* I will only now point at the wonderfull effects and power of it; which as it is eminent in al, so most especially it rageth in melancholy persons in keeping the species of obiects so long, mistaking, amplifying them by continuall and strong [k] meditation, vntill at the length it produceth reall effects, and causeth this and many other maladies. And although this *Phantasie* of ours be a subordinate faculty to reason, and should be

[k] *Ab Imaginatione oriuntur affectiones quibus anima componitur aut turbata deturbatur. Io. Sarisburiens. Metalog. lib. 4. cap.10.*

be ruled by it, yet in many men, through inward or outward distemperatures, defect of organs, which are vnapt or hindred, or otherwise contaminated, it is likewise vnapt, hindred and hurt. This we see verified in sleepers, which by reason of abundance of humors and concurse of vapours troubling the *Phantasie*, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or witch ridden, as we call it, if they lie on their backs, they suppose an old woman rides them, and sits so hard vpon them, that they are almost stifled for want of breath; when there is nothing but a concourse of bad humours, which trouble the *Phantasie*. This is likewise evident in such as walke in the night in their sleep, and doe strange feats: [l] these vapours moue the *Phantasie*, the *Phantasie* the *Appetite*, which mouing the *animall* spirits, causeth the body to walke vp and downe, as if they were awake. *Fracastorius lib. 3. de intellect.* referres all *Extasies* to this force of Imagination, such as lye whole daies together in a Traunce; as that Priest whom [m] *Celsus* speakes of, that could seperate himselfe from his senses when he list, & lye like a dead man void of life and sence. *Cardan* bragges of himselfe that he could doe as much, and that when hee list. Many times such men when they come to themselues, tell strange things of Heauen and Hell, what visions they haue seene as that Sr *Owen* in *Mathew Paris*, that went into St *Patricks* Purgatory, the Monke of *Euesham* in the same Author. Those common apparitions in *Bede* and *Gregory*; and Sr *Bridgets* revelations. *Wier. lib. 3. de Lamijs cap. 11. & c. 8.* reduceth, as I haue formerly said, & all those tales of Witches progresses, dauncing, riding, transformations, operations, &c to the force of [n] Imagination, and the Divels illusions. The like effects almost are to be seene in such as are awake: How many Chimæras, Anticks, golden mountaines, and Castles in the ayre doe they build vnto themselues? I appeale to Painters, Mechanicians, Mathematitians. Some ascribe all vices to a false and corrupt Imagination, Anger, Revenge, Lust, Ambition, Covetousnesse, which preferres false before that which

[l] *Scalig. exercit. in Quiquoties volebat mortuo similis iacebat auferēs se à sensibus & quum pungeretur dolorem non sensit.*

[m] *Idem Nymannus orat. de Imaginat.*

[n] *Verbis & unctionibus se consecrant dæmoni pessimæ mulieres, qui ijs ad opus suum vtitur & earum phantasiam regit ducitq; ad loca ab ipsis desiderata, corpora vero earum sine sensu permanent quæ vmbra cooperit diabolus vt nulli sint conspicua, & post vmbrâ sublatâ propriis corporibus eas restituit l. 3. c. 11. Wier.*

124 which is right and good, deluding the soule with false shews and suppositions. [p] *Bernardus Penottus*, will haue heresie and superstition to proceed from this fountaine, as he falsely imagineth, so he beleeueth, and as hee conceaueth of it, so it must be, and so it shall bee, *Contra gentes* hee will haue it so. But most especially in passions and affections, it shewes strange and euident effects: what will not a fearefull man conceaue in the darke; what strange formes of Diuels, Witches, Goblins? *Lauater* imputes the greatest cause of spectrums, & the like apparitions to feare, which aboue all other passions, begets the strongest Imaginations, saith [q] *Wierus*, and so likewise loue, and sorrow, ioye, &c. Some dye suddainly, as shee that saw her sonne come from the battle at *Canna*, &c. *Iacob* the *Patriarke* by force of Imagination made peckled lambs, laying peckled roddes before them. *Persina*, that *Æthiopian* Queene in *Heliodorus*, by seeing the picture of *Perseus* and *Andromeda*, instead of a Blackemoore was brought to bed of a faire white child. And if wee may beleeue *Bale*, one of Pope *Nicholas* the thirds Concubines, by seeing of a [r] Beare was brought to bed of a Monster. *If a woman* (saith [s] *Lemnius*) *at the time of her conception, thinke of another man present or absent, the child will be like him.* Great bellied women whē they long, yeeld vs prodigious examples in this kinde, as Moles, Warts, Scarres, Hare-lips, Monsters, especially caused in their children, by force of a depraued phantasy in them. *Ipsam speciem quam animo effigiat, fœtui inducit*: she imprints that stampe vpon her child which shee [t] conceaues vnto her selfe. And therefore, *Lodouicus Viues lib.2. de Christ. fœm.* giues a speciall caution to great bellied women, [u] *That they doe not admit of such absurd conceits and cogitations, but by all meanes avoid such horrible obiects, heard or seene, or filthy spectacles.* Some will laugh, weep, sigh, groane, blush, tremble, sweat, at such things as are suggested vnto them by their I-

[p] *Denario medico.*

[q] *Solet timor præ omnibus affectibus fortes Imaginationes gignere, post amor, &c. l.3. c.8.*

[r] *Ex viso vrso talem peperit.*

[s] *Lib.1.cap.4. de occult. nat. mir. si inter amplexus & suauia cogitet de vno, aut alio absente, eius effigies solet in fœtu elucere.*

[t] *Quid non fœtui adhuc matri vnitæ subitâ spirituum vibratione, per neruos quibus matrix cerebro coniuncta est, imprimit impregnatæ Imaginatio, vt si imaginetur malum granatum, illius notas secum proferet fœtus, si leporem, infans editur sic premo labello bifido & dissecto, vehemens cogitatio mouet rerum species Wier. lib.3. c.8.*

[u] *Ne dum vterum gestent admittant absurdas cogitationes sed & visu auditu, fœda & horrenda deuitent.*

magi-

magination. *Avicenna* speakes of one that could cast himselfe into a palsie when hee list, and some can imitate the tunes of Birds and Beasts, that they can hardly be discerned. *Dagobertus* and Sr *Frances* scarres and wounds, like to those of Christs, (if at the least any such were) [x] *Agrippa* supposeth to haue happened by force of Imagination: that some are turned to Wolues, from Men to Women, and Women againe to Men (which is constantly beleeued) to the same Imagination; or from Men to Asses, Dogges, or any other shapes. [y] *Wierus* ascribes all those famous transformations to Imagination, that in *Hydrophobia* they seeme to see the picture of a Dog, still in their water, [z] that melancholy men, and sicke men conceaue so many phantasticall visions, apparitions to themselues, and haue so many absurd suppositions, as that they are Kings, Lords, Cocks, Beares, Apes, Owles, that they are heavy, light, transparent, great and little, senceless and dead (as shall bee shewed more at large in our † Sections of Symptomes) can be imputed to naught else but to a corrupt and false Imagination. It works not in sicke and melancholy men only, but even most forcibly sometimes in such as are sound, it makes them suddainely sicke, and [a] alters their temperature in an instant. And sometimes a strong apprehension, as [b] *Valesius* proues, will take away Diseases: in both kindes it will produce reall effects. Men if they see but another man tremble, giddy, or sicke of some fearefull disease, their apprehension and feare is so strong in this kinde, that they will haue the same disease. Or if by some Southsayer, wise-man, fortune-teller, or Physition, they be told they shall haue such a disease they will so seriously apprehend it, that they will instantly labour of it. A thing familiar in *China*, saith *Riccius* the Iesuite, [c] *If it be told them they shall be sicke on such a day, when that day comes they will surely be sicke, and will be so terribly afflicted, that sometimes they dye vpon it.* D. *Cotta* in his discoue-

[x] *Occult. philos. lib.1.cap.64.*

[y] *Lib 3 de lamijs cap. 10.*

[z] *Agrippa lib.1. cap. 64.*

† *Sect.3.memb. 1.subsect.3.*

[a] *Malleus malefic.fol.77. corpus mutari potest in diuersas ægritudines ex forti apprehensione.*

[b] *Fr.Valesi.l.5. cont.6. nonnunquam etiã morbi diuturni consequũtur, quãdoq; curantur.*

[c] *Expedit in Sinas l.1.c.9. tantum porro multis prædictoribus hisce tribuunt, vt ipse metus fidem faciat, nam si prædictum ijs fuerit tali die eos morbo corripiendos, ij vbi dies aduenerit, in morbum incidunt, & vi metus afflicti, cum ægritudine, aliquando etiam cum morte colluctantur.*

126 ry of ignorant practitioners of Physicke *cap. 8.* hath two strange stories to this purpose, what fancy is able to doe: The one of a Parsons wife in *Northamptonshiere*, A° 1607. that comming to a Physition, and told by him that she was troubled with the *Sciatica*, as he coniectured (a disease shee was free from) the same night after her returne, vpon his words fell into a grieuous fit of the *Sciatica*. And such another example he hath of another goodwife, that was so troubled with the cramp, after the same maner she came by it, because her Physition did but name it. Sometimes death it selfe is caused by force of phantasie. I haue heard of one that comming by chance in company of him, that was thought to be sicke of the Plague (which was not so) fell downe suddainely dead. Another was sick of the Plague with conceit. One seeing another let blood, falls downe in a sowne. Another, saith [d] *Cardan* out of *Aristotle*, fell downe dead (which is familiar to women at any gastly sight) seeing but a man hanged. A Iew in *France*, saith [e] *Lodovicus Vives*, came by chance over a dangerous passage, or plancke, that lay over a Brooke in the darke, without harme, the next day seeing what danger hee was in, fell downe dead. Many will not beleeue such stories to be true, but laugh commonly at them, when they heare of them; but let these men consider with themselues, as [f] *Peter Byarus* illustrates it, if they were set to walke vp on a plancke on high, they would be giddy, vpon which they dare secure walk vpon the ground. Many, saith *Agrippa*, [g] *strong hearted men otherwise, tremble at such sights, dazell and are sicke if they looke but downe from an high place, and what moues them but conceit?* As some are so molested by Phantasie, so some again by Fancy alone, & a good conceit, are as easily recouered. We see commonly the Tooth-ache, Gout, Falling-sickness, biting of a mad Dog, and many such maladies, cured by Spells, Words, Characters, and Charmes, and many greene wounds magnetically cured, which *Goclenius* in a booke of late hath defended. All the world knowes there is no vertue in such Charmes, but a strong conceit and opinion alone, as [h] *Pompo-*

[d] *Subtil. 18.*
[e] *Lib. 3. de animâ cap. de memor.*
[f] *Lib. de Peste.*
[g] *Lib. 1. cap. 63. Ex alto despicientes aliqui præ timore contremiscunt, cáligant, infirmatur sic singultus, febres, morbi comitiales quandoq; sequũtur, quandoq; recedunt.*
[h] *Lib. de Incantatione. Imaginatio subitum humorum & spirituum motum infert, vnde vario affectu rapitur sanguis, ac vna morbificas causas partibus affectis cripit.*

natius

natius holds, *which forceth a motion of the humors, spirits, and blood, which takes away the cause of the malady from the parts affected.* The like we say of all our magicall effects, superstitious cures, and such as are done by Mountebanks & Wisards. An Empiricke many times, and a silly Chirurgeon, doth more strange cures then a rationall Physition. *Nymannus* giues a reason, because the patient puts his cõfidence in him, [i] which *Avicenna preferres before art, precepts, and all Remedies whatsoever.* Tis opinion alone, saith [k] *Cardan*, that makes or marres Physitions, and he doth the best cures according to *Hippocrates*, in whom most trust. So diversly doth this phantasie of ours affect, turne & winde, so imperiously command our bodies, which as another *Proteus or a Camelion can take all shapes; and is of such force*, as *Ficinus* addes, *that it can worke vpon others as well as our selues.* How can otherwise bleare eyes in one man cause the like affection in another? Why doth one mans [m] yawning make another yawne? One mans pissing provoke a second many times to doe the like? Why doth scraping of trenchers offend a third, or hacking of files, &c. Why doth a carcasse bleed when the murtherer is brought before it, some weekes after the murther hath beene done? Why doe Witches and old women fascinate and bewitch children, but as *Wierus*, *Paracelsus*, *Cardan*, *Mizaldus*, *Valleriola*, and many Philosophers thinke, the forcible Imagination of the one party, moues and alters the spirits of the other. Read more of this subiect, in *Wierus lib.3.de lamijs cap. 8.9.10. Franciscus Valesius med.controuers.lib.5.cont.6. Marcellus Donatus lib.2.cap.1.de hist.med.mirabil. Leuinus Lemnius de occult.nat.mir.lib.1.cap.12. Cardan.lib.18.de rerum var. Corn. Agrippa de occult.philos.cap.64.65. Camerarius 1.cent. cap.54. hornrum subcis. Nymannus in orat. de Imag. Laurentius*, and he that is *instar omnium*, *Fienus* a famous Physition of *Antwerpe*, that writ three bookes *de viribus Imaginationis*. I haue thus farre digressed because this Imagination is the *medium deferens* of passions, by whose meanes they worke and produce many times prodigious effects; and as the phantasie

[i] *Ægri persuasio & fiducia, omni arti & cõsilio, & medicinæ præferenda. Avicenna.*

[k] *Plures sanat in quem plures confidunt. lib. de sapientiâ.*

[l] *Marsilius Ficinus lib.13.c.18. de Theolog. Platonicâ. Imaginatio est tanquam Proteus vel Chamelion corpus proprium & alienum nonnunquam afficiens.*

[m] *Cur oscitantes oscitent. Wier.*

128 is more or lesse intended or remitted,and their humors dispo-
sed,so doe perturbations moue more or lesse,and take deeper
impressions.

SVBSEC. 3.

Division of Perturbations.

PErturbations and passions which trouble the phantasie, though they dwell betweene the confines of sense & reason,yet they rather follow sense then reason,because they are drowned in corporeall organs of sense. They are commonly [n] reduced into two inclinations, *Irascibile* and *Concupiscibile.* The *Thomists* subdiuide them into eleuen,six in the *Coueting*, and fiue in the *Invading*. *Aristotle* reduceth all to pleasure & paine; *Plato* to loue and hatred, [o] *Vives* to good and bad. If good it is present,and then we absolutely ioy and loue, or to come,and then we desire,and hope for it. If evill we absolutly hate it; if present it is Sorrow,if to come, Feare. These 4. passions [p] *Bernard* compares *to the wheeles of a Chariot, by which we are carried in this world.* All other passions are subordinate vnto these foure, or six, as some will? Loue,Ioy, Desire,Hatred,Sorrow,Feare: All the rest, as Anger,Envy, Emulation,Pride,Iealousie,Anxiety,Mercy,Shame, Discontent,Dispaire,Ambition, Avarice, &c. are reducible vnto the first,and if they be immoderate,they [q] consume the spirits, & melancholy is especially caused by them. Some few discreet men there are,that can gouerne themselues, and curb in these inordinate affections,by religion, Philosophy, & such divine precepts,of meeknesse,patience, and the like: but most part for want of gouernment,out of indiscreation,ignorance, they suffer themselues wholy to be led by sense, & are so far from repressing rebellious inclinations, that they giue all encouragement vnto them,leauing the raines, and vsing all provocations to further them: bad by nature, worse by art, discipline

[n] T.W. *Iesuite.*

[o] 3. *De anima.*

[p] *Ser.35.Hæ 4 passiones, sunt tanquam rotæ in curru, quibus vehimur hoc mundo.*

[q] *Harum quippe immoderatione spiritus marcescunt. Fernelius lib.1.path. cap.18.*

pline,[r] cuſtome, education, and a perverſe will of their own, they follow on, whereſoeuer their vnbridled affections will tranſport them, and doe more out of cuſtome, ſelfe-will, then out of Reaſon. *Contumax voluntas*, as *Melanchthon* calls it, *malum facit*, this ſtubborne will of ours, perverts our iudgements, which ſees and knowes what ſhould and ought to be done, and yet will not doe it. *Mancipia gulæ.* Slaues to their ſeverall luſts, and appetite, they precipitate, and plunge [s] thẽſelues into a labyrinth of cares, blinded with luſt, blinded with ambition, [t] *They ſeeke for that at Gods hands, which they may giue vnto themſelues, if they could but refraine from thoſe cares and perturbations, wherewith they continually macerate themſelues.* But giuing way to theſe violent paſſions of feare, griefe, ſhame, revenge, hatred, malice, &c. They are torne in peeces, as *Actæon* was with his owne dogges, and [v] crucifie their owne ſoules.

[r] *Malâ conſuetudine depraua-tur ingenium ne bene faciat. Proſper Calenus, lib. de atrâ bile.*

plura faciunt homines è conſuetudine quam è ratione. Teneris aſſueſcere multum eſt.

Video meliora proboq; deteriora ſequor Ovid.

[s] *Nemo læditur niſi à ſeipſo.*

[t] *Multi ſe in inquietudinẽ præcipitant ambitione & cupiditatibus excæcati, non intelligunt ſe illud a dijs petere quod ſibi ipſis ſi velint præſtare poſſint. Si a curis & perturbationibus quibus aſſidue ſe macerant temperare vellent.* [u] *Tanto ſtudio miſeriarum cauſas & alimenta dolorum quærimus vitamq; ſecus fœliciſſimam triſtem et miſerabilem efficimus. Petrach præfat. de Remedijs &c.*

Svbsec. 4.

Sorrowe, a cauſe of Melancholy.

Sorrow.

IN this Catalogue of Paſſions, which ſo much torments the Soule of man, and cauſeth this malady (for I will breifly ſpeake of them all, and in their order) the firſt place in this Iraſcible Appetite, may iuſtly be challenged by *Sorrowe.* An inſeparable companion, [x] *The mother and daughter of Melancholy, her Epitome, Symptome, and chiefe cauſe:* as *Hippocrates* hath it, They beget one another and tread in a ring, for Sorrow is both cauſe and Symptome of this Diſeaſe. How it is a Symptome ſhall be ſhewed in his place. That it is a cauſe all the world acknowledgeth, *Dolor nonnullis inſaniæ cauſa fuit, & aliorum morborum inſanabilium.* ſaith *Plutarch* to *Apollonius;*

Inſanus dolor.

[x] *Timor & mœſtitia, ſi diu perſeverent, cauſæ & ſoboles atri humoris ſunt & in circulum ſe procreant. Hippoc. Aphoriſ. 23 l. 6. Idem Montaltus cap. 19. Victorius Faventinus pract. mag.*

130 *linus*; a cause of madnesse, a cause of many other diseases, a sole cause of this mischiefe, [v] *Lemnius* calls it. And so doth *Rhasis cont.l.1.Tract.9. Guianerius Tract.15.cap.5.* And if it take root once it ends in despaire, as [z] *Felix Platter* obserues, and as in [a] *Cebes* table may well be coupled with it. [b] *Chrysostome* in his seauenteenth Epistle to *Olimpia*, describes it to be, *a cruell torture of the Soule, a most inexplicable greefe, a poysoned worme, consuming body and soule, and gnawing the very heart, a perpetuall executioner, continuall night, profound darknesse, a whirelewind, a tempest, an ague not appearing, heating worse then any fire, and a battle that hath no end: It crucifies worse then any Tyrant, no torture, no strappado, no bodily punishment is like vnto it.* T'is the Eagle without question which the Poets fained to gnawe [c] *Prometheus* Heart. And *no heavinesse is like vnto the heavinesse of the heart. Eccles. 25.15:16. It dries vp the bones*, saith *Solomon, cap.17. Pro.* makes them hollow-eyed, pale, and leane, furrow-faces, dead looks, wrinkled browes, riueled cheekes, dry bodies, [d] *It hinders concoction, refrigerates the heart, takes away stomacke, colour, & sleep; thickens the blood. Fernelius lib.1.cap.18. de morb. causis. Contaminates the Spirits. Piso.* Ouerthrowes the naturall heat, and perverts the good estate of body and mind, and makes them weary of their liues, cry out, howle & roare for very anguish of their soules. *David* confessed as much, *Psal.38.8. I haue roared for the very disquietnesse of mine heart.* And *Psal.119.4.part.4.v. my soule melteth away for very heauinesse, vers.83. I am like a bottle in the smoake.* [f] *Antiochus* complained that he could not sleep, and that his heart fainted for griefe. *Christ* himselfe, *Vir dolorum*, out of an apprehension of griefe, did sweat blood, *Mark.14.* His soule was heavy to the death, but no sorrow was like vnto his. *Crato consil.21.lib.2.* giues

[y] *Multi ex mœrore & metu huc delapsi sunt. Lemn.l.1.c.16.*

[z] *Multa cura & tristitia faciunt accedere melancholiã (cap.3. de mentis alienat.) si altos radices agat in veram fixamq; degenerat melancholiam & in desperationem desinit.*

[a] *Ille luctus, eius vero soror desperatio simul ponitur.*

[b] *Animarum crudele tormentum, dolor inexplicabilis, tinea non solum ossa, sed corda pertingens, perpetuus carnifex, vires animæ consumens, iugis nox & tenebræ profundæ, tempestas & turbo, & febris non apparens, omni igne validiùs incendens longior & pugna finem non habens---crucem circumfert dolor faciemq; omni tyranno crudeliorẽ præ se fert.* [c] *Nat.Comes Mythol.l.4,c.6.* [d] *Crato consil.21.lib.2. mœstitia vniversum infrigidat corpus, calorem innatum extinguit, appetitum destruit.* [d] *Cor refrigerat tristitia spiritus exsiccat innatumq; calorem obruit, vigilias inducit concoctionem labefactat sanguinem incrassat, exaggeratq; melancholicum succum.* [e] *Spiritus & sanguis hoc contaminatur. Piso.* [f] 1.Marc.6.10.17.

instance

inſtance in one that was ſo melancholy by reaſon of [g] griefe: and *Montanus conſil.30.* in a noble matron, [h] *that had no other cauſe of this miſchiefe. I.S, D. in Hildeſheim* fully cured a patient of his, that was much troubled with melancholy, and for many yeares, [i] *but afterwards by a little occaſion of ſorrow, he fell into his former fits, and was tormented as before.* Examples are common, how it cauſeth melancholy, deſperation, & ſometimes death it ſelfe. *Eccluſ.38.15. Of heauineſſe comes death. Worldly ſorrow cauſeth death, 2.Cor.7.10. Pſal.31.10. My life is waſted with heauineſſe, and my yeares with mourning.* Why was *Hecuba* ſaide to be turned to a Dog? *Niobe* into a ſtone? But for griefe, ſhe was ſenſeleſſe and ſtupid. *Seuerus* the Emperour [l] died for griefe; and how [m] many myriades beſides. *Tanta illi eſt feritas, tanta eſt inſania luctus.* *Melanchthon* giues a reaſon of it, [n] *the gathering of much melancholy blood about the Heart; which collection extinguiſheth the good ſpirits, or at leaſt dulleth them, ſorrow ſtrikes the heart makes it tremble and pine away, with great paine: And the black blood drawne from the Spleane, and diffuſed vnder the ribbs, on the left ſide, makes thoſe perilous hypocondriacall conuulſions, which happen to them that are troubled with Sorrow.*

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[g] *Mœrore maceror marceſco & conſeneſco miſer, oſſa atq; pellis ſum miſerâ macretudine. Plautus.*

[h] *Malum inceptum & auctum à triſtitiâ ſola.*

[i] *Hildeſheim, ſpicel.2. de melancholiâ. mœrore animi poſtea accedente in priora ſymptomata incidit.*

[k] *Vives 3.de anima c. de mœrore, Sabin in Ouid.*

[l] *Herodian lib. 3. mœrore magis quam morbo cõſumptus eſt.*

[m] *Bothwellius atri bilarius obiit, Bizarrus Genuenſis hiſt. &c.* [n] *In mœſtitia cor quaſi percuſſum conſtringitur, tremit & langueſcit cum acri ſenſu doloris. In triſtitia cor fugiens attrahit ex Splene lentum humorem melancholicum. qui effuſus ſub coſtis, in ſiniſtro latere hypochondriacos flatus facit quod ſæpè accidit iis qui diuturna curâ & mœſtitiâ conflictantur. Melanchthon.*

SVBSEC. 5.

Feare.

COſen german to *Sorrow* is *Feare*, or rather a ſiſter; *fidus Achates*, and continuall companion, an aſſiſtant and a principall agent in procuring of this miſchiefe; a cauſe and ſymptome as the other. In a word as [o] *Virgil* ſaid of the *Harpies*, I may iuſtly ſay of them both,

[o] *Lib.3. Æn.4.*

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Tristius haud illis monstr um,nec sæuior vlla
Pestis & ira Deum stygijs sese extulit vndis.

A sadder monster,or more cruell plague so fell
Or vengeance of the Gods,ne're came from Styx or Hell.

This fowle fiend of Feare was worshipped heretofore for a God amongst the *Lacedæmonians*,& most of those other torturing [p] affections,and so was sorrow amongst the rest, vnder the name of *Angerona Dea*, they stood in such awe of them. As *Austin de Ciuit: Dei lib.4.cap.8.*notes out of *Varro.* Feare was commonly [q] adored and painted in their Temples with a Lions head;& as *Macrobius* records *1.10.Saturnaliũ* [r] *in the Calends of Ianuary Angerona had her holyday,to whom in the Temple of Volupia,or Goddesse of pleasure, their Augures and Bishops did yearely sacrifice; that being propitious to them,she might expell all cares,anguish, & vexation of the mind for that yeare following.* Many lamentable effects this Feare causeth in men,as to be red,pale,tremble,sweat, [s] it causeth sudden cold and heat to come over all the body,palpitation of the heart,Syncope,&c. It amaseth many men that are to speake,or shew themselues in publike assemblies, or before some great personages, as *Tully* confesseth of himselfe that he trembled still at the beginning of his speech: and *Demosthenes* that great Orator of *Greece* before *Philippus*; It confounds voice and memory,as *Lucian* wittely brings in *Iupiter Tragœdus*,so much afraid of his auditory, when hee was to make a speech to the rest of the Gods, that he could not vtter a ready word,but was compelled to vse *Mercuries* helpe in prompting. Many men are so amased and astonished with feare,they knowe not where they are,what they say, [t] what they doe,and that which is worst,it tortures them many dayes before with continuall feare and suspition. It hinders many honorable attempts,and makes their hearts ake,sad and heavy. They that are in feare are never free, [u] resolute, secure,never merry,but in continuall paine,that as *Vives* truely said, *Nulla est miseria maior quam metus*, no greater misery, no racke,nor torture like vnto it,ever suspitious, anxious, sollicitous

[p] *Et mentem ideo deam sacrarunt & vt bonã mentem concederet.Varro Lactantius,August*
[q] *Lilius Gyrald. Syntag.1. de dijs miscellaneis.*
[r] *Calendis Ian. feriæ sunt diuæ Angeronæ, cui pontifices in sacello Volupiæ sacra faciunt, quod angores & animi sollicitudines propitiata propellat.*
[s] *Timor inducit frigus cordis palpitationem vocis defectum atq; pallorem.Agrip pa.lib 1.cap.63. Timidi semper spiritus habent frigidos. Mont.*
[t] *Effusos cernes fugientes agmine turmas,quis mea nunc inflat cornua Faunus ait. Alciat.*
[u] *Metus non solum memoriam consternat sed & institutum animi omne & laudabilem conatum impedit. Thucidides.*

citous, they are childishly drooping, without reason, without iudgement, [x] *especially if some terrible obiect be offered,* as *Plutarch* hath it. It causeth many times suddaine madnesse, and almost all manner of diseases, as I haue sufficiently illustrated in my [a] Digression of the force of Imagination, and shall doe more at large in my Section of [b] Terrors. Feare makes our Imagination conceaue what it list, it invit's the Divel to come to vs, as [c] *Agrippa* and *Cardan* avouch, and tyrannizeth over our phantasy more then all other affections, especially in the darke. We see this verified in most; as [c] *Lavater* saith, *Quæ metunt fingunt*, what they feare they conceaue and faigne vnto themselues, they thinke they see Goblins, Hagges, Divels, and many times become melancholy thereby. *Cardan. subtil. lib. 18.* hath an example of such a one, so caused to bee melancholy, by sight of a Goblin all his life after. *Augustus Cæsar* durst not sit in the darke, *nisi aliquo assidente*, saith [f] *Suetonius*, *Nunquam tenebris evigilauit.* And t'is strange what women and children will conceaue vnto themselues, if they goe over a Church-yard in the night, or lye, or bee alone in a darke roome, how they sweat and tremble on a sudden. Many men are troubled with future events, foreknowledge of their fortunes, destinies, as *Severus* the Emperour, *Adrian* and *Domitian*, *Quod sciret vltimum vitæ diem*, saith *Suetonius valde sollicitus*, much troubled in mind because he foreknewe his end; with many such, of which I shall speake more opportunely in [g] another place.

[x] *Lib. de fortitudine & virtute Alexandri. vbi prope res adsuit terribilis.*

[a] *Sect. 2. Mem. 3. Subs. 2.*

[b] *Sect. 2. Mem. 4. Subs. 3,*

[c] *Subtil. 13. lib. timor attrahit ad se Dæmones, timor & error multum in hominibus possunt.*

[c] *Lib. de spectris cap. 3 fortes raro spectra vident quia minus timent.*

[f] *Vita eius.*

[g] *Sect. 2. Mem. 4. Subs. 1.*

Svbsec. 6.

Shame and Disgrace, causes.

SHame and Disgrace cause most violent passions, and bitter panges. *Ob pudorem & dedecus publicum ob errorem cõmissum sæpe mouentur generosi animi, Felix Plater lib. 3. de alienat. mentis.* Generous minds are often moued with shame, to dispaire for some publike disgrace. And he, saith *Philo lib.*

134 *de provid. Dei.* [h] *That subiects himselfe to feare, desire, griefe, ambition, shame, is not happy, but altogether miserable, tortured with continuall labour, care, and misery.* And it is as forcible a batterer as any of the rest: [i] *Many men contemne the tumults of the world, and care not for glory, and yet they are afraid of infamy, repulse, disgrace, (Tul. offic, lib. 1.) they can severely contemne pleasure, beare griefe indifferently, but they are quite battered and broken with reproach & obloquy.* And are so deiected many times for some publike iniury, disgrace, as a boxe on the eare by their inferiour, to be ouercome of their aduersary, foiled in the field, to be out in a speech, or some fowle fact, & c that they dare not come abroad all their liues after, but melancholize in corners, and keepe in holes. The most generous spirits are most subiect to it. *Spiritus altos frãgit et generosos. Hieronimus. Aristotle* because hee could not vnderstand the motion of *Euripus* for griefe and shame drowned himselfe. *Cælius Rhodiginus antiquar. lec. li. 29. cap. 8. Homerus pudore consumptus*, was swallowed vp with this passion of shame, *because he could not vnfolde that fishermans riddle. Sophocles* killed himselfe [m] *because a Tragedie of his was hissed of the stage. Valer. Max. lib. 9. cap. 12. Lucretia* stabbed her selfe, & so did [n] *Cleopatra, when she saw that she was reserued for a triumph, to avoide the infamy. Antonius* the *Roman*, [o] *after he was ouercome of his enemy, for three dayes space sate solitary in the forepart of the ship, abstaining from all company, euen of Cleopatra her selfe, and afterwards for very shame, butchered himselfe, Plutarch vita eius. Apollonius Rhodius* [p] *wilfully banished himselfe, forsaking his country, and all his deare friends, because he was out in reciting his Poems, Plinius lib. 7. cap. 23.* In *China* t'is an ordinary thing for such as are excluded in those famous trials of theirs, or should take degrees, for shame and griefe to loose their wits. [q] *Mat. Riccius expedit.*

[h] *Qui mentem subiecit timoris dominationi, cupiditatis, doloris, ambitionis, pudoris, fœlix non est, sed omninò miser, assiduis laboribus torquetur & miseriâ,*

[i] *Multi contemnunt mundi strepitum, reputant pro nihilo gloriam, sed timent infamiam, offensionem, repulsam, Voluptatem severissimè contemnunt, in dolore sunt molliores, gloriam negligunt, franguntur infamiâ.*

[k] *Gravius contumeliam ferimus, quam detrimentum, ni abiecto nimis animo simus. Plutarch. in Timol.*

[l] *Quod piscatoris ænigma soluere non posset.*

[m] *Ob Tragediam explosam mortẽ sibi gladio consciuit.* [n] *Cum vidit in triumphum se servari, causâ eius ignominiæ vitandæ, mortem sibi consciuit. Plut.* [o] *Bello victus, per tres dies sedet in prorâ navis, abstinens ab omni consortio, etiam Cleopatræ, postea se interfecit.* [p] *Cum malè recitasset Argonautica, ob pudorem se exulavit* [q] *Quidam pro verecundiâ simul & dolore, in insaniam incidunt, eo quod à literatorum gradu in examine excluduntur.*

ad

ad Sinas lib. 3. cap. 9. *Hostratus* the Frier, tooke that booke which *Reuclin* had writ against him, vnder the name of *Epist. obscurorum virorum*, so to heart, that for shame and griefe he made away himselfe. [r] *Iovius in elogijs.* A graue and learned Minister, and an ordinary Preacher at *Alcmar* in *Holland*, was one day (as he was walking in the fields for his recreation) suddenly taken with a laske or looseness, & thereupon compelled to take the next ditch; but being surprised at vnawares, by some Gentlewomen of his Parish wandring that way; [s] was so abashed, that he did neuer after shew his head in publike, or come into the pulpit, but pined away with melancholy. *Pet. Forestus med. obseruat. lib. 10. obser. 12.* so shame amongst other passions can play his prize.

I know there be many base, impudent, and brasen-faced roagues, that will [t] *nullâ pallescere culpâ*, be mooued with nothing, take no infamy or disgrace to heart, laugh at all: let them be proued, perjured, stigmatized, convict roagues, theeues, traitors, loose their eares, be whipped, branded, carted, pointed at, hissed, reviled, and derided, with [u] *Ballio* the baud in *Plautus*, they reioice at it, *cantores probos: ba and Bombax* what care they: yet a modest man, one that hath grace, a generous spirit, one that is tender of his reputation, will be deeply wounded, and so grievously affected with it, that he had rather giue myriades of crownes, loose his life, then suffer the least diffamation of his honor, or blot in his good name. And if so be that he cannot avoide it, as a Nightingale, *quæ cantando victa moritur*, saith [x] *Mizaldus*, dies for shame if another bird sing better, he languisheth and pineth away for shame and griefe.

[r] *Hostratus cucullatus adeo graviter ob Reuclini librum, qui inscribitur, Epistolæ obscurorum virorum, dolore simul & pudore sauciatus, vt seipsum interfecerit.*

[s] *Propter ruborem confusus, statim cepit delirare.*

ob suspitionem quod vili illum crimine accusarent.

[t] *Hor.*

[u] Pf. *Impudice.* B. *Ita est.* Pf. *scelestè.* B. *dicis vera.* Pf. *Verbero.* B. *quippini.* Pf. *furcifer.* B. *factū optimè.* Pf. *sociefraude.* B. *sunt mea istæc.* Pf. *paricida.* B. *perge tu.* Pf. *sacrilege.* B. *fateor.* Pf. *periure.* B. *vera dicis.*

Pf. *pernicies adolescentum.* B. *acerrimè.* Pf. *fur.* B. *babe.* Pf. *fugitive.* B. *bombax.* Pf. *fraus populi.* B. *planissimè.* Pf. *Impure leno cœnum.* B. *cantores probos.* P[f]. *dolus Act. 1. Scen. 3.*

[x] *Cent. 7. è Plinio.*

SVBSECT. 7.

Envy, Malice causes.

ENvy and Malice are two linkes of this chaine, and both as *Guianerius Tract.15.cap.2.* proues out of *Galen,3.Aphorism.com.22.* [y] *cause this malady by themselues, especially if their bodies be otherwise disposed to Melancholy.* T'is *Valescus de Taranta*, & *Fœlix Platerus* obseruation, [z] *that enuy so gnawes many mens hearts, that they become altogether melancholy.* And therefore belike *Salomon, Prou.14.13*, cals it, *the rotting of the bones. Cyprian, vulnus occultum.*

------- [a] *Siculi non invenêre tyranni*
-----Maius tormentum------

the *Sicilian* tyrants never inuented the like torment. It crucifies their soules, and withers their bodies, makes them hollow-ey'd, [b] pale & leane, and gastly to behold. *Cyprian ser.2. de zelo & liuore.* [c] *As a moth gnawes a garment*, so saith *Chrysostome doth enuy consume a man*: to be a liuing Anatomy, a *Skeleton, to be a leane and* [d] *pale carcasse, quickned with a* [e] *fiend. Hall in Charact.* For so often as an enuious man, sees another man prosper, to be enriched, to thriue and be fortunate in the world, to get honors, offices, or the like, he repines and grieues. -------- [f] *intabescitq; videndo*
Successus hominum,---supplicium q; suum est:

he tortures himselfe if his equall, friend, neighbour be preferred, commended, doe well. If he heare of it, it gaules him a-fresh, and no greater paine can come to him, then to heare of another mans well-doing, t'is a dagger at his heart every such obiect. He lookes at him, as they that fell downe in *Lucians* rocke of honor with an enuious eye, and will damage himselfe to doe the other a mischiefe: As he did in *Æsope*, loose one eye willingly, that his fellow might loose both.

[y] *Multos vidimus propter invidiam & odium in melancholiam incidisse: & illos potissimum quorum corpora ad hanc apta sunt.*
[z] *Invidia affligit homines, adeò & corrodit, vt bi melancholici penitus fiant.*
[a] *Hor.*
[b] *His vultus minax, torvus aspectus, pallor in facie, in labijs tremor, stridor in dentibus &c.*
[c] *Vt tinea corrodit vestimentum, sic invidia eum qui zelatur, consumit.*
[d] *Pallor in ore sedet, macies in corpore toto. Nusquam recta acies liuent rubigine dentes.*
[e] *Diaboli expressa Imago, toxicum charitatis, venenum amicitiæ, abissus mentis, non est eo monstruosius monstrum, damnosius damnum, vrit, torret, discruciat, macie & squalore conficit. Austin. Domini primi Aduent.* [f] *Ouid.*

His

His whole life is Sorrow, and euery word he speakes a *Satyre*, nothing fattes him but other mens ruines. For to speake in a word, Envy is nothing els but *Tristitia de bonis alienis*, sorrow for other mens good, be it present, past, or to come: *& gaudium de adversis*, & [g] ioy at their harmes, opposite to mercy, [h] which grieues at other mens mischances, and misaffects the body in another kinde; so *Damascen* defines it, *lib. 2.de orthod.fid. Thomas 22.quest.36.art.1. Aristotle li2.2. Ret.cap.4.& 10.Plato Philebo, Tully 3.Tusc. Greg.Nic.lib.de virt.animæ cap.12.Basil.de Invidiâ. Pindarus Od.1.Ser.5.* & we finde it true. T'is a common disease, and almost naturall to vs, as [i] *Tacitus* holdes, to envy another mans prosperity: And t'is in most men an incurable disease. [k] *I haue read*, saith *Marcus Aurelius, Greeke, Hebrew, Chaldie authors, I haue consulted with many wise men, for a remedy for envy, I could finde none, but to renounce all happinesse, and to be a wretch and miserable for euer.* T'is the beginning of Hell in this life, and a passion not to be excused. [l] *Euery other sinne hath some pleasure annexed to it; or will admit of an excuse, envy alone wants both. Other sinnes last but for a while, the gut may be satisfied, anger remittes, hatred hath an end, envy neuer ceaseth. Cardan lib.2. de sap.* Divine and humane examples are very familiar, you may run and read them, as that of *Saul* and *David*, *Cain* and *Abel*, *angebat illum non proprium peccatum, sed fratris prosperitas*, saith *Theodoret*, it was his brothers good fortune gauled him. *Rachel* envied her sister being barren *Gen.30. Iosephs* brethren him *Gen.37. Dauid* had a touch of this vice, as he confesseth [m] *Psal.73.* and [n] *Ieremy*, and [o] *Habacucke*, they repined at others good, but in the end they corrected themselues. *Psal.75. fret not thy selfe* &c. *Domitian* envied *Agricola* for his worth, [p] *that a priuate man should be so much glorified.* [q] *Cecinna* was envied of his fellow-citizens, because he was more richly adorned. But of all others [r] women are

[g] *Statuis cereis Basilius eos comparat, qui liquefiunt ad præsentiam Solis, quo alij gaudent & ornãtur. Muscis aliisque vlceribus gaudent, amœna prætereunt, sistunt in fœtidis.*

[h] *Misericordia etiam quæ tristitia quædam est, sæpè miserantis corpus male afficit. Agrip.lib.1. cap.63.*

[i] *Insitũ mortalibus à naturâ recentem aliorum fœlicitatem ægris oculis intueri. hist.lib.2. Tacit.*

[k] *Legi Chaldæos, Græcos, Hebræos consului sapientes pro remedio invidiæ: hoc enim inveni, renunciare fœlicitati & perpetuò miser esse.*

[l] *omne peccatum aut excusationẽ secum habet, aut voluptatem, sola invidia vtraq; caret, reliqua vitia finem habent, ira defervescit, gula satiatur, odium finem habet, invidia nunquam quiescit.* [m] *Vrebat me æmulatio propter stultos.* [n] *Hier.12.1.* [o] *Hab.1.* [p] *Invidit privati nomen supra principis attolli.* [q] *Tacit.hist.lib.2.part.6.* [r] *Peritiæ dolore & invidia. si quem viderint ornatiorem, se in publicum prodijsse. Platina dial.amorum.*

most

138 most weake, *ob pulchritudinem inuidæ sunt fœmina ? Musæus: aut amat, aut odit nihil est tertium*. *Granatensis*. They loue or hate, no medium amongst them. [f] *Agrippina* like *a woman if she see her neighbour, more neat or elegant, richer in tires, Iewels, or apparell, is enraged, & like a lioness sets vpõ her husband, & rails at her, scoffes at her, and cannot abide her*: so the *Roman* Ladies in *Tacitus* did at *Salonina Cecinnas* wife, [t] *because shee had a better horse, and better furniture, as if she had hurt them with it, they were much offended*: And as our Gentlewomen doe at all their meetings, one repines or scoffes at anothers brauery and happinesse. *Myrsine* an *Atticke* wench, was murthered of her fellowes, [u] *because she did excell the rest in beauty. Constantine Agricult. lib. 11. cap, 7.* euery Village will yeeld such examples.

[f] *Ant. Guianerius lib. 2. cap. 8. vit. M. Aurelii. fœmina vicinam elegantius se vestitam videns leœnæ instar in virum insurgit. &c.*

[t] *Quod insigni equo & æstro veheretur, quãquã nullius cum iniuriâ ornatum illum tanquam lesi gravabantur.*

[u] *Quod pulchritudine omnes excelleret puellæ indignatæ occiderunt.*

Subsect. 8.

Æmulation, Hatred, Faction, Desire of revenge.

OVt of this roote of envy, [x] spring those ferall branches of faction, hatred, livor, emulation, which cause the like grievances, and are, *ferræ animæ*, the sawes of the soule: or as *Cyprian* describes it, [y] *a moth of the soule, a consumption, to make another mans happinesse his misery, to torture, crucifie, and execute himselfe, to eat his owne heart. Meat and drinke can doe such men no good, they doe alwayes grieue, sigh and grone, day and night, without all intermission, their brest is torne asunder*: and a little after. [z] *Whosoeuer he is, whom thou*

[x] *Latè patet invidiæ fœcunda pernities, & livor radix omnium malorum, fons cladium inde odium surgit, æmulatio. Cyprian. ser. 2do de Livore.*

[y] *Qualis est animi tinea, quæ tabes pectoris zelare in altero vel aliorum fœlicitatem suam facere pœnam, & velut quosdã pectori suo admouere carnifices, cogitationibus & sensibus suis adhibere tortores, qui se intestinis cruciatibus lacerent, non cibus talibus lætus, non potus potest esse iucundus; suspiratur semper & gemitur, & doletur dies & noctes, pectus sine intermissione laceratur.* [z] *Quisquis est ille quem æmularis, cui invides, is te subterfugere potest, at tu non te, vbicunq; fugeris, adversarius tuus tecum est, hostis tuus semper in pectore tuo est, pernities intus incluſa, ligatus es vinctus, zelo dominante captivus, nec solatia tibi vlla sunt veniunt: hinc diabolus inter initia statim mundi, & periit primus, & perdidit. Cyprian. ser. 2. de zelo & livore.*

doest

doest emulate and envy, he may avoide thee, but thou canst neither avoide him, nor thy selfe, whersoeuer thou art, he is with thee, thine enemy is euer in thy brest, thy destruction is within thee, thou art a captiue, bound hand and foot, as long as thou art malitious, and enuious, and canst not be comforted. It was the divels ouerthrow: and whensoeuer thou art affected with this passion, it will be thine. And yet no passion so common. 137

[a] Καὶ κεραμεὺς κεραμεῖ κοτέει καὶ τέκτονι τέκτων,
Καὶ πτωχὸς πτωχῷ φθονέει καὶ ἀοιδὸς ἀοιδῷ.
A Potter emulates a Potter,
One Smith envies another:
A begger emulates a begger,
A Singing man his brother.

[a] *Hesiodus op. dies.*

Every society, corporation, and private family is full of it, it takes hold almost of all sorts of men, from the Prince, to the Plowman, euen amongst Gossips it is to bee seene; scarce three in a company, but there is siding, faction, emulation betwixt two of them, some *simultas*, jarre, private grudge, hartburning in the midst of them. Scarce two Gentlemen dwell together in the countrey, but there is emulation betwixt them and their servants, some quarrell or some grudge betwixt their wiues, or children, friends, and followers, some contention about wealth, gentry, precedency, &c. by meanes of which, like that frog in [b] *Æsope, that would swell till she was as big as an oxe, but burst her selfe at last:* they will stretch beyond their fortunes, callings, & striue so long, that they consume their substance in Law sutes, or otherwise in hospitality, feasting, to get a few. bumbast titles &c. to outbraue one another they will tire their bodies, macerate their soules, and begger themselues.

[b] *Rana cupida æquadi bouem se distenbebat &c.*

Honest [c] emulation in studies, in all callings is not to bee disliked, t'is *ingeniorum cos*, as one cals it, the whetstone of wits: As *Thomistocles* was rouzed vp with the glory of *Miltiades*; *Achilles* trophyes moued *Alexander*: but when it is immoderate, it is a plague, and a miserable paine. What a deale of money did *Henry the 8*, and *Francis* the first King of *France*.

[c] *Æmulatio alit ingenia: Paterculus poster. vel.*

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France, spend at that [d] famous interview? and how many vaine courtiers, seeking each to outbraue other, spent themselues, and died beggars. [e] *Adrian* the Emperour was so galled with it, that he killed all his equals: so did *Nero*. This passion made [f] *Dionysius* the tyrant, banish *Plato*, and *Philoxenus* the Poët, because they did excell, and eclipse his glory, as he thought. When *Richard* the first, and *Philip* of *France*, were fellow souldiers together, at the siege of *Achon* in the Holy land, and *Richard* had approoued himselfe to be the more valiant man, and al mens eyes were vpon him, it so galled *Philip*, *Francum vrebat Regis victoria*, saith mine [g] Author, *tam ægrè ferre Richardi gloriam, vt carpere dicta, calumniari facta*: that he cauelled at all his proceedings, and fell at length to open defiance, he could containe no longer, but hasting home, invaded his territories, and professed open warre. *Hatred stirres vp contention*, *Prov. 10. 12.* and they breake out at last into immortall enmity, virulency, and more then *Vatinian* hate and rage, to persecute one another, their friends and followers, and all their posterity, with bitter taunts, and hostile warres, scurrile invectiues, libels, calumnies, fire and sword, and the like, and will not be reconciled. Witnesse that *Guelfe* and *Gebelline* faction in *Italy*: that of the *Adurni* and *Fregosi* in *Genoa*: that of *Cneus Papirius*, and *Quintus Fabius* in *Rome*: *Cæsar* and *Pompey*: *Orleans* and *Burgundy* in *France*: *Yorke* and *Lancaster* in *England*. Yea this passion so [i] rageth many times, that it subverts not men only and families, but euen populous cities, & flourishing kingdomes, are brought into a wildernesse by it. This hatred, malice, faction, and desire of revenge, invented first all those racks and wheeles, strappadoes, brasen bulles, severall engins, prisons, Inquisitions, seuere lawes to macerate and torment one another. How happy might we be, and end our time with blessed dayes, and sweet content, if we could containe our selues, and as we ought to do, put vp iniuries, learne humility, meekenesse, patience, forget and forgiue, as in [k] Gods word we are inioyned; compose such small controversies amongst our selues,

[d] *Anno* 1519. betwixt Ardes and Quine.
[e] *Spartian.*
[f] *Plutarch.*
[g] *Iohannes Heraldus lib. 2. cap. 12. de bello sacro.*
[h] *Nulla dies tantum poterit lenire furorem. Æterna bella pace sublata gerunt. Iurat odium, nec ante inuisum esse desmit, quam esse desiit. Paterculus, vol. 1.*
[i] *Ita sæuit hæc stigia ministra, vt vrbes subvertat aliquando, deleat populos, provincias alioqui florentes redigat in solitudines, mortales vero miseros in profundâ miseriarum valle miserabiliter immergat.*
[k] Paul 3. Col.

selues, moderate our passions in this kinde, *and thinke better of others*, as [l] *Paul* would haue vs, *then of our selues: be of like affection one towards another, and not auenge our selues, but haue peace with all men.* But being that we are so peeuish and perverse, so factious and seditious, so malicious, enuious: we doe *invicem angariare*, maule and vexe one another, and torture, and disquiet our selues, precipitate our selues into that gulfe of woes and cares, and aggravate our misery, and melancholy, and heape vpon vs hell and eternall damnation. 141

[l] Rom.12.

Subsec. 9.

Anger a cause.

Anger, a perturbation, which carries the spirits outwards, and prepares the body to melancholy, and madnesse it selfe: *Ira furor brevis est*: and as [m] *Piccolomineus* accompts it one of the three most violent passions. [n] *Arateus* sets it downe for an especiall cause, and so doth *Seneca ep. 18. lib. 1.* of this malady. [o] *Magninus* giues the reason, *ex frequenti irâ supra modum calefiunt*, it ouer-heates their bodies, and if it be ouer-frequent, it breakes out into manifest madnesse, saith *Ambrose*. T'is a knowne saying, *furor fit lesâ sæpiùs patientia*, the most patient spirit that is, if he be often provoked, will be incensed to madnesse, it will make a diuell of a Saint. And therefore *Basil* belike in his Homily *de Irâ*, cals it *tenebras rationis, morbum animæ, & dæmonem pessimum*: the darkening of our vnderstanding, and a bad angell. [p] *Lucian in Abdicato To. 1.* will haue this passion to worke this effect of madnesse, especially in old men and women, *anger and calumny* (saith he) *trouble them at first, and after a while breake out into open madnesse: many things cause fury in women, especially if they loue or hate ouermuch, or enuy, or be much grieued,*

[m] *Grad.1.c.54.*

[n] *Ira & mœror, & ingens animi consternatio, melancholicos facit. Arateus.*

Ira immodica gignit insaniam.

[o] *Reg. sanit. parte 2. cap. 8. in apertam insaniam mox ducitur iratus.*

[p] *Gilbert. Cognato interprete. Multis & præsertim senibus, ira impotens insaniam fecit, & importuna calumnia, hæc initio perturbat animum, paulatim vergit ad insaniam. Porrò mulierum corpora multa inflant, & in hunc morbum adducunt, præcipuè si quem oderint aut inuideant &c. hæc paulatim in insaniam tandem euadunt.*

or,

142 *or angry, these things by little and little lead them on to this malady.* From a disposition, to an habit, for there is no difference betwixt a mad man, and an angry man, in the time of his fit: Anger, as *Lactantius* describes it *lib. de Irâ Dei ad Donatum, cap. 5.* is [q] *saeua animi tempestas* &c. *making his eyes sparke fire, and stare, his teeth gnash in his head, his toung stutter, his face pale, or red, and what more filthy imitation can be in a mad man.* They are voide of reason, inexorable, blinde, and like [r] beasts and monsters for the time, say and doe they know not what, curse, sweare, raile, fight, and what not? what can a mad man doe more? as he said in the comedy, [s] *Iracundiâ non sum apud me.* If these fits be immoderate, or continue long, or frequẽt, without doubt they prouoke madnes. *Montanus consil. 21.* had a melancholy *Iew* to his patient, he ascribes this for a principall cause, *Irascebatur leuibus de causis,* he was easily moued to anger. *Aiax* had no other cause of his madnesse; and *Charles the 6.* that Lunaticke French King, fell into this misery, out of the extremity of this passion, and desire of reuenge and malice, [t] incensed against the Duke of *Britaine,* he could neither eate, drinke, nor sleepe for some dayes together; and in the end about the Calends of Iuly 1392. he ranne mad vpon his horse back, drawing his sword, and striking all came neare him promiscuously, and so continued all his life. *Æmil. lib. 10. gall. hist. Ægesippus de excid. vrbis Hieros. lib. 1. cap. 37.* hath such a story of *Herod,* that out of an angry fit, became mad, and [u] leaping out of his bed, killed *Iosippus,* and plaid many such Bedlam prankes, all the court could not rule him, for a long time after: sometimes he was sorry & repented, much grieved for that he had done, by and by mad againe. In hote cholerick bodies, nothing so soone causeth madnesse, as this passion of Anger, besides many other diseases, as *Pelesius* obserues *cap. 21. lib. 1. de hum. affect. causis. Sanguinem imminuit, fel auget:* and as [x] *Valesius* controverts. *med. controvers. lib. 5. contro. 8.* many times kils them quite out. If this were the worst of this passion, it were more tolerable, [y] *but it ruines and subverts whole townes,* [z] *cities, families, & king-*

[q] *Sæva animi tempestas tantos excitans fluctus, vt statim ardescant oculi, os tremat, lingua titubet, dentes concrepant &c.*

[r] *ora tument irâ, feruescunt sanguine venę, lumina Gorgonio sæuius angue micant. Ouid.*

[s] Terence.

[t] *Infensus Britanniæ Duci, & in vltionem versus, nec cibum cepit, nec quietem, ad Calendas Iulias 1392. comites occidit &c.*

[u] *Indignatione nimia furens, animoq; impotens, exiliit de lecto furentem non capiebat aula &c.*

[x] *An ira possit hominem interimere.*

[y] Abernethy.

[z] As Troy. *seue memorem Iunonis ob iram.*

kingdomes; Nulla pestis humano generi pluris stetit, Seneca de Ira lib.1. no plague hath done mankinde so much harme. Looke in all our histories,and you shall almost meet with no other subiect, but what a [a] company of hairebraines haue done in their rage. We may doe well therefore,to put this in our precession amongst the rest: *from all blindnesse of heart, from pride,vaine-glory, and hypocrisie,from envy, hatred and malice,anger,and all such pestiferous perturbations, good Lord deliuer vs.*

[a] *Stultorum regum & populorum contines aestus.*

Subsec. 10.

Discontents,Cares,Miseries, &c. causes.

Discontents,cares,crosses,miseries, or whatsoeuer it is, that shall cause any molestation of spirits, griefe, anguish and perplexity,may well be reduced to this head, (preposterously placed heere in some mens Iudgments they may seeme) yet in that *Aristotle* in his [b] *Rhetoricke* defines these cares,as he doth envy,emulation &c.still by griefe, I thinke I may well ranke them in this Irascible row; being that they are as the rest,both causes and symptomes of this Disease; & cause the like inconveniences, and are still accompanied with anguish and griefe. *Dementes curæ, insomnes curæ, damnosæ curæ, tristes,mordaces,carnifices &c.* biting, eating,gnawing, cruell,bitter,sicke,sad,vnquiet,pale,tetricke,miserable,intolerable cares, as the [c] Poets call them,worldly cares, and are as many in number as the Sea sands.[d] *Galen,Fernelius,Fælix, Platter,Valescus de Taranta &c.* reckon afflictions, miseries, and all these contentions and vexations of the minde,as principall causes,in that they take away sleepe, hinder concoction,drye vp the body,and consume the substance of it. They are not so many in number,but their causes be as diverse,and not one of a thousand free from them, or that can vindicate himselfe,whom that *Ate dea,Homers* goddesse *Ate*,hath not involued into this discontented ranke, or plagued with some mise-

[b] *Lib.2. Invidia est dolor & ambitio est dolor &c.*

[c] *Insomnes,Claudianus. Tristes Virg. Mordaces Luca. Edaces Hor.mœstæ. Amaræ Ovid. damnosæ. Inquietæ Mart. Vrentes Rodentes Mant.&c.*

[d] *Galen lib.3.c.7.de locis affectis. homines sunt maximè melancholici,quandò vigiliis multis & sollicitudinibus & laboribus & curis fuerint circumventi.*

144 misery or other. A generall cause, a continuate cause, an inseparable accident to all men, is discontent, care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that [e] common misery, were enough to macerate him, and make him aweary of his life: to thinke that he can neuer be secure, but still in danger, sorrow, griefe, and persecution. For to begin at the first houre of his birth, as [f] *Pliny* doth elegantly describe it, *he is borne naked, and fals a whining at the very first, he is swadled and bound vp like a prisoner, and cannot helpe himselfe, and so he continues to his liues end.* No estate, age, sexe, can secure himselfe from this common misery. *A man that is borne of a woman, is of short continuance, and full of trouble, Iob 14.1. & vers.22. and while his flesh is vpon him, he shall be sorrowfull, and while his soule is in him, it shall mourne.*

All his dayes are sorrow, and his trauels griefes, his heart also taketh not rest in the night Eccles 2.23. And *cap.2.11. all that is in it is sorrow and vexation of spirit* [h] *Ingresse, progresse, regresse, egresse, all alike, blindnesse seaseth on vs in the beginning, labor in the middle, griefe in the end, error in all. What day ariseth to vs without some grief or care, or what so secure, & pleasing a morning haue we seene, that hath not bin ouercast before the euening?* One is miserable, another man is ridiculous, a third odious. One complaines of this grievance, another of that, and [i] every-where danger, contention, anxiety in all places, goe where thou wilt, and thou shalt finde discontents, cares, woes, complaints, incumbrances, exclamations; as hee said of old, [k] *Nil homine in terrâ spirat miserum magis almâ:* no creature so miserable as man, so generally molested, [l] *in miseries of body, in miseries of mind, miseries of hart, in miseries asleep, in miseries awake, in miseries whereseuer he turnes. Bernard. Nunquid tentatio est vita humana super terram?* a meere temptation is our life. *Austin confess. lib.10. cap.28. po-*

[e] *Omnia imperfecta confusa, & perturbatione plena. Cardan.*

[f] *Lib.7. nat. hist. cap.1 hominem nudum & ad vagitum edit natura. Flens ab initio deuinctus iacet &c.*

Ὃ δακρυχέων γενόμεν, καὶ δακρυτὸς ἀποθύσκεται πᾶς, γενος ἀνθρώπων πολυδακρυτον, ἀσθενες, οἰκτρὸν. Lachrymans natus sum, & lachrymans morior. &c.

[h] *Initium cæcitas, progressum, labor, exitum, dolor, error omnia: quem tranquillum quæso, quem non laboriosum aut anxium diem egimus? Petrarch.*

[i] *Vbq; periculum, vbiq; dolor, vbiq; naufragium, in hoc ambitu quocunq; me vertam. Lipsius.*

[k] *Homer.* [l] *Multis repletur homo miseriis, corporis miseriis, animi miseriis, dum dormit, dum vigilat, quocunq; se vertit. Lusuq; rerum temporumq; nascimur.*

test molestias & difficultatès pati? who can endure the miseries of it? [m] *In adversity I wish for prosperity, and in prosperity I am afraid of adversity, what medium may be found? where is no temptation? what condition of life is free?* [n] *Wisdome hath labor annexed to it, glory envy, riches cares, children & incumbrances, pleasure & diseases, rest & beggery goe together, as if a man were therefore borne,* as the *Platonists* hold, *to be punished in this life for some precedent sins.* Or that as [o] *Pliny* complaines, *Nature may be rather accompted a stepmother, then a mother vnto vs, all things considered: no creatures life so brittle, so full of feare, so mad, so furious, onely man is plagued with envy, discontent, griefe, couetousnes, ambition & superstition.* Our whole life is like an *Irish* Sea, wherein there is nought to be expected but tempestuous stormes, and troublesome waues, no *Halcyonian* times, wherein no man can hold himselfe secure, or agree with his present estate; but as *Boethius* inferres [p] *there is something in every of vs, which before triall we seeke, & hauing tryed, abhorre:* [q] *We earnestly wish, & eagerly covet, & are eftsoones aweary of it:* and thus, [r] *Inter spemq; metumq;, timores inter & iras,* betwixt hope and feare, suspitions, angers, betwixt fallings in, fallings out &c. we leade a contentious, a discontent, a tumultuous, a melancholy, miserable life. Some few amongst the rest, or some one of a thousand, may be *Pullus Iovis* in the worlds esteeme, or *Gallinæ filius albæ,* an happy and fortunate man, because rich, faire, well allied, in honour and office: yet peradventure aske himselfe, & he will say, that of all others, [r] he is most miserable, vnhappy. A fair shooe, *hic soccus novus elegans,* as [t] he said, *sed nescis vbi vrat,* but thou knowst not where it pincheth. It is not another mans opinion can make me happy, but as [u] *Seneca* well hath it, *He is a miserable wretch, that doth not accompt himself happy, though he be Soveraigne lord of a world, he is not happy,*

[m] *Prosperai x adversis desidero, & adversa prosperis timeo, quis inter hæc medius locus, vbi non sit humanæ vitæ tentatio.*

[n] *Cardan consol. sapientiæ labor annexus, gloriæ invidia, divitiis curæ, soboli solicitudo, voluptati morbi, quietipaupertas, vt quasi luendorum scelerum causâ nasci, hominem possis cum Platonistis agnoscere.*

[o] *Lib.7.cap.1. Non satis æstimare an melior parens natura homini, an tristior noverca fuerit, nulli fragilior vita, pavor, confusio, rabies maior, vni animantium ambitio datus, luctus, avaritia, vni superstitio.*

[p] *De consol. lib.*

[q] *Nemo facile cum conditione sua concordat, ineſt singulis quod imperiti petant: experti horreant.*

[r] *Esse in honore iuvat mox displicet* [r] *Hor.*

[s] *Sua cuiq; calamitas præcipua* [t] *Cn. Græccinus.*

[u] *Ep.9.lib.7. Miser est qui se beatissimum non indicat. licet imperet mundo non est beatus, qui se non putat, quid enim refert qualis status tuus sit, si tibi videtur malus.*

146 *if he thinke himselfe not to be so: for what availeth it what thine estate is, or seeme to others, if thou thy selfe dislike it.* It is a common humor of all men to thinke well of other mens estates, and to dislike their owne: [x] *cui placet alterius, sua nimirum est odio sors:* and [y] *quî fit Mecænas* &c. Many men are of such a nature, that they are pleased with nothing saith [z] *Theodoret, neither riches nor poverty, they complaine when they are well, and when they are sicke, grumble at all fortunes, prosperity & adversity; they are troubled in a cheape yeare, in a barren, plenty or not plenty, nothing pleaseth them, warre nor peace, with children, nor without.* This for the most part is the humor of vs all, to be discontent, miserable, and most vnhappy, as we thinke at least, and shew me him that is not so, or that euer was otherwise? *Quintus Metellus* his fortune & happinesse is much admired amongst the *Romans*, in so much, that as [a] *Paterculus* mentioneth of him, you can scarce finde of any nation, order, age, sexe, one for happinesse to bee compared vnto him, he had in a word *bona animi, corporis, & fortunæ*, goods of mind, body & fortune: so had *P. Mutianus Crassus, Lampsaca* that *Lacedæmonian* Lady, was such another in [c] *Plinies* conceipt, *a Kings daughter, a Kings Wife, a Kings mother*: and al the world esteemes as much of *Polycrates* of *Samos*. The Greekes bragge of their *Socrates, Phocyon, Aristides*, the *Romans* of their [d] *Catoes, Curioes, Fabricioes*, for their cõposed fortunes, & retired estates, goverment of passions, and contempte of the world: Yet none of all these was happy, or free from discontent, neither *Metellus, Crassus*, nor *Polycrates*, for he died a violent death, & so did *Cato*. And how much euill doth *Lactantius* and *Theodoret* speake of *Socrates*, a weake man, and so of the rest. There is no content in this life, but as [e] he said, *all is vanity and vexation of spirit*: euen in the middest of all our mirth, jollity and laughter, is sorrow & griefe: or if there be true happines amongst them,

[x] *Hor. epist. l. 1. 4*
[y] *Hor. ser. 1. Sat. 1.*
[z] *Lib. de curat. græc. affect. cap. 6. de provident.*
Multis nihil placet, atq; adeo & divitias damnant, & paupertatem: de morbis expostulant, benè valentes grauiter ferunt, atq; vt semel dicam, nihil eos delectat, &c.
[a] *Vix vllius gentis, ætatis, ordinis, hominem invenias, cuius felicitatem fortunæ Metelli cõpares. Vel. 1.*
[b] *P. Crassus Mutianus quinq; habuisse dicitur rerum bonarum maxima quod esset ditissimus, quod esset nobilissimus, eloquentissimus, Iurisconsultissimus, Pontifex maximus.*
[c] *Lib. 7 Regis filia, regis vxor, regis mater.*
[d] *Qui nihil vnquam mali aut dixit, aut fecit, aut sensit, qui bene semper fecit, quod aliter facere non potuit. Solomon Eccles. 1. 14.*

t'is

t'is but for a time, [f] *Desinit in piscem mulier formosa supernè:* a faire morning turnes to a lowring afternoone. One is borne rich, dies a begger: sound to day, sicke to morrow: so many casualties there are, that as *Seneca* said of a citty consumed with fire, *Vna dies interest inter maximam civitatem & nullam*, one day betwixt a great citty, and none: so many grievances from outward accidents, & from our selues, our own indiscretion, inordinate appetite, one day betwixt a man, and no man. And which is worse, as if discontents and miseries would not come otherwise fast enough vpon vs; *homo homini dæmon*, we maul, persecute, and study how to sting, gaule and vexe one another, with mutuall hatred, preying vpon, & devouring one another, as so many [g] ravenous birds, and as juglers, panders, bawdes, cosening one another, as so many [h] wolues, tigers, divels: men are euill, wicked, malicious, treacherous, and † naught, not louing one another, or louing themselues, not hospitall, charitable and sociable as they ought to be, but counterfeit dissemblers, ambodexters, all for their owne ends, hard-hearted, mercilesse, pittilesse, and to benefit themselues, they care not what mischiefe they procure others. As [i] *Praxinoe* and *Gorgo* in the Poët, when they had got in to see those costly sights they cried, *benè est*, & would thrust out all others: when they are rich themselues, in honour, preferred, and haue euen what they would, they debarre others of those pleasures which youth requires, and they formerly haue inioyed. They tyre out others bodies with continuall labour, they themselues liuing at ease, caring for no body els, *sibi nati*, and are so farre many times from putting to their helping hand, that they seeke all means to depresse, euen those whom they are by the Lawes of nature bound to relieue and helpe as much as in them lies, they will let them caterwaule, sterue, begge and hang before they will any wayes (though it be in their power) assist or ease them: [k] so vnnaturall are they many times, so hard, so churlish, so dogged, of so bad a disposition. And being so brutish, so diuelishly bent one towards another, how is it possible

[f] *Hor art. Poet.*

[g] *Omnes hic aut captantur, aut captant, aut canes aut quæ lacerantur, aut corui qui lacerant. Petron.*

[h] *Homo omne monstrum est ille nam superat feras, lupos, & vrsos pectore obscuro tegit. Hens.*

† *Quod Paterculus de populo Romano, durante bello punico per annos 115. aut bellum inter eos, aut belli præparatio, aut insida pax: idem ego de mundi accolis.*

[i] *Theocritus Edill. 15.*

[k] *Quando in adolescentiâ suâ ipsi vixerint, lautius & liberius voluptates suas expleverint. Illi gnatis imponunt duriores continentiæ leges.*

148 but that we should be discontent of all sides, full of cares, woes and miseries.

If this be not a sufficient proofe of our discontent, examine euery condition and calling a-part. Kings, Princes and Monarchs seem to be most happy, but look into their estate, you shall finde [l] them to be most incumbred with cares, in perpetuall feare, agony, suspition, jelousie, that as [m] he said of a Crowne, if they knew but the discontents that accompany it, they would not stoope to take it vp. Rich men are in the same predicament, as I shall proue elsewhere, and their wealth is brittle, & like childrens rattles: they come & goe, there is no certainty in them; those whom they elevate, they doe as suddenly depresse, and ouerthrow them in a vale of misery. The middle sort of men are as so many asses to beare burdens; or if they be free, and liue at ease, they spend themselues & consume their bodies and fortunes with luxury and riot, contention, emulation &c. The poore I referre for another [n] place, and their discontents. The like you may say of all ages: children liue in a perpetuall slauery, still vnder that tyrannicall gouernment of masters, yong men, and of riper yeares, subiect to labour, and a thousand cares of this world; [o] old are full of aches of their bones, crampes and convulsions, a burden to themselues and others, after 70 yeares *all is sorrow*, as *Dauid* speakes, they doe not liue, but linger. If they be sound, they feare diseases, if sicke, a weary of their liues: *non est vivere sed valere vita.* One complaines of want, another of servitude, [p] another of a secret or incurable disease, of some deformity of body, of some losse, danger, death of friends, shipwrack, persecution, imprisonment, disgrace, repulse, [q] cõtumely, calumny, vnkindnesse, scoffes, floutes, vnfortunate marriage, single life, too many children, false servants, vnhappy children, barrennesse, banishment, oppression, frustrate hopes, and ill successe &c. [r] *Talia de genere hoc adeo sunt multa, loquacẽ vt delassare valent Fabium. Fabius* cannot tell halfe of them; they are the subiect of whole volumes, and shall some of them be more opportunely dilated elsewhere. In the meane

[l] *Lugubris Ate luctuq; fero regũ tumidas obsidet arces.*
Res est inquieta felicitas.
[m] *Plus aloes quam mellis habet. Non humi iacentem tollere Valer. lib.7, cap.3.*
[n] *Sec.2.memb.4 subsect.6.*
[o] *Rarus felix idemq; senex. Seneca in Herc. œteo.*
[p] *Omitto ægros exules captiuos mendicos, quos nemo audet felices dicere. Cardan lib.8 cap.46 de rer.var.*
[q] *Spretæq; iniuria formæ.*
[r] *Hor.*

meane time this much I may ſay of them, that generally they crucifie the ſoule of man, [s] attenuate our bodies, dry them, wither them, rivell them vp as ſo many rotten apples, make the skin and bone as ſo many anatomies (as he ſaid, *oſſa atq; pellis eſt totus, ita curis macet*) they make *tempus fœdum & ſqualidum*, cumberſome dayes, *ingrataq; tempora*, ſlow dul and heavy dayes, make vs howle and roare, and teare our haires, as ſorrow did in [t] *Cebes* table, and groane for the very anguiſh of our ſouls. Our hearts faile vs, as it did *Dauid Pſal.40.12. for innumerable troubles that compaſſed him*; and to confeſſe with *Hezekiah, Iſay 58.17. behold for felicity I had bitter grief:* to weep with *Heraclitus*, to curſe the day of our birth: with *Ieremy 20,14.* and our ſtars with *Iob:* and hold that axiome of *Silenus.* [u] *better neuer to haue beene borne, and the beſt next of all to die quickly:* or if we muſt liue, to abandon the world, as *Timon* did, creep into caues & holes as our Anachorites, caſt all into the Sea, as *Crates Thebanus*, or as *Theombrotus, Ambrociato's* 400 auditors, precipitate our ſelues to be rid of theſe miſeries.

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[s] *Attenuant vigiles corpus miſerabile curæ. Plautus.*

[t] *Hæc quæ crines evellit, ærumnæ eſt.*

[u] *Optimum non naſci, aut cito mori. Plinius.*

SVBSEC. 11.

Concupiſcible appetite, as Deſires, Ambition.

THeſe Concupiſcible and Iraſcible Appetites, are as the two twiſts of a rope, mutually mixt one with the other, and both involving and twining about the Hart: both good, as *Auſtin* holds *lib.14.cap.9.de civit. Dei:* [x] *if they be moderate, both pernitious if they be exorbitant.* And this concupiſcible Appetite, howſoeuer it may ſeeme to carry with it a ſhew of pleaſure and delight, and our concupiſcences moſt part affect vs with content, & a pleaſing obiect, yet if they be in extreames, they rack and wring vs on the other ſide. A true ſaying it is, *Deſire hath no reſt*, and is infinite in it ſelfe, endleſſe, and as [y] one cals it, a perpetuall racke, [z] or horſe mill, ac-

[x] *Bonæ ſi rectam rationem ſequuntur, malæ ſi exorbitant.*

[y] *Tho. Buouie. Prob 81.*

[z] *Molam aſinariam.*

150 cording to *Austin* still going round as in a ring. And they are not so continuall as divers, *facilius atomos denumerare possem*, saith † *Bernard*, *quam motus cordis, nunc hæc, nunc illa cogito*: you may as well reckon vp the motes in the Sun, as the. [a] *It extends it selfe to euery thing*, as *Guianerius* will haue it, *that is superfluously sought after*: or to any [b] *feruent desire*, as *Fernelius* interprets it; be it in what kind soeuer, it tortures if immoderat, and is, according to [c] *Plater* and others, an especiall cause of melancholy. *Multuosis concupiscentijs dilaniantur cogitationes meæ*, [d] *Austin* confessed, that he was torne a-pieces with his manifold desires: and so doth [e] *Bernard* complaine, *that he could not rest for them a minute of an houre: this I would haue, and that, & then I desire to be such & such.* T'is a hard matter therfore to confine them, being they are so various and many, and vnpossible to apprehend all. I will only insist vpon some few of the chief, and most noxious in their kind, as that exorbitant Appetite and Desire of Honor, which we commonly call *Ambition*; Loue of money, which is *Couetousnesse*, and that greedy desire of gaine, *Selfeloue*, and inordinat desire of *Vainglory*, or Applause, *Loue of Study* in excesse, *Loue of Women*, (which will require a iust volume of it selfe) of the other I will briefly speake, and in their order.

† *Tract. de Inter. de. cap. 62.*

[a] *Circa quamlibet rem mundi hæc passio fieri potest, quæ superflue diligatur. Tract. 15 cap. 17*

[b] *Feruentius desiderium.*

[c] *Imprimis vero Appetitus &c. 3. de alim.*

[d] *Conf. l. 11. c. 29*

[e] *Per diversa loca vagor nullo temporis momento quiesco, talis & talis esse cupio, illud atq; illud habere desidero.*

Ambition.

[f] *Hall.*

[g] *Ambros. lib. 3. super Lucam. ærugo animæ.*

[h] *Nihil animum cruciat, nihil molestius inquietat, secretum virus, pestis occulta &c. ep 126.*

[i] *ep. 88.*

[k] *Nihil infelicius his quantus ijs timor, quanta dubitatio, quantus conatus, quanta sollicitudo, nulla illis à molestia vacua hora.* [l] *Semper attonitus, semper pauidus, quid dicat faciatve, ne displicent humilitatem simulat, honestatem mentitur.*

Ambition, a proud covetousnesse, or dry thirst of Honor, a great torture of the mind, composed of envy, pride, and covetousnes, a gallant madnes, one [f] defines it, [g] *Ambrose*, *a canker of the soule, an hidden plague*: [h] *Bernard*, *a secret poyson; the father of liuor, & mother of hypocrisie, the moth of holinesse, & cause of madnes, crucifying & disquieting all that it takes hold of.* [i] *Seneca* cals it, *rem sollicitam, timidam, vanam, ventosam*, a windy thing, a vain, sollicitous and feareful thing. For commonly they that like *Syssiphus* role this restlesse stone of Ambitiō, are in a perpetual [k] agony, still [l] perplexed, *semper taciti tristesq; recedunt*, *Lucret.* doubtfull, timorous, suspitious, loth

loth

loth to offend in word or deed, still cogging and colloging, embracing, capping, cringing, applauding, flattering, fleering, wayting, visiting at mens doores with all affability, counterfeit honesty and humility. And if that will not serue, if once this humor, as [m] *Cyprian* describes it, possesse his thirsty soul, *ambitionis salsugo vbi bibulam animam possidet*, by hook and by crook he will obtain it, *& from his hole he will clime to all honors and offices, if it be possible for him to get vp, flattering one, bribing another, he will leaue no meanes vnassaid to win all,* It is a wonder to see how slauishly these kind of men will subiect themselues, when they are about a canvas to every inferiour person, what paines they will take, runne, ride, cast, plot & countermine, protest and sweare, vow, promise, what labours vndergoe, earely vp, downe late, how obsequious and affable they are, how popular and curteous, how they grinne and fliere vpon euery man they meet, what feasting and inviting, how they spend themselues and their fortunes, in seeking that many times, which they had much better be without, as [o] *Cyneas* the Orator told *Pyrrhus*, with what waking nights, painefull houres, anxious thoughts, and bitternesse of mind, *inter spemq; metumq;*, distracted and tired, they spend the *interim* of their time. There can be no greater plague for the present. If they doe obtain their sute, which with such cost and sollicitude they haue sought, they are not so freed, their anxiety is anew to begin, for they are never satisfied, [p] but as a dog in a wheele, a bird in a cage, or a squirell in a chain, so [q] *Budaus* compares them, they clime and clime still, with much labour, but neuer make an end, neuer at the top. A Knight would be a Baronet, and then a Lord, and then an Earle, &c. a Doctor, a Deane, & then a Bishop: from Tribune to Prętor, from Bailiffe to Maior; first this office, and then that, as *Pyrrhus* in [r] *Plutarch*, they will first haue *Greece*, and then *Africke*, and then *Asia*, and swell with *Æsops* frog so long, till in the end they burst, or come down with *Seianus* and *Gemonias scalas*, and breake their owne necks: as *Euangelus* the piper in *Lucian*, that blew his pipe so

[m] *Cypr. prolog. ad ser. To. 2. cunctos honorat, vniversis inclinat, subsequitur, obsequitur, frequentat curias, visitat optimates, amplexatur, applaudit, adulatur: per fas & nefas è latebris in omnē gradum vbi aditus patet, se ingerit, discurrit.*

[o] *Tubæ cogit ambitio regem inservire vt Homerus Agamemnonem quierentem inducit.*

[o] *Plutarchus. quin conviuemur, & in otio nos oblectemus, quoniam in prōptu id nobis sit &c.*

[p] *Vt hedera arbori adhęret, sic ambitio &c.*

[q] *Lib. 3. de contemptu rerum fortuitarum. Magno conatu & impetu moueātur, super eodem centro rotati, nox proficiunt, nec ad finem perveniunt.*

[r] *Vita Pyrrhi.*

152 long, till he fell down dead. If he chance to misse, and haue a canvas, he is in a hell on the other side, so dejected, that he is ready to hang himself, turne Heretick, Turke, or Traitor in an instant. Enraged against his enemies, he [t] railes, fights, slanders, detracts, envies, murders: and for his owne part, *si appetitum explere non potest, furore corripitur*, if he cannot satisfie his desire, as [u] *Bodine* obserued, he runs mad. So that both wayes, hit or misse, he is distracted so long as his Ambition lasts, he can looke for no other but anxiety and care, discontent and griefe in the meane time, and [x] madnesse it selfe, or violent death in the end. The event of this is commonly to be seene in populous Cities, or in Princes Courts: for a courteour's life, as *Budæus* describes it, *is* [y] *a gallimaufry of ambition, lust, fraud, impostures, dissimulation, detraction, envy, pride, the Court a common conventicle of flatterers, time-seruers, politicians, &c.* If you will see such discontented persons, there you shall likely find them.

[t] *Ambitio in insaniam facilè delabitur si excedat. Patricius l. 4 tit. 20. de regis instit.*

[u] *Lib. 5. de rep. cap. 1.*

[x] *Imprimis verò appetitus seu concupiscentia nimia rei alicuius honestæ vel inhonestæ, phantasiam lædunt, vnde multi ambitiosi, Philauti, irati, auari &c. insani. Felix Plater l. 3. de mentis alien.*

[y] *Aulica vita colluvies ambitionis, cupiditatis, simulationis, impostura, fraudis, invidiæ, superbiæ Titanicæ, diversorium aulæ, & commune conventiculum assentandi artificum &c. Budæus de asse. lib. 5.*

SVBSECT. 12.

Φιλαργυρία. *Covetousnesse a cause.*

[z] *Tom. 2. si examines, omnes miseriæ causas, vel à contumaci irâ, vel à furioso contendendi studio, vel ab iniusta cupiditate originem traxisse scies. Idem fere Chrysostomus com. in cap. 6. ad Roman. ser. 11.*

PLutarch, in his [z] booke whether the diseases of the body, be more grieuous then those of the soule; is of opinion, *that if you will examine all the causes of our miseries in this life, you shall finde them most part, to haue had their beginning from stubborne anger, or that furious desire of contention, or some inuist or immoderate affection, as Covetousnesse in this place. Hippocrates* therefore in his Epistle to *Crateua* an Herbalist, giues him this good counsell, that if it were possible, [a] *amongst o-*

[a] *Si verò Crateua inter cæteras herbarum radices, auaritiæ radicem secare posses amaram, vt nullæ reliquiæ essent, probè scito &c.*

ther

ther hearbs, hee should cut vp that weed of couetousnesse by the roots, that there be no remainder left, and then knowe this for a certainty that together with their bodies, thou maist quickly cure all the diseases of their minds. For it is indeed the patterne, Image, Epitome of all Melancholy, the fountaine of many miseries, and much discontent, care and woe; this *inordinate desire of gaine, to get or keepe mony*, as [b] *Bonaventure* defines it: or as *Austin* describes it, a madnesse of the Soule; *Gregory* a torture, *Chrysostome*, an insatiable drunkennes; *Cyprian*, blindnesse, a plague subverting kingdomes, families, an [d] incurable disease; *Budeus*, an ill habit; *yeelding to no remedies*; neither *Æsculapius* nor *Plutus* can cure them: a continuall plague, saith *Solomon*, and vexation of spirit, another Hell. I knowe there be some men that are of opinion that couetous men are happy, and worldly wise, onely wise, and that there is more pleasure in getting of wealth then in spending, and that there is no pleasure in the world like vnto it. What is it trowe you that makes a poore man labour all his life time, carry such great burdens, fare so hardly, macerate himselfe, and endure so much misery, vndergoe such base offices with so great patience, to rise vp early and ly downe late, if there were not an extraordinary delight in getting and keeping of this mony? What makes a Merchant that hath no need, *satis superq; domi*, to range all ouer the [e] world, through all those intemperate Zones of heat and cold; voluntarily to venture his life, and be content with such miserable famine, nasty vsage, in a stinking ship, if there were not a pleasure & hope to get mony, which doth season the rest, and mitigate his paines? What makes them goe into the bowels of the earth, an hundreth fadome deepe, endangering their dearest liues, enduring damps & filthy smels, when they haue enough already if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seeme plausible at first shew, and a popular and strong argument: but let him that so thinks consider better of it, and hee shall soone perceaue that it is farre otherwise then he supposeth: it maybe happily pleasing

[b] *Cap. 6. Dietæ salutis; avaritia est amor immoderatus pecuniæ vel acquirendæ vel retinendæ.*

[c] *Ferum profecto dirumq; vicus animi, remedijs non cedens, medendo exasperatur.*

[d] *Malus est morbus maleq; afficit avaritia, siquidē censeo &c. auaritia difficilius curatur quam insania quoniam hac omnes fere medici laborant. Hippocr. ep. Abderit.*

[e] *Extremos cursit mercator ad Indos. Hor.*

154 sing at the first, as most part all melancholy is, or such men may haue some *lucida intervalla*, pleasant symptomes intermixt, but generally they are all fooles, disards, mad-men, miserable wretches, liuing besides themselues in perpetual [f] slauery, feare, suspition, sorrow, and discontent, *plus aloes quam mellis habent*. *Damasippus* the *Stoicke* in *Horace*, proues that all mortall men dote by fits, some one way, some another, but that couetous men are [g] madder then the rest: & he that shall truely looke into their estates, and examine their symptoms, shal find no better of them, but that they are all [h] fools, as *Nabal* was, *Re & nomine*, *1 Sam. 25*. For what greater folly can there be or [i] madnesse, then to macerate himselfe when he need not; and when as *Cyprian* notes, [k] *hee may be freed frõ his burden and eased of his paines, will goe on still, his wealth increasing, when he hath enough to get more, to liue besides himselfe*, to [l] starue his *Genius*, keepe backe from his [m] wife and children, neither letting them nor other frends vse or enioy that which is theirs, by right, and which they much need perhaps, like a hog or dog in the manger, he doth onely keepe it becausse it shall doe no body elsse good, hurting himselfe and others; and for a little momentary good, damne his owne soule. They are commonly sad and tetricke by nature, as *Achabs* spirit was becausse he could not get *Nabaths* vineyard, *1. Reg. 22*. and if he part with his mony at any time, though it be to necessary vses to his owne children, he brawls & scolds his heart is heauy, much disquieted he is, and loath to part from it. He is of a weariish, dry, pale constitution, and cannot sleep for cares and worldly businesses, his riches, saith *Solomon*, will not let him sleep, and vnnecessary businesse which he heapeth on himselfe; or if he doe sleep, t'is a very vnquiet, interrupt, vnpleasing sleepe: And though he be at a banquet, or at some merry feast, *he sighes for griefe of heart* (as [n] *Cyprian* hath it) *and cannot sleepe though it be vpon a downe bed; hic*

[f] *Diuitiæ vt spinæ animum hominis timoribus, sollicitudinibus, angoribus mirificè pungunt, vexant, cruciant. Greg in hom*

[g] *Danda est Hellebori multo pars maxima auaris.*

[h] *Luk. 12. 20. Stulte hac nocte eripiam animam tuam.*

[i] *Opes quidem mortalibus sunt dementiæ Theog*

[k] *ep. 2. lib. 2. exonerare cum so possit & relevare ponderibus, pergit magis fortunis augentibus pertinacitèr incubare.*

[l] *Miser abstinet & timet vti Hor.*

[m] *Non amicis non liberis non ipsi sibi quidquã impertit. possidet ad hoc tantum, ne possidere altero liceat &c. Hieron ad Pau-*

On. tam deest quod habet quam quod non habet. [n] *Ep 2. lib. 2. suspirat in convivio, bibat licèt gemmis & toro molliore, marcidum corpus condiderit, vigilat in plumâ.*

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wearish body takes no rest, [o] *troubled in his abundance, and sorrowfull in plenty, vnhappy for the present, and more vnhappy in the life to come. Basil.* He is a perpetuall drudge, [p] restlesse in his thoughts & never satisfied, a slaue, a wretch, a dustworm, *semper quod idolo suo immolet sedulus observat Cypr. prolog. ad sermon.* still seeking what sacrifice he may offer to his golden God, *per fas & nefas*, he cares not how, his trouble is endlesse, *crescunt divitiæ tamen, certa nescio quid semper abest rei*: his wealth increaseth, and the more hee hath, the more [r] hee wants. [s] *Austin* therefore defines covetousnesse, *quarumlibet rerum inhonestam & insatiabilem cupiditatem*, an vnhonest & vnsatiable desire of gaine, and in one of his Epistles compares it to Hell, [t] *which devoures all, and yet never hath enough, a bottomlesse pit*, an endlesse misery. And that which is their greatest corsiue, they are in continual suspition, feare, and distrust. He thinks his owne wife and children are so many theeues, & go about to cosen him, his servants are all false: *Timidus Plutus*, an old proverb, as fearefull as *Plutus*, so doth *Aristophanes* and *Lucian* bring him in fearefull still, pale, anxious, and suspitious, trusting no man. [u] *They are afraid of tempests for their corne, they are afraid of their friends least they should aske something of them, beg ge, or borrow, they are afraid of their enemies least they hurt them, theeues least they rob them, they are afraid of warre and afraid of peace, afraid of rich, afraid of poore, afraid of all.* Last of all they are afraid of want that they shall dy beggars, which makes them lay vp still, and dare not vse what they haue, what if a deare yeare come, or dearth, or some losse? & were it not that they are loath to [x] lay out money on a rope they would hang themselues, and sometimes dy to saue charges, and make away themselues, if their corne or cattle miscarry; though they haue abundance left, as [y] *Agellius* notes. [z] *Valerius* makes mention of one that in a famine sold a mouse for 200 pence, and famished himselfe: Such are

[o] *Angustatur ex abundantiâ contristatur ex opulentiâ infelix præsentibus bonis infelitior futuris.*

[p] *Illarum cogitatio nunquam cessat qui pecunias supplere diligunt. Guianer. tract 15. cap. 17*

[q] *Hor. 3. Od. 24 Quo plus sunt potæ plus sitiuntur aquæ.*

[r] *Hor. l. 2. Sat. 6. O si angulus ille proximus accedat qui nũc deformat agellũ.*

[s] *Lib. 3 de lib. arbit. Immoritur studys & amore senescit habendi.*

[t] *Avarus vir inferno est similis. &c. modum non habet hoc egentior quo plura habet.*

[u] *Erasm. Adag. chil. 3. cent. 7. pro. 72. Nulli fidentes omnium formidant opes ideò pauid' malum vocat Euripides metuunt tempestates ob frumentum, amicos ne rogent, inimicos ne ledant, fures ne rapiant, bellum timent, pacem timent, summos medios, infimos.*

[x] Hall char.

[y] *Agellius lib. 3. cap. 1. interdum eo sceleris perueniunt ob lucrum vt vitam proprium commutent.*

[z] *Lib. 7. cap. 6.*

their

156 their cares,[a] griefes, and perpetuall feares. These symptomes are elegantly expressed by *Theophrastus* in his Character of a covetous man,[b] *lying in bed, he askes his wife whether she shut the trunks, and chests fast, capcase sealed, and whether the Hall doore be bolted, and though she say all is well, he riseth out of his bed in his shirt bare-foot and bare-legged to see whether it be so with a darke lanthorne searching every corner,* scarse sleeping a winke all night. *Lucian* in that pleasant and witty dialogue called *Gallus*, brings in *Mycillus* the Cobler disputing with his Cocke, sometimes *Pythagoras*: where after much speech *Pro* and *Con*, to proue the happinesse of a meane estate, and discontents of a rich man, *Pythagoras* his Cocke in the ende to illustrate by examples that which he had said, brings him to *Gnyphon* the Vsurers house at mid-night, and after that to *Eucrates*: whom they found both awake, casting vp of their accounts, and telling of their mony,[c] leane, dry, pale, and anxious, still suspecting least some body should make a hole through the wall, and so get in, or if a Rat or Mouse did but stirre, starting vp on a suddaine, and running to the doore to see whether all were fast. *Plautus* in his *Aulularia*, makes old *Euclio*[d] cõmanding *Staphyla* his wife to shut the dores fast, and the fire to be put out, least any body should make that an errant to come to his house; & as he went from home, seeing a Crow scrat vpon the muck-hill returned in all haste, taking it for *malum omen*, an ill signe his mony was digged vp, with many such. He that will but obserue their actions, shall find these and many such passages not fayned for sport, but really performed, and verified indeed by such covetous and miserable wretches.

[a] *Omnes perpetuo morbo agitantur, suspicatur omnes timidus sibiq; ob aurũ insidiari putat nunquam quiescens. Plin. proem lib. 14.*

[b] *Cap. 18. In lecto iacens interrogat vxorem an arcam probe clausit, an capsula &c. E lecto surgens nudus & absq; calceis accensa lucernâ omnia obiens & lustrans, & vix somno indulgens.*

[c] *Curis extenuatus vigilans & secum supputãs.*

[d] *Caue quenquã alienum in ædes intromiseris, Ignem extingui volo, ne causæ quidquam sit quod te quisquã queritet. Si bona fortuna veniat ne intromiseris. Occlude sis fores ambobus pessulis. Discrucior animi quia domo abeundum est mihi. Nimis hercule inuitus abeo, nec quid agam scio.*

SVB-

Svbsect. 13.

Loue of gaming, &c, and pleasures immoderate.

IT is a wonder to see how many poore distressed miserable wretches, one shall meet almost in every path and street, begging for an almes, that haue beene well descended, and sometimes in flourishing estate, now ragged, tattered, & ready to be starued, lingering out a painefull life, in discontent & griefe of body and minde; and all through immoderate lust, gaming, pleasure, riot. And t'is the common end of all sensuall Epicures and brutish prodigals, that are stupified & carried away headlong with their severall pleasures and lusts. *Lucian* in his Tr. *de Mercede conductis* hath excellent wel deciphered such mens proceedings in his [e] picture of *Opulentia*, whom he faines to dwell on the top of an high mount, much sought after by many sutors, At their first comming they are generally entertained by *Pleasure* and *Dalliance*, and haue all the content that possibly may be giuen, so long as their mony lasts: but when their meanes faile, they are contemptibly thrust out at a backe doore headlong, & there left to *Shame*, *Reproach*, *Despaire*. And hee at first that had so many attendants, parasites & followers, young and lusty, richly arrayed, and all the dainty fare that might be had, with all kinde of welcome & good respect, is now vpon a sudden stript of all, [f] pale, naked, old, diseased and forsaken, cursing his starres, & ready to strangle himselfe; hauing no other company but *Repentance*, *Sorrow*, and *Griefe*, *Derision*, *Beggery*, and *Contempt*, which are his dayly attendants to his lifes end. As the [g] prodigall sonne had musick, merry company, dainty fare at first, but a sorrowful reckning in the end: so haue al such vaine delights and their followers. [h] *Tristes voluptatum exitus & quisquis voluptatum suarum reminisci volet, intelliget*, as bitter as gaull and wormewood is their last, griefe of minde, madnesse. The ordinary rocks vpon which such men doe impinge and

[e] Such another pictnre you shal haue in S. Ambrose second booke of Abel and Cain.

[f] *Ventricosus, nudus, pallidus, læua pudorem occultans, dextra sei ipsum strangulãs occurrit autem exeunti pœnitentia bis miserum conficiens &c.*

[g] *Luk.15.*

[h] *Boethius.*

158 and precipitate themselues,are Cards,and Dice, Haukes,and Hounds,*Insanum venandi studium* one cals it,*insana substructiones*,their mad structures, disports, playes, &c. when they are vnsociably vsed, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantastical buildings,by making Walkes,Orchards, Gardens, Bowers, and such places of pleasure, *Inutiles domos*,[i] *Xenophon* calls them, which howsoever they be delightsome things in themselues, and acceptable to all beholders,an ornament, and befitting some great men,yet vnprofitable to others, & the sole overthrowe of their estates. *Forestus* in his obseruations hath an example of such a one that became melancholy vpon such an occasion,hauing consumed his substance on such an vnprofitable building,which would afterward yeeld him no aduantage. Others are [k] overthrowne by those madde disports of Hauking and Hunting; honest recreations & fit disports for some great men,but not for every base inferiour person; whilest they will maintaine their Faukoners, and Dogs, & hunting Nagges,their wealth,saith [l] *Salmutze*, *runnes away with Dogs,and their fortunes fly away with Haukes.* They hunt & persecute beasts so long, till in the end they themselues degenerate into beasts, as [m] *Agrippa* taxeth them. [n] *Actaon* like, as he was eaten to death by his own Dogges,so doe they deuoure themselues and their patrimonies, in such idle and vnnecessary disports, neglecting in the meane time their more necessary businesse,and to follow their vocations. Ouer mad too sometimes are our great men in following of it, doting too much on it,[o] *When they driue poore husbandmen from their tillage*,as *Sarisburiensis* obiects,*polycrat.lib.1.cap. 4. and fling downe country farmes, and whole townes to make Parkes, and Forrests,staruing men* [p] *to feed beasts, and* [q] *punishing in the*

[i] *In Oeconom. quid si nunc ostendam eos qui magnâ vi argenti domus inutiles edificant inquit Socrates.*

[k] *Sarisburiensis Polycrat. lib. 1. cap.4. venatores omnes adhuc institutionē redolent Centaurorum. Rarò inuenitur quisquam eorum modestus & grauis,rarò continens & vt credo sobrius unquam.*

[l] *Pancirol. Tit. 23.avolant opes cum accipitre.*

[m] *Insignis venatorum stultitia & supervacanea cura eorum qui dum nimiū venationi insistunt ipsi abiecta omni humanitate in feras degenerant,vt Actæon,&c.*

[n] *Sabin.in Ovid Metamor.* [o] *Agrippa de vanit scient.Insanum venandi studium,dum à novalibus arcentur agricolæ,subtrahuntur prædia rusticis,agri colonis præcludantur,siluæ & prata pastoribus, vt augeantur pascua feris. —— Maiestatis reus agricola si gustârit.* [p] *A novalibus suis arcentur agricolæ dum feræ habeant vagandi libertatem istis,vt pascua augeantur,prædia subtrahuntur &c.Sariburiensis.* [q] *Feris quam hominibus aquiores. Cambd. de Guil. Conq.qui 36.Ecclesiæ matrices depopulatus est ad Foresta novam. Mat.Paris.*

meane

meane time such a man that shall molest their game, more seuerely then him that is otherwise a common hacker, or a notorious theefe, But great men are some waies to be excused, the meaner sort haue no evasió why they should not be counted madde. *Podgius* the *Florentine* tells a merry story to this purpose, condemning the folly and impertinent busines of such kinde of men. A Physition of *Millan*, saith he, that cured mad men had a pit of water in his house, in which he kept his patients some vp to the knees, some to the girdle, some to the chinne, *pro modo insaniæ*, as they were more or lesse affected. One of them by chance that was well recouered, stood in the doore, and seeing a gallant ride by with an Hauke on his fist, wel mounted, and his Spaniels after him, would needs know of him to what vse all this preparation serued; hee made answere to kill certaine fowle: the patient demanded againe what his fowle might be worth which he killed in a yeare, he replied 3 or 4 Crownes; & when he vrged him farther, what his Dogs, Horse and Haukes stood him in, hee told him 100 Crownes: with that the patient bad him be gone as he loued his life and welfare, for if our master come and find thee here, he will put thee in the pit amongst mad-men vp to the chin: Taxing the madnesse and folly of such vaine men that spend themselues in such idle sports, neglecting their businesse and necessary affaires. *Leo Decimus* that hunting Pope is much discommended by [r] *Iouius* in his life, for his immoderate desire of hauking and hunting, in so much, that as hee saith hee would sometimes liue about *Ostia* weeks & moneths together, and leaue suters [s] vnrespected, Buls and Pardons vnsigned, to his owne preiudice, and many private mens losse. [t] *And if he had beene by chance crossed in his sport, or his game not so good, he would be so impatient, that hee would reuile and miscall many times men of great worth with most bitter taunts, and looke so sowre, and be so angry and waspish, so grieued and molested that it is incredible to relate it.* But if hee had good sport, and had beene well pleased on the other side, *incredibili munificentiâ*, with vnspeakable bounty he would reward all his

[r] *Tom.2. de vitis illustrium. l.4.de vit. Leon. 10mi.*

[s] *Venationibus adeo perditè studebat & aucupijs.*

[t] *Aut infeliciter venatus tam impatiens inde vt summos sæpè viros acerbissimis contumelijs oneraret, & incredibile est quali vultus animiq; habitu dolorem iracundiamq; præferret &c.*

160 his fellow hunters, and deny nothing to any suter when hee was in that mood. To say truth, t'is the common humour of all gamesters, as *Galateus* obserues, if they winne no men living are so Iouiall and merry,[u] but if they loose, though it be but a trifle, two or three games at tables, or a dealing at Cards for 2[d] a game, they are so colericke and tetty that no man may speake with them, and breake many times into violent passions, oaths, imprecations, and vnbeseeming speeches, little differing from mad men for the time. Generally of all Gamsters and gaming, if it be excessiue, thus much wee may conclude, that whether they winne or loose for the present, the commō *Catastrophe* is[x] beggery, for a little pleasure they take, and some small gaines and gettings now and then, their wiues and children are wringed in the meane time, and they themselues rue it in the end. I will say nothing of those prodigious prodigals, & [y] mad Sybaritical spendthrifts, *quiq; vnâ comedunt patrimonia mensâ*, that eat vp all at a breakfast, or at a supper, and amongst Bauds, Parasites & Players, consume themselues in an instant, [z] *Irati pecunijs*, as he saith, angry with their mony: *What with a wanton eye, a liquorish tongue, a gamesome hand*, when they haue vndiscreetly impouerished themselues, & intombed their ancestors in their bowels, they may lead the rest of their dayes in prison, as many times they doe, and there repent at leasure; and when all is gone begin to be thrifty: but *Sera est in fundo parsimonia*, t'is then too late to looke about; their end is misery, sorrowe, shame, and discontent. I may not here omit those two maine plagues and common dotages of humane kind, Wine & Women, which haue infatuated and besotted Myriades of people. To whom is sorrow saith *Solomon*, *Pro.23.29.* to whom is woe, but to such a one that loues drinke? it causeth sorrow and bitternesse of mind, *Sirac.31.21. Vinum & furoris*, *Ieremy* calls it, *25. cap.* as well he may, for *insanire facit sanos*, it

[u] *Vnicuiq; autē hoc à natura insitum est vt doleat sicubi erraverit aut deceptus sit.*

[x] *Iuven. Sat.8. Nec enim loculis comitantibus itur ad casum tabulæ, posita sed luditur arca. Lemnius instit. cap 44. mendaciorum quidem & periuriorum & paupertatis mater est alea, nullum habens patrimonii reverentiam, quum illud effuderit, sensim in furta delabitur & rapinas. Saris. polit. lib.1.c.5.*

[y] *Plutus in Aristoph.* calls all such gamsters mad men. *Si in insanum hominem contigero. Spontaneum ad se trahunt furorem, & os & nares & oculos vivos faciunt furoris & diversoria. Chrysost hom.71.*

[z] *Senec.* [a] Hall. [b] *In Sat.11. Sed deficiente crumena, & crescente gula quis te manet exitus.---rebus in ventrem mersis.*

makes

makes sound men sicke and sad,and wise men [c] mad. A true saying it was of him, *Vino dari lætitiam & dolorem*, drinke causeth mirth,and drinke causeth *poverty and want*,(*Prov.21*)*shame and disgrace. Multi ignobiles evasere ob vini potum,&c.* (Austin) *amissis honoribus profugi aberrarint*: Many men haue made shipwracke of their fortunes,and goe like rogues and beggars,that otherwise might haue liued in good worship and happy estate, and for a few howres pleasure,or [d] *free madnesse*, as *Seneca* tearmes it, purchase vnto themselues eternal tediousnesse and trouble. That other madnesse is women, *Apostare facit cor*: saith the wiseman,pleasant at first,but as the rest bitter as wormewood in the end,*Prov.5,4.*and sharp as a two-edged sword. *And*(*7.21*)*her house is the way to hell, and goes downe to the chambers of death.* What more sorrowfully can be said; they are miserable in this life,mad,beasts,lead like [e] *Oxen to the slaughter*: and that which is worse, whoremasters and drunkards shal be iudged:*amittunt gratiam*,saith *Austin*, *perdunt gloriam, incurrunt damnationem æternam.*They loose grace and glory, and gaine hell and eternall damnation.

Poculum quasi sinus in quo sæpe naufragium faciunt iactura tum pecuniæ tũ mentis.Erasm. in Proverb. calicum remiges. chil 4.cent.7. Prov.41.

[d] Liberæ vxius horæ insaniam æterno temporis tædio pensant,

Svbsect. 14.

Philautia,or Selfe-loue,Vaineglory,Praise,Honour,Immoderate applause,Pride,overmuch ioy,&c

Selfe-loue,Pride,and Vaine-glory,which *Chrysostome* cals one of the Divels three great nets, [f] *Bernard*, *an arrowe which pearceth the Soule through,and slayes it, a slye insensible enemy not perceaued.* Where neither anger,lust, covetousnes, feare,sorrow,&c.nor any other perturbation can lay hold on vs,this will slily and insensibly pervert vs,*Quem non gula vicit Philautia superaut*,saith *Cyprian*, whom surfeting could not ouertake,Selfe-loue hath overcome.[g] *He that hath scor-*

[f] Sagitta quæ animam interficit leuiter penetrat sed non leve infligit vulnus sup cant.

[g] Qui omnem pecuniarum contemptum habent & nulli Imaginationi totius mundi se immiscuerint,& tyrannicas corporis concupiscentias sustinuerint bi multoties captiua vana gloriâ omnia perdiderunt.

162 *ned almony,bribes,gifts,vpright otherwise and sincere,hath inserted himselfe to no fond Imagination, and sustained all those tyrannicall concupiscences of the body,hath lost all his honour, captivated by Vain-glory,Chrysost.sup.Ioh.*A great assault,and cause of our present malady,although we doe most part neglect it,take no notice of it,yet this is a most violent batterer of our Soules,and causeth Melancholy and Dotage. This pleasing humour,this soft and whispering popular ayre, *Amabilis insania*,this delectable frensy, most irrefragable passion,*Mentis gratissimus error*, this most acceptable disease, which so sweetly sets vpon vs,ravisheth our senses, lulls our soules asleep,puffes vp our hearts as so many bladders, and that without all feeling, [h] *that those that are misaffected with it,neuer so much as once perceaue it,or thinke of any cure.* Wee commonly loue him best in this [i] malady that doth vs most harme,and are most willing to be hurt; *adulationibus nostris libenter fauemus*,saith [k] *Hierome*,we loue him, wee loue him for it: [l] *O Bonciari suaue suaue fuit à te tali hac tribui*, t'was sweet to heare it. Though we seeme many times to be angry [m] *and blush at our owne praises,yet our soule inwardly reioyceth, it puffes vs vp and makes vs swell beyond our bounds, and forget ourselues.*Her two daughters are lightnesse of mind and immoderate ioy and pride.Now the common cause of this mischiefe ariseth from our selues or others, [n] wee are actiue and passiue. It proceeds inwardly from our selues, as wee are actiue causes, from an overweening conceit wee haue of our good parts,own worth(which indeed is no worth)our boũty,fauour,grace,valour,strength,wealth,patience,meeknesse, hospitality, beauty,temperance,gentry,knowledge,wit, science,art,learning,[o] our excellent gifts & fortunes, for which *Narcissus* like we admire,flatter,and applaud our selues, and thinke all the world esteemes so of vs. We bragge and venditate our [p] owne workes, and scorne all others in respect of vs,*Inflati scientia*,*Paul* tearmes vs, our wisdome,[q] our learning,all our geese are swannes,and as basely esteeme and vilify other mens, as we doe over-highlye prise our owne.

[h] *Hac correpti non cogitant de medela.*

[i] *Dij talem terris avertite pestem.*

[k] *Ep.ad Eustochium de custod. virgin.*

[l] *Lipsi.Epist.ad Bonciarum.*

[m] *Hieron: Et licet nos indignos dicimus & calidus rubor ora perfundat,attamẽ ad laudem suam intrinsecus anima lætatur.*

[n] *Nec enim mihi cornea fibra est.Per.*

[o] *E manibus illis nascentur violæ.Per.1.Sat.*

[p] *Omnia enim nostra supra modum placent. Fab.l.10 cap.3.*

[q] *Ridentur mala qui componunt carmina, verum gaudent scribentes & se venerantur.& vltra si taceas laudant quicquid scripsere beati.Hor.ep.2.l.2*

We

We will not suffer them to bee in *secundis*, no not in *tertijs*, what? *Mecum confertur Vlysses*? Though indeed they be far before vs. Only wise,only rich,fortunate,valorous,and faire, as that prowd [r] *Pharisee*,they are not (as they suppose) [f] *like other men*,of a purer pretious mettle. *Novi quendam*,saith [t] *Erasmus*,I knew one that thought himselfe inferior to no man liuing. And such for the most part are your Princes, Potentates,great Philosophers, Poets, Historiographers, Authors of Sects or Heresies,and all our great Schollers. As [u] *Hierom* defines,*A naturall Philosopher, glories creature, and a very slaue of rumor, fame,and popular opinion. Vobis & famæ me semper dedi*,saith *Trebellius Pollio*, I haue wholly consecrated my selfe to you & Fame; and that vaineglorious [x] Orator,is not ashamed to confesse in an Epistle of his to *Marcus Lecceius*: [y] *Ardeo incredibili cupiditate,&c. I burne with an incredible desire to haue my* [z] *name registred in thy booke*. Out of this fountaine proceed all those cracks and bragges,-- *speramus carmina fingi posse linenda cedro,& leni seruanda cupresso.*---[b] *Non vsitatâ nec tenui ferar pennâ.*---*nec in terra morabor longius.* [c] *nil parvum aut humili modo nil mortale loquor.* [d] *Dicar qua violens obstrepit Aufidus.*---*Exegi monumentum ære perennius.Iamq; opus exegi,&c.*& many such cõmon with writers. Not so much as *Democharis* on the [e] Topicks, but he will be immortall,and every common Poet will be renowned. This puffing humour is it hath produced so many great Tomes,that hath built so many famous monuments,Castles and *Mausolean* Tombes,to haue their names eterniſed, *Digito monstrari, & dicier hic est*,to haue their names inscribed as *Phryne* on the wals of *Thebes*,*Phryne fecit*; This causeth so many battles,*Et noctes cogit vigilare serenas.* Long iournies, *Magnum iter intendo sed dat mihi gloria vires*, a little applause,Pride,Selfeloue,Vaineglory. This is it which makes them take such paine, and breake out into such ridiculous straines, this high conceit of themselues, [f] to scorne al others; and brings them to that height of insolency, that they cannot endure to be contradicted,[g] *or heare of any thing but their own*

[r] *Luk.*18. 10.
[f] *De meliore luto finxit præcordia Titan.*
[t] *Chil.*3.*Cent.* 10.*pro* 97.*qui se crederet neminem vlla in re præstantiorē.*
[u] *Consul. ad Pammachium, mundi Philosophus gloriæ animal, & popularis auræ & rumorum venale mancipium.*
[x] *Tullius.*
[y] *Vt nomen meum scriptis tuis illustretur.*
[z] *Inquies animus studio æternitatis noctes & dies angebatur. Hensius orat. funeb.de Scal.*
[a] *Hor.art.Poet. Od. vlt. lib.*2.
[b] *Od.*25.*lib.*2.
[d] *Od.vlt. lib.*3. *Ovid.Iamq; opus exegi. Vade liber fælix Paligen.*
[e] *In lib.*8.
[f] *De ponte deycere.*
[g] *Nihil libenter audiunt nisi laudes suas.*

164 *commendations*, as *Hierom* notes of such kinde of men. When as indeed, in all wisemens iudgements they are [h] mad, beside themselues, derided and a common obloquy, *insensati* and come farre short of that which they suppose or expect. [i] *O puer vt sis vitalis metuo.*

Nos demiramur, sed non cum deside vulgo
Se velut Harpyas, Gorgonas, & Furias.
We marvail too, not as the vulgar we,
But as we Gorgons, Harpy or Furies see.

Another kinde of mad-men there is opposite to these that are insensibly madde, and knowe not of it, such as contemne all praise and glory, and thinke themselues most free; when as indeed they are most mad: *calcant sed alio fastu*: a company of *Cynicks*, such as are Monkes, Hermites, Anachorites, that contemne the world, contemne themselues, contemne all titles, honors, offices: & yet in that contempt, are more proud then any man liuing whatsoever. They are proud of humility proud in that they are not proud; *sæpe homo de vanæ gloriæ contemptu, vaniùs gloriatur*, as *Austin* hath it, *confess. lib. 10. cap. 38.* as *Diogenes, intus gloriantur*, they bragge inwardly, & feed themselues fat with a selfe conceit of sanctity, which is no better then Hypocrisie: they goe in sheeps russet many great men, that might maintaine themselues in cloath of gold and seeme to be deiected, humble by their ordinary gesture and apparell, much mortified in their outward carriage, whē as inwardly they are swolne full of pride, arrogancy, & selfe-conceipt. And therefore *Seneca* adviseth his frend *Lucilius*, [k] *in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselues: as a rugged attire, hirsute head, horrid beard, contempt of mony, course lodging and whatsoever leads to Fame that opposite way.*

All this madnesse yet proceeds from our selues, the maine engine which batters vs is from others, we are meerely passiue in this businesse: a company of parasites and flatterers, that with immoderate praise and bumbast Epithetes, glosing titles, false elogiums, so bedaub and applaud, gild ouer many

silly

[h] *Quæ maior dementia aut dici aut excogitari potest quam sic ob gloriam cruciari. Insaniam istam domine longe fac à me. Austin conf. lib. 10 cap. 37.*

[i] *Hor. Sat. 1. l. 2.*

[k] *Epist. 13. Illud te admoneo, ne eorum more facias, qui nō proficere sed conspici cupiunt, quæ in habitu tuo aut genere vitæ notabilia sunt. Asperum cultū & vitiosum caput, negligentiorem barbam, indictum argento odium, cubile humi positum, & quicquid ad laudem perversa via sequitur, evita.*

silly and vndeseruing man, that they clap him quite out of his wit. *Res imprimis violenta est*, as *Hierome* notes, this common applause is a most violent thing, that fattens men, erects and deiects them in an instant. [l] *Palma negata macrum, donata reducit opimum.* It makes them fat and leane as frost doth Conies. [m] *And who is that mortall man that can so containe himselfe, that if he be immoderatly commended and applauded, will not be moved.* Let him be what hee will, those Parasites will overturne him. If he be a souldier then *Themistocles*, *Epaminondas*, *Hector*, *Achilles*, and the valour of both *Scipioes* is to litle for him, he is *invictissimus*, *serenissimus*, *multis trophæis ornatissimus*, although he never durst look his enemy in the face, If he be a big man, then is he a *Sampson*, another *Hercules*: If he make a speech, another *Tully* or *Demosthenes*: as of *Herod* in the *Acts*, *the voice of God and not of man:* If hee can make a verse, *Homer*, *Virgil*. And then my silly weake Pathicke takes all these elogiums to himselfe; if he be a Scholler so commended for his much reading, excellent stile, method, &c. hee will eviscerate himselfe like a spider, study himselfe to death,

Laudatas ostendit ales Iunonia pennas,

Peacocke like he will display all his feathers. If hee be a souldier and so applauded, as another [n] *Philip*, hee will ride into the thickest of his enimies. Commend his housekeeping, and he will begger himselfe, commend his temperance hee will starue himselfe. *--------laudataq; virtus*

Crescit, & immensum gloria calcar habet,

he is madd, madd, madd, no whoe with him, he will ouer the [o] *Alpes* to be talked of, or to maintaine his credit. Commend an ambitious man, or some prowd Prince or Potentate, *Si plus æquo laudetur*, saith [p] *Erasmus*, *cristas erigit, exuit hominẽ, deum se putat*: he sets vp his crest & will be no longer a man, but a God. How did this work with *Alexander*, that would needs be *Iupiters* sonne, and goe like *Hercules* in a Lions skin. *Commodus* the Emperour was so gulled by his flattering Parasites, that he would be called *Hercules*. [q] *Antonius* the *Roman* would be crowned with Ivy, and carried in a Chariot, &

[l] *Per.*

[m] *Quis eorum tam bene modulo suo metiri se novit, vt eum assiduæ & immodicæ laudationes non moveãt. Hen. Steph.*

[n] *Livius Gloria tantum elatus non irâ in medios hostes irruere, quod completis muris conspici se pugnãtem a muro spectantibus egregiũ dicebat.*

[o] *I demens & sævas curre per Alpes. Aude aliquid &c. vt pueris placeas & declamatio fiat. Iuv. Sat. 10*

[p] *In morię Encom.*

[q] *Antonius ab assentatoribus evectus Liberũ se patrem appellari iussit & pro deo se venditans redimitus hederâ & coronâ velatus aurea, & thyrsum tenens cothurnisq; succinctus, curru velut Lib. pater vectus est Alexandriæ. Pater. vol. post.*

166 adored for *Bacchus*. *Cotys* king of *Thrace* would be married to [r] *Minerva*, and sent three severall messengers one after another, to see if she were come to his bed-chamber. Such a one was [t] *Iupiter Menecrates*, *Maximinus Iovianus*, *Diocletianus Herculeus*, *Sapor* the *Persian* king, brother of the Sunne and Moone, and our kings of *China* and *Tartaria* in this present age. Such a one was *Xerxes* that would whip the Sea, & send a challenge to mount *Athos*, and such are many foolish Princes, brought into a fooles Paradise by their Parasites. And t'is a common humour incident to all men, when they are in great place, haue done wel, or deseru'd well, to applaud and flatter themselues. They haue good parts & they [s] know it, you need not tell them of it, out of a conceit of their worth they goe smiling to themselues, and perpetuall meditation of their trophies and plaudits, they run at the last quite mad, & loose their wits. *Petrarch. lib. 1. de contemptu mundi*, confessed as much of himselfe, and *Cardan* in his 5 booke of wisdome giues an instance of a Smith of *Millan*, a fellow cittizen of his [u] one *Galeus de Rubeis*, that being commended for the re-finding of an Instrument of *Archimedes*, for ioy rann madde. *Plutarch* in the life of *Artaxerxes* hath such a like story of one *Chamus* a souldier, that wounded king *Cyrus* in battle, & *grew thereupon so* [x] *arrogant that in a short space after hee lost his witts*. So many men, if any new honor, office, preferment, possession, or patrimony, *ex insperato* fall vnto them, for immoderate ioy and continuall meditation of it, cannot sleep, [y] or tell what they say or doe, they are so rauished on a suddaine. *Epaminondas* therefore the next day after his *Leuctrian* victory, [z] *came abroad all squallid and submisse*, & gaue no other reason to his friends of his so doing, then that hee perceaued himselfe the day before, by reason of his good fortune to be too insolent, ouermuch ioyed. And that wise and vertuous Lady, [a] *Queene Catherine* Dowager of *England*, in

[r] *Mineruæ nuptias ambit, tanto furore percitus, vt satellites mitteret ad videndum Deæ in thalamum venisset, &c.*

[t] *Ælian. lib. 12.*

[s] *Sequiturq; superbia formam. Livius lib. 11. Oraculum est vivida sæpe ingenia luxuriare hâc & evanescere multosq; sẽ sum penitus amisisse. Homines intuentur at sipsi non essent homines.*

[u] *Galeus de Rubeis civis noster faber ferrarius, ob inventionem instrume ti Cocleæ olim Archimedis dicti præ lætitia insanuit.*

[x] *Insaniâ postmodum correptus ob nimiam inde arrogantiam.*

[y] *Bene ferre magnam disce fortunam. Hor. Fortunam reverenter habe, quicunq; repente Dives ab exili progrediere loco. Ausonius.* [z] *Processit squalidus & submissus vt bestemi diei gaudium intemperans hodie castigaret,* [a] *Vxor Henrici 8.*

private

private talke said that [b] *she would not willingly endure the extremity of either Fortune, but if it were so that of necessity shee must undergoe the one, she would be in adversity, because comfort was neuer wanting in it, but still counsell moderation and gouernment, were defective in the other.* They would not moderate themselues.

[b] *Nutrius se fortunæ extremum libenter experturum dixit, sed si necessitas alterius subinde imponeretur, optare se difficilem & adversam: quod in hac nulli vnquam defuit solatium, in altera multis consilium &c. Lod. Vives.*

SVBSEC. 15.

Loue of Learning, or ouermuch study. With a Digression of the misery of Schollers, and why the Muses are Melancholy.

LEonartus Fuchsius *Institut.lib.3.sect.1.cap. 1. Felix Platter l.3.de mentis alienat:* speakes of a peculiar *Fury* which comes by ouermuch *Study. Fernelius lib.1.cap.18.* [d] puts *study*, contemplation, and continuall meditation, an especiall cause of madnesse: and in his *86.counsel.* cites the same words. *Io. Arculanus in lib.9. Rhasis ad Almansorem cap.16.* amongst other causes reckons vp *studium vehemens*, so doth *Levinus Lemnius, lib.de occult.nat.mirac. lib. 1. cap. 16.* [e] *Many men* (saith he) *come to this malady by continuall* †*study, and night waking, and of all other men Schollers are most subiect to it:* and such *Rhasis* addes, [f] *that haue commonly the finest wits, Cont. lib.1.tract.9. Marsilius Ficinus de sanit.tuenda.lib.1.cap.7.* puts Melancholy amongst one of those 5 principall plagues of Students, t'is a common maul vnto them all, and almost in some measure an inseparable companion. *Varro* belike for that cause calls *Tristes Philosophos & severos*, severe, sad, dry, tetricke, are common Epithites to Schollers. And [g] *Patritius*

[c] *Peculiaris furor qui ex literis fit.*

[d] *Nihil magis auget, ac assidua studia, & profunde cogitationes.*

[e] *Non desunt qui ex Ingi studio & intempestiua lucubratione huc deuenerunt, hi præ cæteris enim plerumq; melancholia solent infestari.*

† Study is a continuall & earnest meditation applied to something with great desire. *Tully.*

[f] *Et illi qui sunt subtilis ingenii & multæ præmeditationis de facili incidunt in melancholiam.*

[g] *Ob studiorum sollicitudinem, lib 5. Tit. 5.*

168 therefore in the institution of princes, would not haue thē to be great students. For as *Machiauel* holds, study weakens their bodies, dulls their spirits, abates their strength and courage, and good Schollers are never good souldiers: which a certaine *Gothe* well perceaued, when his country men came into *Greece* and would haue burned all their bookes, hee cryed out against it by all meanes they should not doe it, [h] *leaue them that plague, which in time will consume all their vigour, and martiall spirits.* The [i] *Turkes* abdicated *Cornutus* the next heire from the Empire, because hee was so much giuen to his booke, and t'is the common *Tenent* of the world, that learning dulls and diminisheth the spirits, and so *per consequens* produceth Melancholy.

Two main reasons may be given of it, why studēts should be more subiect to this malady then others. The one is they liue a sedentary, solitary life, *sibi & musis*, free from bodily exercise, and those ordinary disports which other men vse: & many times if discontent and Idlenesse concurre with it, they are precipitated into this gulfe on a sudden: but the commō cause is ouermuch study, too much learning, as [k] *Festus* told *Paul*, hath made thee madde; t'is that other extreame which effects it. So did *Trincavellius lib. 1. consil. 12. & 13.* finde by his experience in two of his patients, a yong Baron, and another, that contracted this malady by too vehement study. So *Forestus obseruat. lib. 10. observ. 13.* in a yong divine in *Louain*, that was mad, & said [l] *he had a Bible in his head. Marcilius Ficinus de sanit. tuendâ. lib. 1. cap. 1. 3. 4. & lib. 2. cap. 16.* giues many reasons, [m] *why students dote more often then others:* The first is their negligence: [n] *other workemen looke to their tooles, a Painter will wash his pencils, a Smith will looke to his hammer, anvil, forge: an husbandman will mend his plow-irons, and grinde his hatchet if it be dull, a faukoner or huntsman will haue an especiall care of his haukes, hounds, horses, dogges &c.*

[h] *Gaspar Ens. Thesaur polit. Apotelesm. 30. Græcis hanc pestem relinquite quæ dubium nō est quin brevi omnē ijs vigorē ereptura Martiosq; spiritus exhaustura sit Vt ad arma tractā da plane inhabiles futuri sint.*

[i] *Knoles Turk. hist.*

[k] *Acts 26. 24.*

[l] *Nimijs studijs melancholicus euasit, dicens se Bibliam in capite habere.*

[m] *Cur Melancholiâ assiduâ, crebrisq; deliramentis vexentur eorum animi; vt desipere cogantur.*

[n] *Solers quilibet artifex instrumenta sua diligentissimè curat, penicillos pictor, malleos iucudesq; faber ferrarius, miles equos, arma: venator, auceps, aues & canes, Cytheram cytharedus &c. soli musarum mystæ tam negligentes sunt, vt instrumentum illud quo mundum vniversum metiri soleant, spiritum scilicet penitus negligere videantur.*

a musitian will string and vnstring his lute &c. onely Schollers neglect that instrument, their braine and spirits I meane, which they dayly vse, and by which they range ouer all the world, which by much study is consumed. Vide saith *Luciã, ne funiculum nimis intendendo, aliquando abrumpas:* thou twist not the rope so hard, till at length it [o] breake. *Ficinus* in his 4. *c.* giues some other reasons, *Saturne* and *Mercury* the Patrons of Learning, are both dry Planets: and [p] *Origanus* giues that same cause, why *Mercurialists* are so poore, & most part beggers because their president *Mercury* had no better fortune himselfe, he can helpe them to knowledge, but not to money. The second is contemplation, [q] *which dries the braine, and extinguisheth naturall heat; for whilst the spirits are intent to meditation about in the head, the stomacke and liuer are left destitute, and thence comes black blood, & crudities, for want of concoction, & for want of exercise, the superfluous vapors cannot exhale &c.* The same reasons are repeated by *Gomesius lib. 4. cap. 1 de sale.* [r] *Nymanus orat. de Imag. Io. Voschius lib. 2. cap. 5. de peste:* and something more they adde, that hard students are commonly troubled with goutes, catarres, rhumes, cacexia, bad eyes, stone and colicke, [s] crudities, oppilations, vertigo, windes, crampes, consumptions, and all such diseases as come by ouer-much sitting; they are commonly leane, dry, ill coloured, spend their fortunes, loose their wits, and many times their liues, and all through immoderate paines, and extraordinary studies. If you will not beleeue the truth of this, looke vpon great *Tostatus*, and *Thomas Aquinas* workes, & tell me whether those men tooke paines? peruse *Austin, Hierome* &c. and many thousands besides.

Qui cupit optatam cursu contingere metam,
Multa tulit, fecitq; puer, sudavit & alsit.

He that desires this wished goale to gaine,
Must sweat and freeze, before he can attaine.

and labour hard for it: so did *Seneca*, by his owne confession,

o *Arcus & arma tua tibi sunt imitanda Dianæ. Si nunquam cesses tendere mollia erit. Ovid.*

p *Ephemer.*

q *Contemplatio cerebrum exsiccat, & extinguit calorem naturalẽ vnde cerebrum frigidum & siccum euadit. quod est melancholicum. Accedit ad hoc, quod natura in contemplatione cerebro prorsus cordiq; intenta, stomachum, beparq; destituit, vnde ex alimentis male coctis, sanguis crassus & niger efficitur, dum nimio otio membrorum superflui vapores non exhalant.*

r *Cerebrum exsiccatur, corpora sensim graciliscunt.*

s *Studiosi sunt Cacochimici, & nunquam benè colorati, propter debilitatẽ digestiuæ facultatis, multiplicantur in ijs superfluitates. Io. Voschius parte 2. cap. 5. de peste.*

epist.

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epist.8. [t] *not a day that I spend idle, & part of the night, & keep mine eyes tired with waking, & now slumbering to their continuall taske.* Heare *Tully pro Archia poeta. whilst other loytered, & tooke their pleasures, he was continually at his booke*: and so they doe that will be Schollers, and that to the hazard I say, of their health, fortunes, wits, and liues. How much did *Aristotle* and *Ptolomy* spend? how many crownes *per annum*, to perfect Arts, the one about his history of creatures, the other about his Almagest? how many poore Schollers haue lost their wits, or become dizardes, neglecting all worldly affaires, and their owne health, wealth, *esse*, and *benè esse* to gaine knowledge? for which after all their paines, in the worlds esteeme they are accompted ridiculous, and silly fooles, Idiots, Asses and (as oft they are) reiected, contemned, and derided, doting, mad. Looke for examples in *Hildisheim spicel.2. de Maniâ & delirio*, reade *Trincavelius lib.3.consil.36.& consil.17. Montanus consil.233.* [u] *Garceus de Indic, genit.cap,33. Mercurialis consil.86.consil.25. Prosper Calenus* his booke *de atra bile*. Goe to *Bedlam* and aske. Or if they keepe their wits, yet they are accompted fooles by reason of their cariage, because they cannot ride a horse, which euery clowne can doe, salute and court a Gentlewoman, carue at table, cringe and make congies, which euery common swasher can doe, [y] *hos populus ridet &c.* they are laughed to scotne, and [z] accompted silly fellowes by our gallants. And many times such is their misery, they deserue it: a meere Scholler, a meere Asse.

[b] *Obstipo capite, & figentes lumine terram,*
Murmura cum secum & rabiosa silentia rodunt,
Atq; experrecto trutinantur verba labello
Ægroti veteris meditantes somnia, gigni
De nihilo nihilum, in nihilum nil posse reverti.

------- who doe leane awry

[t] *Nullus mihi per otium dies exit, partem noctis studijs dedico, non vero somno, sed oculos vigiliâ fatigatos, cadentesq; in operam detineo.*

[u] *Iohannes Hanuschius Bohemus, natus 1516 eruditus vir ex nimijs studijs in Phrænesin incidit.*

Montanus instances in a Frenchman of Tolosa.

[x] *Cardinalis Cæcius ob laborem, vigilias, & diuturna studia factus melancholicus.*

[y] *Pers.Sa.3.*

[z] They cannot fiddle, but as Themistocles said, he could make a small towne become a great city.

[b] *Pers.Sat.3.*

[a] *Ingenium sibi quod vanas desumpsit Athenas, & septem studijs annos dedit insenuitq; libris & curis statua taciturnius exit, plerumq; & risu populum quatit. Horat.ep.2.lib.2.*

Their

[c] Their heads, piercing the earth with a fix't eye:
When by themselues they gnaw their murmuring
And furious silence, as 'twere ballancing,
Each word vpon their out-stretch'd lip, and when
They meditate the dreames of old sicke men,
As, *Out of nothing, nothing can be brought,*
And that which is, can ne're be turn'd to nought.

Thus they goe commonly meditating vnto themselues, thus they sit, such is their action and gesture. *Fulgosus lib. 8. cap. 7.* makes mention, how *Th. Aquinas* supping with King *Lewes* of *France*, vpon a sudden knocked his fist on the table, and cried, *concluſum est contra Manichæos*, his wits were a woolgathering, as they say, and his head busied about other matters; when he perceiued his errour, he was much [d] abashed. Such a story there is of *Archimedes* in *Vitruvius*, that hauing found out the meanes to know how much gold was mingled with the siluer in King *Hierons* crowne, ran naked forth of the bathe, and cried εὕρηκα, I haue found: [e] *& was commonly so intent to his studies, that he neuer perceiued what was done about him, when the citty was taken, & the souldiers now ready to rifle his house, he tooke no notice of it.* S[t] *Bernard* rode all day long by the *Leman* lake, and asked at last where he was. *Marullus lib. 2. cap. 4.* It was *Democritus* carriage alone that made the *Abderites* suppose him to be mad, and send for *Hippocrates* to cure him: if he had beene in any solemne company, he would vpon all occasions fall a-laughing. *Theophrastus* saith as much of *Heraclitus*, because he continually wept, and *Laertius* of *Menedemus Lampsacus*, because he ran about like a mad man. [g] *saying he came from hell as a spye, to tell the divels what mortall men did.* Your great students are commonly no better, silly fellowes in their outward behaviour, ridiculous to others, and no whit experienced in worldly businesses. [h] *I knew in my time many Schollers*, saith *Æneas Sylvius*, (in an Epistle of his to *Gaspar Scitick*, Chancelor to the Emperour) *excellent well learned, but so rude, so silly, that they had no common civility, nor knew not how*

[c] Translated by Mr B. Holiday.

[d] *Thomas rubore confusus dixit de argumento cogitasse.*

[e] *Plutarch. vita Marcelli nec sensit vrbem captam, nec milites in domum irruentes, adeò intentus studijs &c.*

[f] *Lib. 2. cap. 18.*

[g] *Sub Furiæ larvâ circumiuit vrbem, dictitans se exploratorem ab inferis veniſſe delaturum dæmonibus mortalium peccata.*

[h] *Novi meis diebus, pleroſq; studiis literarum deditos, qui disciplinis admodum abundabant, sed hi nihil civilitatis habebant, nec rempubl. nec domesticam regere norant. Stupuit Paglarensis & furti villicum accusavit, qui suem fœtam vidit decem porcellos, asinam vnum duntaxat pullum enixam retulerat.*

172 *how to manage their domesticke or publike affaires. Paglarensis was amased, and said his farmer had surely cosened him, when he heard him tell that his sow had eleuen pigs, & his Asse but one foale.*

And for this reason, because they are commonly subiect to such hazards and inconveniences, as dotage, madnesse, simplicity &c. *Io. Voschius* would haue good Schollers to be highly rewarded, and had in some extraordinary respect aboue other men, and *to haue greater* [i] *priuiledges then the rest, that adventure themselues, and abbreviate their liues for the publike good.* But our patrons of learning are so farre now-adayes, from respecting the *Muses*, and giuing that honour to Schollers, and reward which they deserue, and are allowed by these indulgent priviledges of many noble Princes, that after all their paines taken in the *Vniversities*, coste & charge, expences, irksome houres, laborious taskes, and wearisome dayes,, dangers, hazards, barred *interim* from all pleasures, which other men haue, mewed vp like haukes all their liues, if they chance to wade through them, they shall in the end be reiected and contemned, and which is their greatest misery, driuen to their shifts, exposed to want, pouerty and beggery.

[i] *Iure priuilegiandi qui ob commune bonum abbreviant sibi vitam.*

If there were nothing els to trouble them, the conceipt of this alone we e enough to make them all melancholy. All other trades and professions after some seuen yeares prenticeship, are inabled by their trade to liue of themselues. A merchant aduentures his goods at Sea, and though his hazard be great, yet if one ship returne of foure, he makes a sauing voyage. An husband-mans gaines are certaine, onely Schollers me thinkes are vncertaine, vnrespected, subiect to all casualties, and hazards. For first not one of a many prooues to be a Scholler, all are not capable and docile, [k] *ex omni ligno non fit Mercurius*: howsoeuer they may be willing to take paines, and to that end sufficiently informed, and liberally maintained by their Parents: or if they be, yet all mens wils are not answerable to their wits, they can apprehend, but will not take

[k] *Quotannis fiunt consules & proconsules. Rex & Poeta quotannis non nascitur.* Sigismund the Emperor could make a knight as he said, but neither he nor all the Emperours in the world can make a good Schollar.

take paines; they are either ſeduced by bad companions, *vel in puellam impingunt, vel in poculum*, and ſo ſpend their times to their friends griefe, and their own vndoings. Or put caſe they be ſtudious, induſtrious, of ripe wits, and happily good capacities, then how many diſeaſes of body and mind muſt they endure? no labour in the world like vnto ſtudy. It may be, their temperature will not endure it, but in ſtriving to be excellent, to know all, they looſe health, wealth, wit, life and all. Let him yet happily eſcape all theſe hazards, and is now conſummate and ripe, he hath profited in his ſtudies, & proceeded with all applauſe, after many expences, he is now fit for preferment, where ſhall he haue it? he is as farre to ſeek as he was (after twenty yeares ſtanding) at the firſt day of his comming to the *Vniverſity*. For what courſe ſhall he take, being now capable and ready? The moſt parable and eaſy, and about which moſt are imployed, is to teach a ſchoole, turne Lecturer or Curat, and for that he ſhall haue falconers wages, 10*l. per annum*, and his diet, or ſome ſmall ſtipend, ſo long as he can pleaſe his Patron or the Pariſh; if they like him not, as vſually they doe not aboue a yeare or two, ſerving-man like, he muſt goe looke a new Maſter: if they doe, what is his reward? 173

[l] *Hoc quoq; te manet vt pueros elementa docentem* [l] *Hor.ep.20.l.1*
Occupet extremis in vicis alba ſenectus.

his labour for his paines, to keep him aliue till he be old, and that is all. If he be a trencher Chaplin in a Gentlemans houſe, as it befell [m] *Euphormio*; after ſome yeares ſeruice, he may perchance haue a liuing to the halfes, or ſome ſmall *Rectory* with a crack't chamber-maide, to haue & to hold during the time of his life. If he bend his forces to ſome other ſtudies, with an intent to be *à ſecretis* to ſome nobleman, or in ſuch a place vnder an Embaſſador, he ſhall find that ſuch men riſe like Prentices one vnder another, as ſo many trades; when the Maſter is dead, the forman of the ſhop commõly ſteps in his place. Now for Poëts, Rhetoritians, Hiſtorians, Philoſophers, [o] Mathematitians, Sophiſters &c. they are like graſ- [m] *Satyricon.* [o] *As colit aſtra.*

hoppers,

174 hoppers, sing they must in Sommer, and pine in the Winter, for there is no prefermēt for them. And so they were at first, if you will beleeue that pleasant tale of *Socrates*, which he told faire *Phædrus* vnder a Plane-tree, at the banks of *Ilissus*; about noon when it was hote, and the grashoppers made a noyse, he tooke that sweet occasion to tell him a tale, how grashoppers were once Schollers, Musicians, Poëts &c. before the *Muses* were borne, and liued without meat and drinke, and for that cause were turned by *Iupiter* into grashoppers. And may be turned again, for any reward I see they are like to haue: or els in the mean time, I would they could liue like them without meat & drinke, like so many [p] *Manucodiatæ* those *Indian* birds, I meane that liue with the aire, and dew of heauen, and need no other food: for being as they are, many of them for want of meanes are driuen to hard shifts, from grashoppers they turne humblebees and wasps, ad filthily and basely prostitute themselues, and the Muses, to satisfie their hunger-starued panches, and get a meales meat. And t'is the common fortune of most Schollers, to be servile and poore, and as so many fidlers, to serue great mens turnes for a small reward, they are [q] like *Indians*, they haue store of gold, but know not the worth of it, they vnder-value themselues, and so by those great men are kept down. Let them haue all that *Encyclopædian*, all the learning in the world, they must keep it to themselues, [r] *and liue in base esteeme, and starue, except they will submit*, as *Budæus* well hath it, *so many good parts, so many ensignes of Arts, vertues, and be slauishly obnoxious to some illiterat potentate, & liue vnder his insolent worship, or his honor, like a parasite.* For to say truth, *artes hæ non sunt Lucratiuæ*, as *Guido Bonat* that Astrologer could foresee, they be not gainfull Arts.

Dat Galenus opes, dat Iustinianus honores,
Sed genus & species cogitur ire pedes.
The rich Physician, honor'd Lawyers ride,
Whil'st the poore Scholler foots it by their side.

Poverty is the *Muses* Patrimony, and as that Poëticall divinity

[p] *Aldouerandus de Avibus l.12. Gesner. &c.*

[q] Or as horses know not their strength, they consider not their owne worth.

[r] *Inter inertes & Plebeios ferè iacet vltimum locum habens, nisi tot artis, virtutisq; insignia, turpiter, obnoxiè, supparisitando fascibus subiecerit proteruæ insolentisq; potentiæ. Lib.1.de contempt. rerum fortuitarum.*

vinity teacheth vs, when *Iupiters* daughters were all married to Gods, the *Muſes* alone were left ſolitary, *Helicon* forſaken of all ſuters, and I beleeue it was, becauſe they had no portion, and euer ſince, all their followers are poore, and left vnto themſelues. In ſo much, that as [f] *Petronius* argues, you ſhall likely know them by their cloathes: *There came* ſaith he, *by chance into my company, a fellow not very ſpruce to look on, that I could perceiue by that note alone he was a Scholler, whom commonly rich men hate, I asked him what he was, he anſwered, a Poet; I demanded againe why he was ſo ragged, and he told me this kind of learning neuer made any man rich.*

[f] *Qui Pelago credit magno ſe fœnore tollit,*
Qui pugnas & roſtra petit, præcingitur auro:
Vilis adulator picto iacet ebrius æſtro,
Sola pruinoſis horret facundia pannis.

A Merchants gaine is great that goes to Sea,
A Souldier is embоſſed all in gold:
A Flatterer lies fox'd in braue array,
A Scholler only ragged to behold.

All which our ordinary ſtudents, right well perceiuing in our *Univerſities*, how vnprofitable theſe Poëticall, Mathematicall, and Philoſophicall ſtudies are, how litle reſpected, how few patrons, apply themſelues in all haſte to thoſe three cómodious profeſſions, of Law, Phyſick, and Divinity, [n] reiecting the Arts in the mean time, or lightly paſſing of them over, as pleaſant toyes, fitting only table-talke, and to furniſh them with diſcourſe. And this was the common practice of *Poland*, as *Cromerus* obſerued not long ſince, in the firſt book of his Hiſtory, their *Vniverſities* were generally baſe, not a Philoſopher, a Mathematitian, an Antiquary &c. to be found of any note amongſt them, becauſe they had no ſet reward or ſtipend, but every man betook himſelfe to Divinity, *hoc ſolum in votis habens opimum ſacerdotium*, a good Perſonage was their aime. Euen ſo is it with vs, to get an office in ſome Biſhops court, to practiſe in ſome good Towne, or a Benefice is the marke we ſhoot at, as being only advantageous,

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[f] *In Satyricon. Intrat ſenex, ſed cultu non ita ſpecioſus, vt facilè appareret eum hâc notâ literatũ eſſe, quos divites odiſſe ſolent. Ego inquit, Poeta ſum, Quare ergo tam malè veſtitus es? Propter hoc ipſũ, amor ingenii neminem vnquam divitem fecit.*

[n] *Petronius Arbiter.*

[u] *Oppreſſus paupertate animus nihil eximium aut ſublimè cogitare poteſt, amœnitates literarũ, aut elegantias, quoniam nihil præſidii in his ad vitæ commodum videt primo negligere, mox od ſe incipit. Henſ.*

176 ous, the high-way to preferment.

Although many times, for ought I can see, these men faile as often as the rest in their proiects, and are as vsually frustrated of their hopes. For let him be a Doctor of the Law, an excellent Civilian of good worth, where shall he practise and expatiate? their fields are so scant, and the Civill Law with vs so contracted with prohibitions, so few causes, by reason of those all-devouring municipall Lawes, *quibus nihil illiteratius*, saith [x] *Erasmus*, an illiterate and a barbarous study, (for though they be never so well learned in it, I can hardly vouchsafe them the name of Schollers, except they be otherwise qualified) and so few courts are left to that profession, so few offices, and those commonly to be compassed at such rates, that I know not how an ingenious man shall thriue amongst them. Now for Physitians, there are in every Village so many Mountibanks, Empiricks, Quacksalvers, Paracelsians as they call themselues, Wisards, Alcumists, poore Vicars, cast Apothecaries and Physitians men, Barbers, and Goodwiues that professe great skill, that I know not how they shal maintaine themselues, or who shall be their Patients. Besides, there are so many of both sorts, and some of them such Harpies, and so covetous, so clamorous, and so impudent; as [y] he said, litigious Idiots.

[x] Epist.

[y] Io. Douza Epidon lib. 2. car. 2.

Quibus loquacis affatim arrogantiæ est,
Peritiæ parùm aut nihil,
Nec vlla mica literarij salis,
Crumeni-mulga natio:
Loquutelia turba, litium strophæ.
Maligna litigantium cohors, togati vultures
Lauernæ alumni. Agyrtæ &c.

Which haue no skill, but prating arrogance,
No learning, such a purse-milking nation:
Gown'd vultures, theeues, and a litigious rout
Of cosseners, that haunt this occupation.

that they cannot well tell how to liue by one another, but as he said of clocks, they were so many, [z] *maior pars populi aridâ*

[z] Plautus,

reptant

reptant fame: they are almst starued many of them, and ready to devoure one another, so many Pettifoggers and Empericks; such impostors, that an honest man cannot well tell how to compose & cary himself in such a society, to liue with credit amongst them. 177

Last of all to come to our Divines, the most worthy profession, and worthy of double honour, but of all others most distressed & miserable. If you will not beleue me heare a brief of it, as it was not many yeares since, publikely preached at *Pauls* crosse, [a] by a graue Minister then, and now reverend Bishop of this land. *We that are bred vp in Learning, and destinated by our Parents to this end, we suffer our childhood in the Grammer schoole, which* Austin *cals* magnam tyrannidem, & grave malum, *and compares it to the torments of martyrdome, when we come to the Vniversity, if we liue of the Colledge allowance, as* Phalaris *obiected to the* Leontines, πάντων ἐνδεεῖς πλὴν λιμοῦ καὶ φόβου, *needy of all things but hunger and feare; or if wee be maintained but partly by our Parents cost, doe expend in vnnecessary maintenance, books and degrees, before we come to any perfection, fiue hundreth pounds, or a thousand markes. If by this price of the expence of our time, our bodies and spirits, our substance and patrimonies, we cannot purchase those small rewards, which are ours by Law, and the right of inheritance, a poore Personage, or a Vicarage of 50l per annum, but we must pay to the Patron for the lease of a life (a spent and outworne life) either in annuall pension, or aboue the rate of a copy hold, and that with the hazard and losse of our soules, by Simony and periury, and the forfeiture of all our spirituall preferments,* in esse *and* posse, *both present and to come, what father after a while will be so improvident, to bring vp his son to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring vp his son in that course of life, which by all probability and necessity,* cogit ad turpia, *enforcing to sin, will entangle him in simony and periury! when as the Poet saith,* Invitatus ad hęc aliquis de ponte negabit: *a beggars brat taken from the bridge where he sits a-begging, if he knew the inconvenience, had cause*

[a] Io. Howson 4° Novembris 1597. the sermon was printed by Arnold Hatfield.

178 *to refuse it.* This being thus, haue not we fished faire all this while, that are initiated diuines, to finde no better fruits of our labours, [b] *hoc est cur palles, cur quis non prandeat hoc est?* doe we macerate our selues for this? If this be all the respect, reward, & honour we shall haue, [c] *frange leves calamos, & scinde Thalia libellos*: let vs giue ouer our books, and betake our selues to some other course of life? to what end should we study? [d] *quid me literulas stulti docuere parentes*: what did our parents meane to make vs Schollers, to be as far to seek for preferment after twenty yeares study, as we were at first: why doe we take such paines? *quid tantum insanis iuvat impallescere chartis?* if there be no more hope of reward, no better incouragement. I say againe, *Frange leves calamos, & scinde Thalia libellos*; let's turne souldiers, teare our books, or turne them into gunnes and pikes, leaue all, and betake our selues to any other course of life, then to continue longer in this misery.

[b] *Per. Sat.3.*

[c] *Mart.*

[d] *Mart.*

Yea but me thinkes I heare some man except at this which I haue said, that though this be true which is said of the estate of Schollers, & especially of diuines, that it is miserable and distressed at this time, and that the Church suffers shipwrack of her goods, & that they haue iust cause to complain; there is a fault, but whence proceeds it? if the cause were iustly examined, it would be retorted vpon our selues, if wee were cited at that Tribunall of Truth, we should be found guilty, and not able to excuse it. That there is a fault amongst vs, I confesse, and were there not a buyer, there would not be a seller, but to him that will consider better of it, it will more then manifestly appeare, that the fountaine of these miseries proceeds from these griping Patrons. In accusing them, I doe not altogether excuse vs, both are faulty, they and we: yet in my iudgment, theirs is the greater fault, more apparant causes, and more to be condemned. For my part, if it be not with me as I would, or as it should, I doe ascribe the cause as *Cardan* did in the like case, *meo infortunio potiùs quam illorum sceleri*, to † mine owne infelicity, rather then their naughtinesse:

[c] *Lib.3. de cons.*

† I had no money, I wanted impudence, I could not stamble, temporise, dissemble: *non pranderet olus &c.*

Al-

Although I haue bin basled in my time by some of them, & haue as iust cause to complaine as another. For the rest t'is on both sides, *facinus detestandum*, to buy and sell liuings, to detaine from the Church that which Gods and mens Lawes haue bestowed on it, but in them most, and that from the covetousnesse and ignorance of such as are interrested in this businesse, I name covetousnesse in the first place, as the root of all these mischiefes, which *Achan*-like compels them to commit sacriledge, and to make Simoniacal compacts, & what not to their owne ends,[f] and that kindles Gods wrath, brings a plague, vengeance, and an heavy visitation vpon themselues, and others. Some out of that insatiable desire of filthy lucre, to enrich themselues, care not how they come by it, *per fas & nefas*, hooke or crooke, so they haue it. And some when they haue with riot and prodigality, embezelled their estates to recouer themselues, make a prey of the Church, robbing it,[g] as *Iulian* the Apostate did, spoile Persons of their revenewes (in *keeping halfe backe* (as a great man amongst vs obserues:[h]) *and that maintenance on which they should liue*: by meanes of which Barbarisme is increased, and a great decay of Christian professors; for who will apply himselfe to these divine studies, or his son or friend, when after great paines taken, they shall haue nothing wherevpon to liue? But with what event doe they these things? they are commonly vnfortunate families that vse it, accursed in their progeny, and as common experience evinceth, accursed thēselues in all their proceedings. *With what face as*[i] he quotes out of *Austin, can they expect a blessing or an inheritance from Christ in Heauen, that defraud Christ of his inheritance here on earth.* I would all our Symoniacal Patrons, & such as detaine Tithes, would read that judicious Tract of Sr *Henry Spelman* & Sr *Iames Sempill* Knights, which they haue written of that subiect. But though they should read, it would be to small purpose, *clames licet & mare cœlo confundas*, thunder and preach hell and damnation, tell them t'is a sin, they will not beleeue it, denounce and terrify them, they haue[k] *cauterised* con-

[f] *Deum habent iratum, sibiq; mortem æternã acquirunt, alijs miserabilem ruinam. Serrarius in Josua 7.*

[g] *Nicephorus l. 10. cap. 5.*

[h] Lord Cook in his Reports second part. fol. 44.

[i] Sr *Henry Spelman. de non temerandis Ecclesiis.*

[k] 1 Tim. 4. 2.

174 *consciences*, they doe not attend, as the inchanted adder, they stop their eares. Call them base, irreligious, prophane, barbarous, and Pagans, Atheists, Epicures, as some of them surely are, with that baud in *Plautus*, *Euge*, they cry and applaud themselues, with that Miser, *simulac nummos contemplor in arcâ*: say what you will, *quocunq; modo rem.* Take you Heauen, let them take money. A base, prophane, Epicurean, hypocriticall rowt; for my part, let them pretend what [l] zeal they will, counterfeit Religion, and bleare the worlds eyes, bumbast themselues, and stuffe out their greatnes with Church spoiles, shine like so many Peacocks, so cold is my charity, so defectiue in this behalfe, that I shall neuer thinke better of them, then that they are rotten at core, their bones are full of Epicurean hypocrisie, & Atheisticall marrow, that they are worse then Heathens. For as *Dionysius Halicarnasseus* obserues *antiq. Rom. lib. 7.* [m] *primum locum &c. Greekes and Barbarians obserue all religious rites, and dare not breake them for feare of offending their gods*; but our Simoniacal contracters, our senceles *Achans*, our stupified Patrons, feare neither God nor divell, they haue evasions for it, it is no sin, or not due *iure divino*, or if a sin, no such great sin &c. And though they be daily punished for it, yet as *Chrysostome* followes it, *nulla ex pœna fit correctio, & quasi adversis malitia hominum provocetur, crescit quotidiè quod puniatur*: they are rather worse then better, and the more they are corrected, the more they offend: but let them take their course, [o] *Rode caper vites*, goe on still as they begin, t'is no sin, let them reioyce secure, Gods vengeance will overtake them in the end, and these ill-gotten goods, as an Eagles feathers, [p] will consume the rest of their substance. It is [q] *aurum Tholosanum*, and will produce no better effects. [r] *Let them lay it vp safe, & make their conveyances neuer so close, locke & shut doore* saith *Chrysostome*, *yet fraud & covetousnes, two most violent theeues, are still included, and a little gaine euill gotten, will subvert the rest of their goods.* The Eagle in *Æsope*, seeing a peece of flesh now ready to be sacrificed, swept it away with her clawes, & carri-

[l] *Hor.*

[m] *Primum locum apud omnes gentes habet patritius deorum cultus, & geniorum, nam hunc diutissimè custodiunt, tam Græci, quam Barbari &c.*

[m] *Tom. 1. de sterilitatem annonæ sub Elia sermone.*

[o] *Ovid. Fast.*

[p] *De malè quæsitis vix gaudet tertius hæres.*

[q] *Strabo lib 4. Geog.*

[r] *Nihil facilius opes evertit, quã avaritia & fraude parta. Etsi enim seram addas tuli arcæ & exteriore ianuâ, & vectè eam communias, intus tamen fraudem & avaritiam. &c. In 5. Coriath.*

carried it to her nest, but there was a burning coale stuck to it by chance, which vnawares consumed her, young ones, nest and all together. Let our Simoniacall church-chopping Patrons, and sacrilegious Harpyes, look for no better successe.

A second cause is Ignorance, and from thence contempt, *successit odium in literas ab ignorantiâ vulgi*, which [f] *Iunius* well perceiued; this hatred and contempt of Learning proceeds out of [t] Ignorance, as they are themselues barbarous, idiots, and dull, illiterate and proud, so they esteem of others: *Sint Mecœnates, non deerunt Flacce Marones*; let there be bountifull Patrons, and there will be painfull Schollers in all Sciences. But when they contemne Learning, & think themselues sufficiently qualified, if they can write & read, or scamble at a piece of Evidence, or haue so much Latin as that Emperor had, [u] *qui nescit dissimulare, nescit vivere*, they are vnfit to doe their country service, or to performe or vndertake any action or imployment, which may tend to the good of a Cõmon-wealth, except it be to fight, or to doe country Iustice, with common sence, which every thresher can likewise doe. And so they bring vp their children, rude as they are themselues, vntaught, vncivill most part. Shall these men Iudge of a Schollers worth, that haue no worth themselues, that know not what belongs to a Students labours, that cannot distinguish betwixt a true Schollar, and a drone? or him that by reason of a voluble tongue, and some triuantly helps, steales and gleanes a few notes from other mens haruests, and so makes a faire shew, and him that is truly learned indeed: that thinks it no more to preach, then to speak, and no more [x] *then to run away with an empty cart*, as one said, & thervpon vilify vs, and our pains, & scorne vs, & al Learning. [y] Becaus they are rich, and haue other means to liue, they think it concernes them not to know, or to trouble themselues with it, a fitter task for yonger brothers, and poore mens sons, and no whit beseeming the calling of a Gentleman. In former times kings Princes, and Emperours were the only Schollars, excellent in all faculties: *Iulius Cæsar* mended the yeare, and writ his own com-

[f] *Acad cap.7.*

[t] *Ars neminem habet inimicum præter ignorantem.*

[u] He that cannot dissemble, cannot liue.

[x] Dr King, in his last Lecture on Ionas, now the right Reverend L. Bishop of London.

[y] *Quibus opes & otium, hi barbaro fastu literas contemnunt.*

182 commentaries, [z] *Antonius, Adrian, Nero, Severus, Iulian* &c. [a] *Michael* the Emperour, and *Isacius*, were so much giuen to their studies, that no base fellow would take so much pains. *Orion, Perseus, Alphonsus, Ptolomeus*, famous Astronomers: *Sabor, Mithridates, Lysimachus* admired Physitians: *Plato'es* kings all. *Enax* that *Arabian* Prince, a most expert Iueller, and an exquisit Philosopher: The Kings of *Ægypt* were Priests of old, and chosen from thence, *Idem rex hominum, Phœbiq; sacerdos*: but those heroical times are past, the *Muses* are now banished in this bastard age, *ad sordida tuguriola*, to meaner persons, confined alone to *Vniversities*. In those dayes, Schollers were highly beloued, [c] honoured, esteemed, as *Virgil* by *Augustus*, *Horace* by *Mecœnas*, Princes companions, and highly rewarded. And t'was fit it should bè so, [d] *quoniam illis nihil deest, & minimè egere solent, & disciplinas quas profitentur, soli à contemptu vindicare possunt*, they needed not to beg so basely, as they compel [e] Schollars in our times to complain of poverty, or crouch to a base chuffe for a meales meat, but could vindicat themselues, and those Arts which they professed. Now they would, and cannot; [f] some want meanes, others will, all want [g] incouragement, as being forsaken almost and generally contemned. How deare of old, and how much respected was *Plato* of *Dionysius*? how deare to *Alexander* was *Aristotle*? *Plutarch* to *Traian*? *Seneca* to *Nero*? *Simonides* to *Hieron* how much respected? [h] *Sed hæc prius fuere, nunc recondita senent quiete*, those times are gone. *Et spes & ratio studiorum in Cæsare tantum*: as he said of old, we may truly say now, he is our *Amulet*, our [i] Sunne, our sole comfort and refuge, our *Ptolomy*, our common *Mecœnas, Iacobus munificus, Iacobus pacificus, mysta Musarum, Rex Platonicus: Grande decus columenq; nostrum*: A famous Scholler himselfe, and the sole Patron, Pillar, and sustainer of Learning. Let mee not be malitious and lye against my *Genius*, I may not deny but that we haue a sprinkling of our Gentry, heere and there one, excellently well learned,

Apparent rari nantes in gurgite vasto:

but

[z] *Spartian. solliciti de rebus nimis.*

[a] *Nicet. 1. Anal. fumis lucubrationum sordebāt.*

[c] *Grammaticis olim & Dialecticis, Iurisq; Professoribus, qui specimen eruditionis dedissent, eadem dignitatis insignia decreverunt imperatores, quibus ornabant heroes. Erasm. ep. Io. Fabio epsic. Vien. Hiensius præfat. pecunatum.*

[e] *Servile nomen Scholaris iam.*

[f] *Haud facilè emergunt &c.*

[g] *Media quod noctis ab horâ sedisti, qua nemo faber, qua nemo sedebat, qui docet obliquo lanam deducere ferro. rara tamen merces Iuven. Sat. 7.*

[h] *Catullus.*

Iuven.

[i] *Nemo est quem non Phœbus hic noster, solo intuitu lubentiorem reddat.*

but they are but few in respect of the multitude, the major part (& some again excepted, that are indifferent) are wholly bent for haukes and hounds, and carried away many times with intemperat lust, gaming, and drinking. If they read on a book at any time, t'is an English Chronicle, *Sr Huon of Burdeaux, Amadis de Gaul &c.* a play-book, or some pamphlet of Newes, & that at such times only, when they cannot stir abroad, to driue away time,[k] their sole discours is dogs, hawks and horses, and what newes? If some one haue bin a travailer in *Italy*, or as far as the Emperors Court, wintered in *Orleance*, and can court his Mistris in broken French, he is compleat, and to be admired. [l] Otherwise he & they are much at one, no difference betwixt the Master and the man, but worshipfull titles: winke and choose betwixt him that sits down, (cloaths excepted) and him that holds the Trencher behind him: yet these men must be our Patrons, and wise by inheritance. Mistake me not *Vos ô patritius sanguis*, you that are worthy Gentlemen, I honour your names and Persons, and with all submissenes prostrate my self to your censure and service. 183

[k] *Rarus enim fermè sensus communis in illâ Fortunâ. Iuven. Sat 8.*

[l] *Quis enim generosum dixerit hunc qui, Indignus genere & præclaro nomine tantum Insignis. Iuv. Sat.8.*

There are amongst you I doe ingeniously confesse, many well deseruing Patrons, and true patriots of my knowledge, besides many hundreths which I neuer saw, no doubt, or heard of, Pillars of our cõmonwealth,[m] whose worth, bounty, learning, forwardnes, and true zeale in religion, and good esteem of all Schollars, ought to be consecrated to all posterity: but of your rank there are a deboshed, corrupt, covetous, illiterat crew again, a prophane pernitious company, irreligious, impudent and stupid, I know not what Epithets to giue them, enimies to Learning, confoũders of the Church, and the ruine of a Common-wealth. Patrons they are by right of inheritance, and put in trust to dispose such liuings to the Churches good; but they commonly respect their own ends, commodity is the steer of all their actions, and him they present in conclusion, that will giue most; no penny, [o] no *pater noster*, as the saying is. A Clark may offer himself, and

[m] I haue often met with, my selfe, and conferred with diverse worthy Gentlemen in the Country, no whit inferiour, if not to be preferred for divers kind of learning to many of our Academicks.

[o] *Ipse licet Musis veniat comatus Homere, Nil tamen attuleris Ibis Homere foras.*

184. proue his [p] worth, learning, honesty, religion, zeale, and they will commend him for it; and if he be a man of extraordinary parts, they will flock afarre off, to heare him as they did in *Apuleius*; to see *Psyche: multi mortales confluebant ad videndum saculi decus, speculum glorioſum: laudatur ab omnibus, ſpectatur ab omnibus, nec quiſquam non rex non regius, cupidus eius nuptiarum petitor accedit, mirantur quidem divinam formam omnes, ſed vt ſimulachrum fabrè politum mirantur*; many mortall men came to see faire *Psyche* the glory of her age, they did admire her, commend, & desire her for her divine beauty, and gaze vpon her; but as on a picture, none would marry her, *quod indotata*, faire *Psyche* had no money. [q] So they doe by learning.

[p] *Et legat hiſtoricos, authores noverit omnes tanquam vngues digitoſq; ſuos. Iuv. Sat.7.*

[q] *Tu verò licet Orpheus ſis ſaxa ſono teſtudinis emolliens, niſi plumbea eorum corda, auri vel argenti malleo emollias &c. Salisburienſis Politrat. lib.5.ca.10.*

----didicit iam diues avarus
Tantum admirari tantum laudare diſertos
Vt pueri Iunonis avem.---- [r]

Your rich men haue now learn'd of later daies
T' admire, commend, and come together
To heare and see a worthy Scholler speake
As children doe a Peacocks feather.

[r] *Iuvenal. Sat.7*

He ſhall haue all the good words that may be giuen, [s] a proper man and t'is pitty he hath no preferment, all good wiſhes, but he will not preferre him though it be in his power, becauſe he is *indotatus*, he hath no mony. Or if he do giue him entertainement; let him be never ſo well qualified, or pleade affinity, conſanguinity, ſufficiency, he ſhall ſerue 7 yeares as *Iacob* did for *Rachel* before he ſhall haue it. [t] If he will enter at firſt, he muſt come in at that *Simoniacall* gate, come off ſoundly, and put in good ſecurity to performe all covenants, or elſe he will not deale with him or admit him. But if ſome poore ſcholler, or ſome perſon chaffe will come & offer himſelfe, or ſome trencher Chaplaine, that will take it to the halfes, thirds, or accept of what he will giue him, hee is welcome, and be conformable, and preach as he will haue him, he likes him: and then as *Hierome* ſaid to *Cromatius*, *patellâ dignum operculum*, ſuch a Patron, ſuch a Clearke, the cure is ſupplied,

[s] *Euge bene*: no need. *Douſa. epod. lib 2.*
----dos ipſa ſcientia, ſibiq; congiarum eſt.

[t] *Quatuor ad portas Eccleſias itur ad omnes ſanguinis aut Simonis, præſulis atq; Dei. Holcot.*

plied, and all parties pleaſed. And ſo that is ſtill verified in our age with [u] *Chryſoſtome* complained of in his time, *Qui opulentiores ſunt in ordinem paraſitorum cogunt eos, & ipſos tãquam canes ad menſas ſuas enutriunt, eorumq; impudentes Ventres iniquarum canarum reliquijs differtiunt, ijſdem pro arbitrio abutentes.* Rich men keepe theſe Lecturers and fawning Paraſites like ſo many Dogges at their tables, and filling their hungry guts with the offauls of their meate, they abuſe them at their pleaſure, and make them ſay what they pleaſe. [x] *As children doe by a bird or butterfly in a ſtring, pull him & let him out as they liſt: doe they by their trencher Chaplins, preſcribẽ, command their wits, & let in and out, as to them it ſeems beſt.* If the Patron be preciſe, ſo muſt his Chaplaine be, or if he be Papiſticall, he muſt be ſo too, or elſe bee turned out. And theſe are thoſe Clearkes which ſerue the turne, and whom they commonly entertaine, and preſent to Church liuings, whilſt in the meane time wee that are Vniverſity men, like ſo many hide-bound Calues in a paſture, tarry out our time, & wither away as a flower vngathered in a garden, and never vſed: or as ſo many candles illuminate our ſelues alone, obſcuring one anothers light, and are not diſcerned here at all, the leaſt of which tranſlated to ſome darke roome, or to ſome country benefice, where it might ſhine apart, would giue a faire light, and be ſeene over-all. whilſt we lye waiting here as they did at the poole of *Siloa*, till the Angell ſtirred the water, expecting a good houre, they ſtep betweene and beguile vs of our preferment. I haue not yet ſaid. If after long expectation and much and earneſt ſuit of our ſelues and friends, we obtaine a ſmall benefice at laſt: our miſery begins a freſh, we light vpon a crackt title, or ſtand in feare of ſome precedent Lapſe, or ſome litigious people, that will not pay their dues without much repining, or compelled by long ſuit; all they thinke well gotten that is had from the Church, and by ſuch vncivill, hatſh dealings, they make their poore Miniſter a weary of his place, if not of his life: and put caſe they bee quiet honeſt men, make the beſt of it, as often it falls out, hee muſt

[u] *Lib. contra Gentiles de Babila martyre.*

[x] *Præſcribunt imperant in ordinem cogunt ingenium noſtrum prout ipſis videbitur aſtringunt & relaxant vt papilionem pueri aut bruchum filo demittunt, aut attrahunt, nos à libidine ſuâ pendere æquum cẽſentes. Heinſius.*

186 must turne rusticke, and dayly converse with a company of Idiots and Clownes.

Nos interim quod attinet (nec enim immunes hac noxâ sumus) idem reatus manet, idem nobis & si non multò gravius crimen objici potest: nostrâ enim culpâ fit, nostrâ incuriâ, nostra avaritiâ, quod tam frequentes fœdęq; fiant in Ecclesiâ nundinationes, tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum Euripus, & turbarum æstuarium, nostro inquam omnium (Academicorum imprimis) vitio fit. Quod tot Respub. malis afficiatur, à nobis seminarium, vltro malum hoc accersimus, & quavis contumeliâ, quavis interim miseriâ digni, qui pro virili non occurrimus. Quid enim fieri posse speremus, quum tot indiès sine delectu pauperes alumni, tenuiæ filij, & cujuscunq; ordinis homunciones, ad gradus certatim admittantur? qui si definitionem distinctionemq; vnam aut alteram memoritèr edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiotę, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumq: administri,

Sponsi Penelopes, nebulones, Alcinoiq;,

modò tot annos in Academiâ insumpserint, & se pro togatis vendicârint; lucri causâ, & amicorum interces su præsentantur: Addo etiam & magnificis nonnunquam elogijs morum & scientiæ, & jam valedicturi testimonialibus hisce literis, amplissimè conscriptis in eorum gratiam honorantur, ab ijs, qui fidei suæ & existimationis jacturam proculdubiò faciunt. *Doctores enim & Professores* (quod ait [y] ille) *id vnum curant, vt ex professionibus frequentibus, & tumultuarijs potius quam legitimis, commoda sua promoueant, & ex dispendio publico suum faciant incrementum.* Id solum in votis habent annui plerumq; magistratus, vt ab incipientium numero [z] pecunias emungant, nec multùm interest qui sint, literatores an literati, modo pingues, nitidi, ad aspectum specioši, & quod verbo dicam, pecunioši sint. [a] Philosophastri licentiantur in artibus artem qui non habent. Theologastri (soluant modò) satis

[y] *Ium. Acad. c. 6*

[z] *Accipiamus pecunias demittamus asinum vt apud Patavinos Italos.*

[a] *Hos non ita pridem perstrinximus in* Philosophastro *Comœdia latinâ, in Æde Christi Oxon. publicè habitâ Anno 1617. Feb. 16to.*

satis superq; docti, per omnes honorum gradus evehuntur & ascendunt. Atq; hinc fit quod tam viles scurræ, tot passim Idiotæ, larvæ pastorum, circumforanei, vagi, bardi, fungi, crassi, asini, merum pecus in sacrosanctos Theologiæ aditus illotis pedibus irrumpant, præter inuerecundum frontem adferentes nihil, vulgares quasdam quisquilias, & scholarium quædam nugamenta, indigna quæ vel recipiantur in trivijs. Hoc illud indignum genus hominum & famelicum, indigum, vagum, ventris mancipium, quod divinas hasce literas turpiter prostituit, hi sunt qui pulpita complent, & in ædes nobilium irrepunt, & quum reliquis vitæ destituantur subsidijs, ob corporis & animi egestatem, aliarum in repub: partium minimè capaces sint, ad sacram hanc anchoram confugiunt, sacerdotium quovismodò captantes, non ex sinceritate quod [b] *Paulus* ait *sed cauponantes verbum Dei.* Ne quis interim viris bonis detractum quid putet, quos habet Ecclesia Anglicana quamplurimos, egregiè doctos, illustres, intactæ famæ viros, & plures forsan quam quævis Europæ provincia; ne quis à florentissimis Academijs, quæ viros vndiquâq; doctissimos, omni virtutum genere suspiciendos abundè producit. Et multò plures vtraq; habitura, multo splendidior futura, si non hæ sordes splendidum lumen ejus obfuscarent, obstaret corruptio, & cauponantes quędam Harpyæ, proletarijq; bonum hoc nobis non inviderent. Nemo enim tam cęcâ mente qui non hoc ipsum videat, nemo tam solido ingenio qui non intelligat, tam pertinaci iudicio qui non agnoscat, ab his Idiotis, circumforaneis, sacram pollui Theologiam, ac cælestes musas quasi prophanum quiddam prostitui. *Viles animæ & effrontes* (sic enim *Lutherus* [c] alicubi vocat) *lucelli causa vt muscæ ad mulctra, ad nobilium & heroum mensas advolant, in spem sacerdotij*, cuiuslibet honoris, officij, in quamvis aulam, vrbem se ingerunt, ad quodvis se ministerium componunt.

[b] 2. Cor. 7. 17.

[c] Comment. in Gal.

----vt nervis alienis mobile lignum---ducitur---

[d] *offam sequentes psittacorum more, in præda spem quidvis effutiunt*: obsecundantes Parasitæ ([e] *Erasmus* ait) *quidvis docent, dicunt,*

[d] Henfius.
[e] Eccleſiaſt.

188 *dicunt, scribunt, suadent, & contra conscientiam probant, non vt salutarem reddant gregem, sed vt magnificam sibi parent fortu-*
f *Luth. in Gal.* *nam. Opiniones quasvis & decreta contra verbum Dei astruunt, ne non offendant patronum, sed vt retineant fauorem procerum, & populi plausum, sibiq; ipsis opes accumulent.* Eo etenim plerumq; animo ad Theologiam accedunt, non vt rem divinam, sed vt suam faciant, non ad Ecclesię bonum promovendum, sed expilandum, quærentes quod *Paulus* ait, *Non quæ Iesu Christi sed quæ sua*, non domini thesaurum, sed vt sibi suisq; thesaurisent. Nec tantum ijs qui vilioris fortunę & abiectæ sortis sunt, hoc in vsu est: sed & medios, sũmos, elatos, ne dicam episcopos hoc malum invasit.

g *Pers. Sat. 2.* g *Dicite pontifices in sacris quid facit aurum?*

h *Salust.* h *summos sæpe viros transuersos agit auaritia*, & qui reliquis morum probitate præluceret, hi facem præferunt ad simoniam, & in corruptionis hunc scopulum impingentes, non tõdent pecus sed deglubunt, & quocunq; se conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ naufragium facientes: vt non ab infimis ad summos, sed à summis ad infimos malum promanâsse videatur, & illud verum sit quod ille olim lusit, *Emerat ille prius, vendere iure potest. Simoniacus enim* (quod cum *Leone* dicam) *gratiam non accipit, si non accipit, non habet, & si non habet, nec gratus potest esse, nec gratis dare.* Vtcunq; vel vndecunq; malum hoc originem ducat, non vltrò quæram, ex his primordijs cępit vitiorum colluuies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, impostura, ab hoc fonte se derivârunt omnes nequitiæ. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, &c. Hinc ille squalor Academicus, *tristes hac tempestate Camenæ*, quum quivis homunculus artium ignarus, his artibus assurgat, hunc in modum promoveatur & ditescat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens maiestatem quandam ac amplitudinem præ se ferens, miramq; sollicitudinem, barbâ reverendus, togâ nitidus

tidus purpurâ coruſcus, & famulorum numero maximè conſpicuus. *Quales ſtatuæ* (quod ait [i] ille) *quæ ſacris in ædibus columnis imponuntur, velùt oneri cedentes videntur, acſi inſudarent, quum revera ſenſu ſint carentes, & nihil ſaxeam adiuvent firmitatem*: Atlantes [h] videri volunt, quum ſint ſtatuæ lapideæ, fungi forſan & bardi, nihil à ſaxo differentes. Quum interim docti viri & vitæ ſanctioris ornamentis præditi, his iniquâ ſorte ſerviant, puris nominibus nuncupati, humiles, obſcuri, multoq; digniores licet, egentes, inhonorati vitam privam privatam agant, tenuiq; ſepulti ſacerdotio, vel in collegiis ſuis in æternùm incarcerati, inglorié deliteſcant. Sed nolo diùtius hanc movere ſententiam, hinc illæ lachrymæ, lugubris muſarum habitus, abjectum (atq; hæc vbi fiunt, auſum dicere, & putidum [k] putidi dicterium de clero vſurpare) *Putidum vulgus*, inops, rude, ſordidum, melancholicum, miſerum, deſpicabile, contemnendum.

[i] *Budeus de Aſſe lib.5.*

[k] *Campian.*

Memb. 4. Subsec. 1.

Non-neceſſary, remote, outward, adventitious or accidentall cauſes: as firſt from the Nurſe.

OF thoſe remote, outward, ambient, *Neceſſary* cauſes I haue ſufficiently diſcourſed in the precedent member the *Non-neceſſary* follow, of which, ſaith [l] *Fuchſius*, no art can be made, by reaſon of their vncertainty, caſualty, and multitude; ſo called *not neceſſary*, becauſe according to [m] *Fernelius they may be avoided, and vſed without neceſſity*. Many of theſe Accidentall cauſes, which I ſhall intreat of here, might haue well beene reduced to the former, becauſe they cannot be auoided, but fatally happen to vs though accidentally, and at vnawares, at ſome time or other: the reſt are contingent and inevitable, and more properly inſerted in this rancke of cauſes. To reckon vp all is a thing vnpoſſible, of ſome therefore of the moſt remarkable, of theſe contingent cauſes which produce Melancholy, I will briefly ſpeake and in their order.

[l] *Proem.lib.2. nulla ars conſtitui poteſt.*

[m] *Lib.1.cap.19 de morborum cauſis. Quas declinare licet aut nulla neceſſitate vtimur.*

From

From a childs Nativity, the first ill accident that can likely befall him in this kinde is a bad Nurse, by whose meanes alone, he may be tainted with this [n] malady from his cradle. *Aulus Gellius lib.12.cap.1.* brings in *Phauorinus* that eloquent Philosopher, proving this at large, [o] *that there is the same vertue and property in the milke as in the seed, and not in men alone but in all other creatures: he giues instance in a Kid and Lamb, if either of them sucke of the others milke, the Lamb of the Goats, or the Kid of the Ewes, the wooll of the one will bee hard, the haire of the other soft. Giraldus Cambrensis Itinerar. Cambriæ. lib. 1. cap. 2.* confirmes this by a notable example which happened in his time. A sow pigge by chance sucked a Brach, and when she was growne, [p] *would miraculously hunt all manner of Deere, and that as well or rather better then any ordinary hound.* His conclusion is, [q] *that Men and Beasts participate of her nature and conditions, by whose milke they are fed. Phauorinus* vrgeth it farther and demonstrats it more evidently, that if a Nurse be [r] *misshapen, vnchast, vnhoneſt, impudent, drunke,* [s] cruell, or the like, the child that sucks vpon her breast will be so too; and all other affections of the mind and diseases almost are ingraffed, as it were, and imprinted into the temperature of the Infant, by the Nurses milk; as Pox, Leprosie, Melancholy, &c. *Cato* for that reason would make his servants children sucke vpon his wiues breast, because by that meanes they would loue him and his the better, and in al likelyhood agree with them. A more evident example that the minds are altered by milke, cannot be giuen then that of *Dion* which [t] he relates of *Caligulas* cruelty, it could neither be imputed to father or mother, but to his Nurse alone, that anointed her paps with blood still, which made him such a murderer, and to expresse her to a haire. And that of *Tiberius* who was a common drunkard, because his Nurse was such a one. *Et si delira fuerit* ([u] one obserues) *infantulum delirũ faciet*, if she be a foole or dolt, her child shee nurseth will take after

[n] *Quo semel est imbuta recens seruabit odorem Testa diu. Hor.*

[o] *Sicut valet ad fingendas corporis atq; animi similitudines vis & natura seminis, sic quoq; lactis proprietas. Neq; id in hominibus solum, sed in pecudibus animadversum Nam si ouium lacte hædi aut caprarum agni alerentur conflat fieri in his lanam duriorem in illis capillum gigni seueriorem*

[p] *Adulta in ferarum persequutione ad miraculum vsq; sagax.*

[q] *Tam animal quodlibet quam homo ab illa cuius lacte nutritur naturam cõtrahit.*

[r] *Improba informis impudica temulenta nutrix &c. quoniam in moribus efformandis magnam sæpe partem ingenium altricis & natura lactis tenet,* [s] *Hircaneq; admorunt vbera Tigres. Virg.* [t] *Lib.2. de Cæsaribus.* [u] *Beda cap.27.lib.1.Eccles.hist.*

ter

ter her, or otherwise be misaffected; Which *Franciscus Barbarus lib. 2. cap. vlt. de re vxoriâ*, proues at full; and *Ant. Guiuarra lib. 2. de Marco Aurelio.* The child will surely participate. For bodily sickneſſe there is no doubt to be made. *Titus, Vespasianus* son was therefore sickly becauſe his Nurſe was ſo, *Lampridius.* And if we may beleeue Phyſitions, many times children catch the pox from a good Nurſe. *Botaldus c. 61. de lue vener.* [x] for theſe cauſes *Phauorinus*, and *Marcus Aurelius* would not haue a child put to nurſe at al, but every mother to bring vp her own, of what condition ſoever ſhe be. Which ſome women moſt curiouſly obſerue, & amongſt the reſt, [y] that Queene of *France* a *Spaniard* by birth, that was ſo preciſe and zelous in this behalfe, that when in her abſence a ſtrange Nurſe by chance had ſuckled her child, ſhe was never quiet till ſhe had made the infant vomit it vp againe. But ſhe was too iealous, if it be ſo, as many times it is, they muſt be put forth, I would then adviſe ſuch mothers as [z] *Plutarch* doth in his booke *de liberis educandis*, and [a] *S. Hierome lib. 2. epiſt. 27. Lætæ, de inſtitut. fil. Magninus part. 2. Reg. ſanit. cap. 7.* that they make choice of a ſound woman, of a good complection, honeſt, and free from diſeaſes, if it be poſſible, & all paſſions and perturbations of the mind, as ſorrow, feare, griefe, [b] folly, melancholy. For ſuch paſſions corrupt the milk and alter the temperature of the child, which now being [c] *Vdum & molle lutum*, is eaſily ſeaſoned and perverted. And if ſuch a Nurſe may be found out, let *Phauorinus* and *M. Aurelius* plead how they can againſt it, I had rather accept of her then the mother her ſelfe. For why may not the mother be a whore, a peeviſh drunken flurt, a waſpiſh cholerick ſlut, a craſed peece, a foole (as many mothers are) as ſoone as the Nurſe? There is more choice of Nurſes then Mothers; and therefore except the mother bee moſt vertuous, ſtaid, & a woman of excellent good parts, & of a ſound cõplection, I would haue all children in ſuch caſes committed to ſtrangers. And t'is the only way; as by marriages they are engrafted to other families to alter the breed, or if any thing bee amiſſe

[x] *Ne inſitivo lactis alimento degeneret corpus & animus corrumpatur.*
[y] *Stephanus.*
[z] *To. 2. Nutrices non quæſvis, ſed maximè probas deligamus.*
[a] *Nutrix non ſit laſciva aut temulenta. Hier.*
[b] *Prohibendum ne ſtolida lactet.*
[c] *Perſ.*

192 misse in the mother as *Lodovicus Mercatus* contends, *Tom.2 lib.de morb.hared.* to prevent diseases and future maladies, to correct and qualifie the childs ill disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

SVBSEC. 2.

Education a cause of Melancholy.

EDucation of these accidentall causes of melancholy, may iustly challenge the next place: for if a man escape a bad Nurse, he may be vndone by evill bringing vp. [d] *Iason Pratensis*, puts this of *Education* for a principall cause, bad parents, step-mothers, Tutors, Masters, Teachers, too rigorous and too severe, or too remisse or indulgent on the other side, are often fountaines and furtherers of this disease. Parents and such as haue the tuition and oversight of children, offend many times in that they are too sterne, alway threatning, chiding, brawling, whipping, or striking; by meanes of which their poore children are so disheartned & cowed that they never after haue any courage, or a merry houre in their liues, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a child. Some fright their children with beggars, bugbeares, and hobgoblins if they cry, or be otherwise vnruly, but they are much too blame in it, many times saith *Lavater de Spectris, part.1.cap.5. ex metu in morbos graves incidunt, & noctu dormientes clamant*, for feare they fall into many diseases, and cry out in their sleep, and are much the worse for it all their liues: these things ought not at all, or to be sparingly done, and vpon iust occasion. Tyrannicall, impatient, harebraine Schoolemasters, are in this kind as bad as hangmen and executioners, they make many children endure a martyrdome all the while they are at Schoole, with bad diet, if they boord in their houses, and too much

[d] *Lib.de morbis capitis cap.de mania. haud postrema causa supputatur educatio inter has mentis abalienationis causas. Iniusta noverca.*

much severity and ill vsage, they quite pervert their temperature of body and mind: still chiding, railing, frowning, lashing, tasking, keeping, that they are *fracti animis* moped many times, and aweary of their liues, and thinke no slavery in the world (as once I did my selfe) like to that of a grammer Scholler. S. *Austin* in his first booke of his *confess. and 4. c.* calls this schooling *meticulosam necessitatem*, And elsewhere a martyrdome, and confesseth of himselfe, how cruelly he was tortured in mind for learning Greeke, *nulla verba noveram, & savis terroribus & pœnis, vt nossem instabatur mihi vehementer*, I knew nothing and with cruel terrors and punishments I was dayly compeld. [c] *Beza* complaines in like case of a rigorous Schoolmaster in *Paris*, that made him by his continuall thundering and threats, once in a mind to drowne himselfe, had he not met by the way with an vncle of his that vindicated him from that misery for the time, by taking of him to his house. *Trincavellius Lib. 1. consil. 16.* had a patient 19 yeares of age extreamely melancholy, *ob nimium studium, Tarvitij & præceptoris minas*, by reason of overmuch study, and his Tutors threats. Many masters are hard hearted and bitter to their servants, and by that meanes doe so much deiect them, and with terrible speeches and hard vsage so crucifie them, that they become desperate, and can never be recalled.

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[c] *Præfat. ad Testam.*

Others againe in that other extreame doe as much harme by their too much remisnesse, their servants, children, schollers, are carried away with that streame of drunkennes, Idlenesse, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischiefe themselues. Too much indulgence causeth the like, many fond mothers especially, dote so much vpon their children like *Æsops* ape, till in the end they crush them to death. *Corporum nutrices animarum noverca*, pampering vp their bodies to the vndoing of their soules: they will not let them bee [f] corrected or controled, but still soothed vp in every thing they doe, that in conclusion, they become headstrong, incorrigible & grace-

[f] *Prov. 13. 24.* Hee that spareth the rod hates his sonne,

194 lesse; *They loue them so foolishly*, saith [g] *Cardan*, *that they rather seeme to hate them, bringing them vp not to vertue but iniury, not to learning but riot, not to sober life and conversation, but to all pleasure and licentious behaviour.* Who is hee of so little experience that knowes not that of *Fabius* to bee true, that [h] *Education is another nature altering the mind and will, and I would to God* (saith hee) *we our selues did not spoile our childrens manners, by our overmuch cockering and nice education, and weaken the strength of their bodies and mindes; that causeth custome, custome nature, &c.* And for these causes *Plutarch* in his booke *de lib. educ.* and *Hierom epist. lib. 2. epist. 17. to Læta de institut. filiæ*, giues a most especiall charge to al parents, and many good cautions about the bringing vp of children, that they be not committed to vndiscreet, passionate, bedlã tutors, light, giddy headed, or covetous persons, and spare for no cost, that they may bee well nurtured and taught, it being a matter of so great consequence. For such parents as doe otherwise, *Plutarch* esteemes like them [i] *that are more carefull of their shooes then of their feet*, that rate their wealth aboue their children. And he, saith *Cardan*, *that leaues his son to a covetous Schoolmaster to be informed, or to a close Abby to fast and learne wisdome together, doth no other, then that he be a learned foole, or a sickly wise man.*

[g] *Lib. 2. de consol. Tam stulte pueros diligimus vt odisse potius videamur, illos non ad virtutem sed ad iniuriam non ad eruditionem sed ad luxum, non ad vitam sed voluptatem. educãtes*

[h] *Lib. 1. cap. 3. educatio altera natura alterat animos & voluntatem atq; vtinam inquit liberorum nostrorum mores non ipsi perdercmus, quum infantiam statim delitijs solvimus, mollior ista educatio, quam indulgentiam vocamus nervos omnes, & mentis & corporis frangit, fit ex his consuetudo, inde natura.* [i] *Perinde agit ac si quis de calceo sit sollicitus, pedem nihil curet. Iuven. Nil patri minus est quam filius.* [k] *Lib. 3. de sapient. qui avaris pædagogis pueros alendos dant, vel clausos in cœnobijs ieiunare simul & sapere, nihil aliud agunt, nisi vt sint vel non sine stultitia eruditi, vel integrâ vitâ sapientes.*

SVBSECT. 3.

Terrors and affrights causes of melancholy.

TVlly in the *4 of his Tusculanes*, distinguisheth these terrors which arise from the apprehension of some terrible obiect heard or seene, from all other feares, & so doth *Patritius lib. 5. Tit. 4. de regis institut.*: and of all feares they are most

most pernitious and violent, and so suddainely alter the whole temperature of the body, moue the soule and spirits, & strike such a deepe impression, that the parties can never bee recovered, causing a more grievous and fiercer melancholy, as *Felix Plater, cap. 3. de mentis alienat.* [l] speaks out of his experience, then any inward cause whatsoeuer: *and imprints it selfe so forcibly in the spirits, braine, humors, that if all the masse of blood were let out of the body, it could hardly be extracted. This horrible kind of melancholy* (for he so termes it) *had bin often brought before him, and troubles and affrights commonly men and women, yong and old, of all sorts.* This Terror is most vsually caused, as [m] *Plutarch* will haue, *from some imminent danger, when some terrible obiect is at hand,* heard, or seen, or conceiued, [n] *truly appearing, or in a* [o] *dreame*: and many times the more sudden the Accident, it is the more violent. *Arthemedorus* the Grammarian lost his wits by the sudden sight of a Crocodile, *Laurentius cap. 7. de melan.* The [p] Massacre at *Lions 1572.* in the raigne of *Charles 9.* was so terrible and fearefull, that many ran mad, some died, great-bellied wome were brought to bed before their time, and generally all affrighted and agast. Many lose their wits [q] *by the sudden sight of some spectrum or divell, a thing very common in all ages. Lavater. part. 1. cap. 9.* or if they be but affrighted by some counterfait divels in iest, they are the worse for it all their liues: Some by sudden fires, earthquakes, inundations, or any such dismall obiects. *Themison* the Physitian fell into an *Hydrophobia*, by seeing one sick of that disease, *Dioscorides lib. 6. cap. 33.* or by the sight of a monster, a carcase, they are disquieted many moneths after, and cannot endure that roome where a coarse hath bin, or for a world would not be alone with a dead man, or lye in that bed many moneths after,

[l] *Terror & metus maximè ex improviso accidentes, ita animum commouet, vt spiritus nunquam recuperet, grauioremq; melancholiam terror facit, quam quæ ab interna causa fit. Impressio tam fortis in spiritibus humoribusq; cerebri, vt extracta tota sanguinea massa, egrè exprimatur, Et hæc horrenda species melancholiæ frequenter oblata mihi omnes exercens viros, iuvenes, senes.*

[m] *Lib. de fort. & virt. Alex. præsertim ineunte periculo vbi res quippe adsunt terribiles.*

[n] *Fit à visione horrenda, revera apparente, vel per insomnia. Platerus.* [o] A Painters wife in Basil 1600. *Somniavit filium bello mortuum, inde melancholica consolari noluit.* [p] *Quarta pars comment. de Statu religionis in Gallia sub Carolo 9° 1572.* [q] *Ex occursu dæmonum aliqui furore corripiuntur, & experientiâ notum est.*

194 where a man had died. At [r]*Basil* a many of little children in the Spring-time, went to gather flowres in a meddow, and at the townes end, where a malefactor hung in gibbets, all gazing at it, one by chance flung a stone, and made it stir, by which accident, all the children affrighted, ran away; one flower then the rest, looking back, and seeing the stirred carcase wag towards her, cried out it came after her, and was so terribly affrigted, that for many dayes she could not be pacified, but melancholy, died. [s] In the same towne another child beyond the *Rhine*, saw a graue opened, and vpon the sight of the carcase, was so troubled in mind, that she could not be comforted, but a little after died, and was buried by it, *Platerus observat. lib. 1.* A Gentlewoman of the same City saw a fat hogge cut vp, and when the intrals were opened, and a noysome savor offēded her nose, she much misliked, & would no longer abide: a Physitian in presence, told her, that as that hog was, so was she, full of filthy excrements, and aggravated the matter by some other lothsome instances, in so much, that this nice Gentlewoman apprehended it so deeply, that she fel instantly a-vomiting, and was much distempered in mind & body, that with all his Art & perswasions, for some moneths after, he could not restore her to her self, she could not forget it, or remoue the obiect out of her sight, *Idem.* Many cannot endure to see a wound opened, but they are sick, or a man executed, or sick of any fearefull disease, as possession, Apoplexies, bewitched: [t] or if they read by chance of some terrible thing, they are as much disquieted, as if they had seen it. *Hecates sibi videntur somniare*, they dreame of it, & cōtinually think of it. As lamētable effects are caused by such terrible obiects heard, as seen, *auditus maximos motus in corpore facit, & animo, & nullus sensus tot alienationes facit*, as [u] *Plutarch* holds, no sence makes greater alteration of body and mind: let thē beare witnes that haue heard those Tragical allarums, outcries, hideous noises, which are many times suddenly heard in the dead of the night by irruption of enemies, accidentall fires &c. those [x] panick feares, which often driue men

out

[r] *Puellæ extra vrbem in prata excurrentes &c. mesta & melancholica domum rediit per dies aliquot vexata, dum mortua est. Plater.*

[s] *Altera trans-Rhenana ingressa sepulchrum recens apertum, vidit cadaver, & domum subitò reversa, putavit eam vocare, post paucos dies obiit, proximo sepulchro collocata. Altera patibulū serò prætereiens, metuebat ne vrbe exclusa illic pernoctaret, vnde melancholica facta per multos annos laboravit. Platerus.*

[t] *Subitus occursus inopinata lectio.*

[u] *Lib. de auditione.*

[x] *Effuso cernens fugientes agmine turmas, quis mea nunc inflat cornua Faunus ait. Alciat. embl. 122*

out of their wits, beteaue them of sence, vnderstanding & all, some for a time, some for all their liues, they never recover it. The [y] *Midianites* were so affrighted by *Gideons* souldiers, they breaking but every one a pitcher; and [z] *Hannibals* army by such a panick feare, discomfited at the wals of *Rome*. *Augusta Livia* hearing a few Tragicall verses recited out of *Virgil, Tu Marcellus eris &c.* fell down dead in a sown. *Edinus* King of *Denmarke*, by a sudden sound which he heard, [a] *was turned into fury with all his men. Cranzius lib.5. dan. hist. & Alexander ab Alexandro lib.3. cap.5.* *Amatus Lusitanus* had a patient, that by reason of bad tydings became, *Epileptic. cent.2. cura 90. & Cardan subtil. lib.18.* saw one that lost his wits by mistaking of an *Eccho*. If one sence alone can cause such violent commotions of the mind, what may we think when hearing, sight, and those other sences are all troubled at once? as by some earthquakes, thunder, lightning, tempests &c. At [b] *Fuscinum in Iapona there was such an earthquake, and darknes of a sudden, that many men were offended with head-ache, many overwhelmed with sorrow and melancholy. At Meacum whole streets and goodly palaces were ouerturned at the same time, and there was such an hideous noyse withall like thunder, & a filthy smell, that their haire stared for feare, and their hearts quaked, men and beasts were incredibly terrified. In Sacai another city, the same earthquake was so terrible vnto them, that many were bereft of their sences; & others by that horrible spectacle so much amased, that they knew not what they did.* *Blasius* a Christian, the Reporter of the newes, was so affrighted for his part, that though it were two moneths after, he was scarce his own man, neither could he driue the remembrance of it out of his mind. And many times euen some yeares after, they will tremble afresh at the [c] remembrance or conceipt of such a terrible obiect, euen all their liues long, if mention be made of it. *Cornelius Agrippa* relates out of *Gulielmus Parisiensis*, a story of one, that after a distastfull purge which a Physitian had prescribed to him, was so much moued, [d] *that at the very sight of Physick he would be distempered,*

[y] Iudg.6.19.

[z] *Plutarchus vita eius.*

[a] *In furorem cum socijs versus.*

[b] *Historica relatio de rebus Iaponicis Tract.2. de legat. regis Chinensis à Lodovico Frois Iesuita, Ao 1596. Fuscini derepentè tanta aeris caligo, & terræmotus, vt multi capite dolerent, plurimis cor mœrore & melancholiâ obrueretur. tantum fremitum edebat, vt tonitru fragorem imitari videretur, tantamq; &c. In vrbe Secai tam horrificus fuit vt homines vix sui compotes essent, à sensibus abalienati, mœrore oppressi tam horrendo spectaculo &c.*

[c] *Quum subit illius tristissima noctis Imago.*

[d] *Qui solo aspectu medicinæ movebatur ad purgandum.*

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tempered, as much at the present, though he never so much as smelled to it, the very sight of Physick long after, would giue him a purge; nay the very remembrance of it would effect it: [c] *like trauellers and Seamen*, saith *Plutarch*, *that when they haue bin sanded or dashed on a rocke, for euer after feare not that mischance onely, but all such dangers whatsoeuer.*

[c] *Sicut viatores si ad saxum impegerint, aut nautæ memores sui casus non ista modo quæ offendunt, sed & similia horrent perpetuò & tremunt.*

SVBSECT. 4.

Scoffes, Calumnies, bitter Iests, how they cause Melancholy.

IT is an old saying, [f] *A blow with a word, strikes deeper then a blow with a sword*: and many men are as much gauled with a calumny, scurrile & bitter iest, a libel, a pasquill, or the like, as with any misfortune whatsoeuer. Princes and Potentates, that are otherwise happy, and haue all at command, are grieuously vexed with these pasquilling libels, and Satyrs: the *Cæsars* themselues in *Rome*, were commonly taunted. *Adrian* the *sixt Pope*, [g] was so highly offended, and grieuously vexed with Pasquillers at *Rome*, that he gaue command that statue should be demolished and burned, and the ashes flung into the riuer of *Tyber*, and had done it forthwith, had not *Lodovicus Suessanus* a facete companion, dissuaded him to the contrary; by telling him, that *Pasquils* ashes would turne to frogs in the bottome of the riuer, and croake worse and lowder then before. The Prophet *David* replies, *Psal. 123. 4. that his soule was full of the mocking of the wealthy, and of the despitefulnesse of the proud, and Psal. 55. 4. for the voice of the wicked &c. and their hate, his heart trembled within him, and the terrors of death came vpon him. Feare and horrible feare &c.* and *Psal. 69. 20. Rebuke hath broken mine heart, and I am full of heauinesse.* Who hath not like cause to complain, & is not so troubled, that shal fall into the mouths of such men? for many are of so [h] petulant a spleene, and haue

[f] *Leuiter volant, graviter vulnerant Bernarde.* † *Ensis sauciat corpus, meatem sermo.*

[g] *Iouius in vita eius, grauissimè tulebat famosis libellis nomen suum ad Pasquilli statuam fuisse laceratum, decreuitq; ideo statuam demoliri &c.*

[h] *Petulanti splene cachinno.*

haue that figure *Sarcasmus* so often in their mouths, so bitter, so foolish, as [i] *Baltasar Castilio* notes of them, that *they cannot speake, but they must bite*, they had rather lose a friend then a iest, and what company soeuer they come in, they will be scoffing, humoring, misusing or putting gulleries of some or other, till they haue made by their humoring and gulling, [k] *ex stulto insanum*: and all to make themselues merry. To make a foole a madman is all their sport, and they haue no other felicity then to scoffe and deride others; they must sacrifize to the god of laughter, with them in [l] *Apuleius* once aday, or els they shal be melancholy themselues, they care not how they grinde and misuse others, so they may exhilerate themselues. *Leo Decimus* that scoffing *Pope*, as *Iouius* hath registred in the 4. book of his life, took an extraordinary delight in humoring of silly fellowes, and to put gulleries vpon them, [m] *by commending some, perswading others* to this or that; he made *ex stolidis stultissimos, & maximè ridiculos, ex stultis insanos*: he made soft fellowes starke noddies, and such as were foolish, quite mad before he left them. One memorable example he recites there of *Tarascomus* of *Parma* a Musitian, that was so humoured by *Leo Decimus*, and *Bibiena* his second in that busines, that he thought himself to be a man of most excellent skill, (who was indeed a ninny) they [a] *made him set foolish songs, and invent new ridiculous precepts, which they did highly commend*, as to tye his arme that plaid on the lute, to make him strike a sweeter stroke, [n] *and to pull downe the Arras hangings, because the voice would be clearer, by reason of the reverberation of the wall.* In like manner they persuaded one *Baraballius* of *Caieta*, that he was as good a Poët as *Petrarch*, and would haue him to be made a Laureat Poët, & invite all his friends to his installment, and had so possessed the poore man with a conceipt of his excellent poëtry, that when some of his more discreet friends told him of his folly, he was very angry with them, and told them, [p] *they envied his honour and prosperity.* It was strange, saith *Iouius*, to see an old man of 60 yeares, a venerable and graue old man, so gulled.

[i] *Curial. lib. 2. Ea quorundam est insciti a, vt quoties loqui tenties mordere licere sibi putent.*
[k] *Ter. eunuch.*
[l] *Lib. 2.*
[m] *Laudando & mira ijs persuadendo.*
[n] *Et vanâ inflatus opinione, incredibilia ac ridenda quædam Musices præcepta commentaretur &c.*
[o] *Vt voces nudis parietibus illisæ suavius ac acutius resilirent.*
[p] *Immortalitati & gloriæ suæ prorsus invidentes.*

198 led. But what cannot such scoffers do, especially if they find a soft creature on whom they may worke: nay to say truth, who is so wise, or so discreet, that may not be humoured in this kind, especially if some excellent wits shall set vpon him; he that maddes others, if he were so humoured, would be as mad himselfe, as much grieued and tormented. For all is in these things as they are taken, if he be a silly soule, and do not perceiue it, it is wel, he may hapily make others sport, & be no whit trobled himself; but if he be apprehensiue of his folly, & take it to hart, thē it torments him worse thē any lash: a bitter jest, a slander, a calumny pierceth deeper then any losse, danger, bodily pain, or iniury whatsoeuer. Especially if it shall proceed from a virulent tongue, it cuts, saith *Dauid, like a two edged sword. And they smote with their tongues, Ier. 18. 18.* and that so hard, that they leaue an incurable wound behind them. Many men are vndone by this means, moped, and so deiected, that they are neuer to be recovered; and of all other men living, those which are actually melancholy, or inclined to it, are most sensible (as being suspitious, cholerick, and apt to mistake) and impatient of an iniury in that kind, they aggravate it, and so meditate continually of it, that it is a perpetuall corsiue, not to be recovered, till time weare it out. And although they peradventure that so scoffe, doe it alone in mirth and merriment, and hold it, *optimum alienâ frui insaniâ*, an excellent thing to inioy another mans madnes; yet they must know, that it is a mortall sin, as q *Thomas* holds, and as the Prophet r *David* denounceth, they *that vse it, shall never dwell in Gods Tabernacle.* Such scurrile iests, flouts, and Sarcasmes, therefore ought not at all to be vsed; especially to such as are in misery, or any way distressed: for to such *erumnarum incrementa sunt*, as s he perceiued. *In multis pudor, in multis iracundia* &c. many are ashamed, many vexed, and angred, and there is no greater cause or furtherer of melancholy. For that cause, al those that otherwise approue of jests in some cases, will by no means admit them in their companies, that are any way inclined to this malady, *non iocandum*

q 2.2.d quæst. 75. *Irrisio mortale peccatum.*

r Psal. 15.3.

s *Balthasar Castilio lib.2.de aulico.*

cum

cum ijs qui miſeri ſunt & ærumnoſi, no ieſting with a diſcontented perſon. T'is *Caſtilio's* caveat, and [t] *Io. Pontanus*, and [u] *Galateus*, and every good mans. 199

[t] *De ſermone lib.4.cap.3.*

[u] *Fol.55. Galateus.*

Play with me, but hurt me not:
Ieſt with me, but ſhame me not.

If a man be liable to ſuch a ieſt, or obloquy, or haue bin overſeen, or committed an offence: yet it is no good manners or humanity, to vpbraid or hit him in the teeth with his offence, or to ſcoffe at ſuch a man, ſuch ieſts as he [x] ſaith, *are no better then iniuries*, byting ieſts, *mordentes & aculeati*, they are poyſoned ieſts, and leaue a ſting behind them, and ought not to be vſed.

[u] *Tales ioci ab iniurijs non poſſint deſcerni. Galateus fol. 55.*

[x] Pibrancke in his Quadrains 37.

Set not thy foot to make the blind to fall,
Nor wilfully offend thy weaker brother:
Nor wound the dead with thy tongues bitter gall,
Neither reioice thou in the fall of other.

And if theſe rules could be kept, we ſhould haue much more eaſe and quietnes, then we haue, and leſſe melancholy: whereas on the contrary, we ſtudy to miſuſe each other, how to ſting and gaul, like two bores, bending all our force and wit, friends meanes, to crucify one anothers ſoules; by meanes of which, there is little content and charity, much virulency, hatred, malice, and diſquietnes amongſt vs.

SVBSECT. 5.

Loſſe of liberty, ſervitude, impriſonment, how they cauſe melancholy.

TO this Catalogue of cauſes, I may well annexe loſſe of liberty, ſervitude, or impriſonment, which to ſome perſons is as great a torture as any of the reſt. Though they haue all things convenient, ſumptuous houſes to their vſe, faire walkes and gardens, delicious boures, galleries, good fare & diet, and all things correſpondent: yet they are not content, becauſe they are confined, & may not come and goe at their plea-

200 pleasure,and haue, and doe what they will, but liue [y] *alienâ quadrâ*,at another mans command. As it is [z] in meates,so is it in all other things, places,societies, sports, let them be neuer so pleasant,commodious,wholesome,so good, yet *omnium rerum est satietas.* The children of *Israell* were tired with *Manna*,it is irksome to them so to liue,as to a bird in a cage, or dog in his kennell,they are aweary of it. They are happy it is true,and haue all things to another mans iudgment, that heart can wish, or that they themselues can desire, *bona si sua nôrint*: yet they loath it, and are tired with the present: *Est natura hominũ novitatis avida*,mans nature is stil desirous of newes, variety,delights, and our wandring affections are so irregular in this kind, that they must change, though it be to the worst. Bachelors must be married, & married men would be Bachelors; they doe not loue their own wiues, though otherwise faire,wise,vertuous and well qualified,because they are theirs: our present estate is still the worst, we cannot endure one course of life long, *& quod modo voverat odit*, one calling long, *esse in honore iuvat,mox displicet*,one place long; [a] *Roma Tybur ame ventosus, Tybure Romam*, that which we earnestly sought, we now contemne. *Hoc quosdam agit ad mortem* (saith [b] *Seneca*) *quod proposita sapè mutando in eadem revoluntur,& non relinquunt novitati locum,Fastidio capit esse vita, & ipsus mundus,& subit illud rapidissimarum deliciarum, Quousq; eadem?* This alone kils many a man,that they are tied to the same still,as a horse in a mill, a dog in a wheele, they run round without alteration or newes, their life growes odious, and the world loathsome, and that which crosseth their furious delights,*What? still the same?* *Marcus Aurelius* and *Salomon*, that had experience of all worldly delights and pleasures, confessed as much of themselues, that what they most desired, was lothsome at the last, and that their lust could never be satisfied, all was vanity and affliction of mind.

Now if it be death it self, another Hell,to be glutted with one kind of sport, dieted with one dish, tied to one place, though

[y] *Miserum est alienâ vivere quadrâ. Iuv.*

[z] *Crambe bis cocta.*

Vitæ me redde priori.

[a] *Hor.*

[b] *De Tranquill. animæ.*

though they haue all things otherwise as they can desire, and are in heauen to another mans opinion, what misery and discontent shall they haue that liue in slauery or in prison it self? *Quod tristius morte, in servitute vivendum*, as *Hermolaus*, told *Alexander* in [c] *Curtius* worse then death is bondage. [d] *Equidem ego is sum qui servitutem extremum omnium malorum esse arbitror*: I am he saith [d] *Boterus* that accompt servitude the extremity of misery. And what misery doe they endure that liue vnder those hard task-masters, in gold-mines, tin-mines, lead-mines, stone-quarries, cole-pits, like so many moulde-warpes vnder ground, condemned to the gallies, to perpetual drudgery, hunger, thirst, and stripes, without all hope of deliuery? How are these wom̃e in *Turkie* affected, that most part of the yeare come not abroad, and those *Italian* and *Spanish* dames that are mewed vp like hawkes, & locked vp by their jelous husbands? how tedious is it to them that liue in stoues and caues halfe a yeare together; as in *Island*, *Muscovy*, or vnder the [e] Pole it selfe, where they haue six moneths perpetuall night. Nay, what misery and discontent doe they endure, that are in prison, they want all those six non-naturall things at once, good aire, good diet, exercise, company, sleep, rest, ease, &c. that are bound in chaines all day long, suffer hunger, and as [f] *Lucian* describes it, *must abide that filthy stink and ratling of chaines, howlings, pitifull out-cryes that prisoners vsually make; these things are not only troublesome, but intollerable.* They lye nastily amongst todes and frogs in a darke dungeon, in their own dung, in pain of body, in pain of soule: as *Ioseph* did. *Psal.105.18. they hurt his feet in the stocks, the iron entred his soule.* They liue solitary alone, sequestred from all company, but heart-eating melancholy, and for want of meat, must prey vpon themselues. Well might [g] *Arculanus* put long imprisonment for a cause, especially to such that haue liued Iovially, in all sensuality and lust, and vpon a sudden are estranged and debarred from all manner of pleasures: As *Huniades* and *Richard the second*, *Valerian* the Emperor, *Baiazet* the *Turke*. If it be irksome to misse our ordinary cõpaniõs

[c] *Lib.8.*

[d] *Boterus lib.1. polit. cap.4.*

[e] If there be any inhabitants

[f] *In Toxari. Interdiu quidem collum vinctum est, & manus constricta, noctu vero totum corpus vinciur, ad has miserias accedit corporis fœtor, strepitus eiulantium, somni brevitas, hæc omnia planè molesta & intolerabilia.*

[g] *In 9. Rhasis.*

202 paniõs and repast for once or an howre, what shall it be to lose them for euer? If it be so great a delight to liue at liberty, and to inioy that variety of obiects the world affords, what misery and discontent must it needs bring to him that shall now be cast headlong into that *Spanish* inquisition, to fall from Heauen to hell, to be cubbed vp vpon a sudden, how shall he be perplexed? what shall become of him? [b] *Robert*, Duke of *Normandy*, being imprisoned by his elder brother *Henry* the first, *ab illo die inconsolabili dolore in carcere contabuit*, saith *Mathew Paris*: From that day forward pined away with grief. [i] *Roger*, Bishop of *Salisbury*, the second man from king *Stephen*, he that built that famous castle of *Deuises* in *Wiltshire*, was so tortured in prison with hunger, and all those calamities accompanying such men, [l] *vt vivere noluerit, mori nescierit*, he would not liue, and could not dye, betwixt feare of death, and torments of life. *Francis* King of *France*, was taken prisoner by *Charles the 5th*, *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as cleare as the Sun, and needs no farther illustration.

[b] William the Conquerors eldest sonne.

[i] *Camden in Wiltsh. miserum senem ita fame & calamitatibus in carcere fregit inter mortis metum, & vitæ tormenta &c.*

[k] *Vies hodie.*

[l] *Seneca.*

Svbsec. 6.

Poverty and Want causes of Melancholy.

POverty and Want are so violent oppugners, so vnwelcome guests, so much abhorred of all men, that I may not omit to speak of thē apart. Poverty although (if it be cõsidered aright to a wise, vnderstanding, truly regenerate and contented man) it be *donum Dei*, a blessed estate, the way to Heauen, as [m] *Chrysostome* cals it, Gods gift, the mother of modesty, and much to be preferred before riches (as shall be shewed in his [n] place) yet as it is esteemed in the worlds censure, t'is a most odious calling, vile and base, a severe torture, and most intolerable burden, we [o] shunne it all *canè peius & angue*, as being the fountain of all other miseries, cares, woes, la-

[m] *Com. ad Hebræos.*

[n] *Part.2.Sec.3. Memb.3.*

[o] *Quem vt difficilem morbum pueris tradere formidamus. Plutar.*

labours,and grievances whatsoever.To avoid which,we wil take any pains, *extremos currit mercator ad Indos.* We will leaue no hauen, no coast, no creek of the world vnsearched, though it be to the hazard of our liues , we will diue to the bottome of the Sea, to the bowels of the earth 100 fathome deep,and through all fiue Zones, and both extremes of heat and cold: we will turne parasites and slaues , prostitute our selues, sweare and lye, damne our bodies and soules, forsake God, abjure Religion, steale, rob, murder, rather then endure this vnsufferable yoke of poverty,which doth so tyranize,crucify,and generally depresse vs. 203

For look into the world , and you shall see men generally esteemed according to their meanes , and happy as they are rich; In the vulgar opinion, if a man be wealthy, no matter how he gets it,of what parentage,how qualified,how vertuously endowed,or villainously inclined; let him be a bawde, a gripe,an vsurer, a villain,a Pagan, a Barbarian,a wretch,so that he be rich (and liberall withall) he shall be honored,admired,adored,reverenced,and highly [p] magnified. *The rich is had in reputation because of his goods, Eccl.10.31.* He shall be befriended; *for riches gather many friends, Prov,19.4. multos numerabit amicos* , all [q] happines ebbes and flowes with his mony, he shall be accompted a gratious Lord, a Mecœnas, a benefactor,a wise,discreet,a proper,a valiant man, a fortunate man,of a generous spirit. *Pullus Iovis & gallinæ filius alba*: a hopefull,a good man,a vertuous, honest man. *Quando ego te Iunonium puerum, & matris partum verè aureum* , as [r] *Tully* said of *Octavianus Augustus*, while he was adopted *Cæsar*,& an [s] heire apparant of so great a Monarchy. All [t] honour,offices,applause, grand titles, and turgent Epithets are put vpon him,*omnes omnia bona dicere*,all mens eyes are vpon him, God blesse his good worship, his honor; [u] Every man speakes well of him, every man presents him, seeks and sues to him for his loue,favour and protection, to serue him, belong vnto him,every man riseth to him, as to *Themistocles* in the *Olympicks*; if he speak as of *Herod, Vox Dei,non hominis*, the

[p] *Omnis enim res,virtus,fama, decus,divina humanaq; pulchris divitijs parent. Hor.Ser.l.2. Sat,3. Clarus erit fortis iustus,sapiens etiam rex. Et quicquid volet Hor.*

[q] *Et genus & formam regina pecunia donat:* Mony addes spirits courage,&c.

[r] *Epist. vlt.ad Atticum.*

[s] Our yong master, a fine towardly gentleman, God blesse him,and hopefull,why? he is heire apparent to the worshipfull, honorable &c.

[t] *O nummi nummi vobis hunc præstat honorem.*

[u] *Exinde sapere eum omnes dicimus,ac quisq; fortunam habet. Plautus Pseud.*

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the voice of God, and not of man: All the graces, Venere[s], pleasures, elegances attend him, [x] golden Fortune accompanies him, and lodgeth with him, & as to those *Roman* Emperours is placed in his chamber. ----- [y] *Securâ naviget aurâ, fortunamq; suo temperet arbitrio*, he may saile as he will himselfe, and temper his estate at his pleasure, Ioviall dayes, splẽdor and magnificence, sweet Musick, dainty fare, the good things, and fat of the land, fine cloaths, and rich attires, soft beds, and fine pillowes are at his command, all the World labors for him, thousands of Artificers are his slaues, to drudge for him, work, and run and poast for him. Euery man seekes his [z] acquaintance, his kinred, to match with him, *vxorem ducat Danaen*, when, and whom he will, *hunc optant generum Rex & Regina*, he is an excellent [a] match for my sonne, my daughter, my neece &c, *Quicquid calcaverit hic, Rosa fiet*, let him goe whether he will, all happines attends him, euery man is willing to entertain him, he sups in [b] *Apollo* whersoever he comes; what preparation is made for his [c] entertainment? fish and fowle, spices and perfumes, all that sea & land affords. What cookery, masking, mirth to exhilerate his person? [d] *Da Trebio, pone ad Trebium, vis frater ab illis Illibus?* What dish will your good worship eat of? what sport will your honour haue? hawking, hunting, fishing, fowling, buls, beares, cards, dice, cocks, players, tumblers, fidlers, jesters &c. they are at your good worships command. Faire houses, gardens, orchyards, galleries, pleasant walkes, delightsome places, they are at hand, [e] *in aureis lac, vinum in argenteis, adolescentulæ ad nutum speciosæ*, a *Turkie* Paradise, Heauen vpon earth. And though he be a silly soft fellow, and scarce haue common sence, yet if he be borne to fortunes, as I haue said, [f] *iure hæreditario sapere iubetur*, he must be wise, [g] valiant and discreet by inheritance, he must haue honor and office in his course. *Nemo nisi dives honore dignus. Ambros. 2. offic. 21.* none so worthy as himselfe: He shall haue it, *atq; esto quicquid Servius aut Labeo.* It is not with vs, as amongst those *Athenian* Senators of *Licurgus* in *Plutarch*, *he preferred that deserued*

[x] *Aurea fortuna principum cubiculis reponi solita. Iulius Capitolinus vita Antonini.*

[y] *Petronius.*

[z] *Multi illum iuvenes, multæ petiere puellæ.*

[a] *Dummodo sit dives barbarus ille placet.*

[b] *Plut. in Lucullo.* A rich chamber so called.

[c] *Panis pane melior.*

[d] *Iuvenal. Sat. 5*

[e] *Behemus de Turcis & Bredenbach.*

[f] *Euphormio.*

[g] *Qui pecuniam habent elati sunt animi:* lofty spirits, braue men at armes, all rich men are generous, couragious, &c.

serued best, and was most vertuous and worthy of the place, [h] *not swiftnesse, or strength, or wealth, or friends carried it in those dayes*; but *inter optimos optimus, inter temperantes temperantissimus*, the most temperate and best. We haue no *Aristocrasie* but in contemplation, all *Oligarches*, wherein a few rich men domineere, and doe what them list, and are priviledged by their greatnes. [i] They may freely trespasse, and doe what they please, no man dare accuse them, no not so much as mutter against them, there is no notice taken of it, they may securely doe it, and liue after their own Lawes, and for their mony, get pardons, indulgences, redeem their souls from Purgatory and Hell, *clausum possidet arca Iouem.* Let them be *Epicures*, or *Atheists, Libertines, Machiavilians* (as often they are) if they wil themselues, they may be canonized for Saints, they shall be [k] honourably interred in *Mausolean* tombes, commended by Poets, registred in Histories, haue temples, and statues erected to their names, *è manibus illis nascentur viola.* If he be bountifull in his life, and liberall at his death, he shall haue one to sweare, as he did by *Claudius* the Emperour in *Tacitus*, he saw his soul go to Heauen, and be miserably lamented at his death. *Ambubaiarum collegia &c. Trimalcionis Topanta in Petronius rectâ in cœlum abijt*, went right to Heauen: a base queane, [l] *thou wouldest haue scorned in thy misery to haue a penny from her*, and why? *modio nummos metijt*, she measured her mony by the bushell. These prerogatiues doe not vsually belong to rich men, but to such as are most part seeming rich, let him haue but a good [m] outside, he carries it, most men are esteemed according to their clothes. In our gullish times, him, whom you peradventure in modesty would giue place to, as being deceived by his habit, and presuming him some great worshipfull man, beleeue it, if you shall examine his estate, he will likely be proued a serving-man of no great note, my Ladies taylor, or his Lordships barber, or some such gull, a *Fastidius Briske*, a Sr *Petronell Flashe*, a meere outside. Only this respect is giuen him, and whersoeuer he comes, he may call for what he wil, and

[h] *Non fuit apud mortales vllum excellentius certamen, non inter celeres celerrimo, non inter robustos robustissimo &c.*

[i] *Quicquid libet licet.*

[k] *Cum moritur dives concurrunt vndiq; cives: Pauperis ad funus vix est ex millibus vnus.*

[l] *Et modo quid fuit, ignoscat mihi Genius tuus, noluisses de manu eius nummos accipere.*

[m] Hee that weares silke, sattin, velvet, & gold lace, must needes be a Gentleman.

and take place, by reason of his outward habit.

But on the contrary if he be poore *Pro.15.15. all his dayes are miserable*, he is vnder hatches, dejected, rejected and forsaken, poore in purse, poore in spirit. Though he be honest, wise, learned, wel-deserving, noble by birth, and of excellent good parts: yet in that he is poore, he is contemned, neglected, [n] *If he speake what babler is this?* *Eccles.* his nobility without wealth, is [o] *proiectâ vilior algâ*, and he not esteemed: *nos viles pulli nati infelicibus ouis*, if once poore, we are metamorphosed in an instant, base slaues, and vile drudges, borne to labour, to misery, to carry burdens, like juments, *pistum stercum comedere* with *Vlysses* companions, and as *Chremilus* obiected in *Aristophanes*, [t] *salem lingere*, lick salt, to empty jakes, fay channels, [p] carry out durt & dunghils, sweep chimnies, rub horse heeles &c. [q] *Others eat to liue, but they liue to drudge*, footstooles for rich-men, to tread on, blocks for them to get on horseback on, [r] *walls for them to pisse on*, or as new gruel for dogs to scumer on. They are commonly such people, rude, silly, superstitious Idiots, nasty, vncleane, lowsy, poore, deiected, slauishly humble: and as [s] *Leo Afer* obserues of the commonalty of *Africke*, *naturâ viliores sunt, nec apud suos duces maiore in precio quam si canes essent*: [t] base by nature, and no more esteemed then dogs, *miseram, laboriosam, calamitosam vitam agunt, & inopem, infelicem rudiores asinis, vt brutis planè natos dicas*: no learning, no knowledge, no ciuility, scarce common-sence, nought but barbarisme amongst them, *belluino more viuunt, neq; calceos gestant, neq; vestes*, like roagues and vagabonds they goe barefoot and barelegged, leading a laborious, miserable, wretched, vnhappy life, [u] *like beasts and iuments, if not worse*: their discourse is scurrility, their *summum bonum*, a pot of Ale. There is not any slauery which they will not vndergoe, *Inter illos plerique latrinas euacuant, alij culinariam curant, alij stabularios agunt, & id genus similia exercent &c.* like those people that dwel in the [x] *Alps*,

[n] *In tenui rara est facundia panno. Inven.*
[o] *Hor.*
[p] *Plutus act.4.*
[q] *Nullum tam barbarum, tam vile munus est, quod non lubentissimè obire velint gens vilissima* [q] *Leo Afer cap. vlt. lib.1. edunt non vt benè viuant, sed vt fortiter laborent. Heinsius.*
[r] *Pauper paries factus, quem canicule commingant.*
[s] *Lib.1. cap. vlt.*
[t] *Deos omnes illis infensos diceres: tam pannosi fame fracti, tot assidue malis afficiuntur.*
[u] *Nihil omninò meliorem vitam degunt, quam ferè in siluis, iumenta in terris. Leo Afer.*
[x] *Ortelius in Helvetiâ. Qui habitant in Cæsia valle vt plurimum lotomi, in Oscellâ valle cultrorum fabri, fumarij in Vigetiâ, sordidum genus hominum, quod repurgandis caminis victum parat.*

chimny-

chimny-sweepers, lakes-fermers, durt-daubers, vagrant rogues, they labour hard; and yet cannot get clothes to put on, or bread to eat. But what can poverty giue els, but † beggery, fulsome nastinesse, squalor, contempt, drudgery, labor, vglinesse: *pediculorum & pulicum numerum?* as [y] he wel followed it in *Aristophanes*, fleas and lice, *pro pallio vestem laceram, & pro pulvinari lapidem bene magnum ad caput*, rags for his rayment, and a stone for his pillow, *pro cathedrâ rupta caput vrna*, he sits in a broke pitcher, or on a block for a chaire, *& malvæ ramos pro panibus comedit*, he drinks water, and liue's of wort leaues, pulse, like a hog, or scraps like a dog, *vt nunc nobis vita afficitur, quis non putabit insaniam esse, infælicitatemq;*, as *Cremulus* concludes his speech, as we poore men liue now a-dayes, who will not take our life to be [z] infelicity, misery, and madnes. If they be of little better condition then those hunger-starued beggars, wandring roagues, those ordinary slaues, and day-labouring drudges; yet they are commonly so preyed vpon by poling officers for breaking Lawes, by their tyrannising land-lords, so flead and fleeced by perpetuall [b] exactions, that though they doe drudge and fare hard, and starue their *Genius*, they cannot liue in some [c] countries; but what they haue is instantly taken from them, the very care they take to liue to be drudges, to maintain their poore families, their trouble and anxiety takes away their sleepe, *Eccle.3.11. Sir.31.1.* makes them aweary of their liues: when they haue taken all pains, and doe their vtmost and honest indeavors, if they be cast behind by sicknes, or overtaken with yeares, no man pitties them, hard-hearted and mercilesse [f] vncharitable as they are, they leaue them so distressed, to beg, steale, murmure and [d] rebell. The feare of this misery compelled those old *Romanes*, whom *Menenius Agrippa* pacified, to resist their governors: outlawes & rebels in most places, to take vp seditious armes, and in all ages hath caused vproares, murmuring, seditions, rebellions, thefts, murders, mutinies, jarres and contentions in every common-wealth, grudging, repining, complaining, discontent in every private family, because

† I write not this any wayes to vpbraide or scoffe at, or misuse poore men, but rather to condole and pity them by expressing &c.

[y] *Chremulus Act 4. Plaut.*

[z] *Paupertas durum onus miseris mortalibus.*

[a] *Vexat censura columbas.*

[b] *Duæ ace non possunt & sex cinque soluere nolunt: Omnibus est notum quater tre soluere totum.*

[c] *Scãdia, Africa, Lituana, Turcica &c.*

[d] Montaigne in his Essaies speakes of certaine Indians in France, that being asked how they liked the country, wondred how a few rich men could keep so many poore men in subiection, that they did not cut their throates,

208 cause they want means, to liue according to their callings, to bring vp their childrē, it breaks their hearts, they cannot doe as they would doe. No greater misery thē for a Lord to haue a Knights liuing, a Gentlemā a Yeomās, not to be able to liue according to his birth and place. Pouerty and want are generally corsiues to all kind of men, especially to such as haue bin in good and flourishing estate, & are suddenly distressed,[e] nobly borne, liberally brought vp, and by some disaster and casualty, miserably deiected. And that which torments them more, if once they come to be poore, they are forsaken of their friends, most part neglected, & left vnto themselues. *Tempora si fuerint nubila solus eris*, left cold and comfortlesse, *nullus ad amissas ibit amicus opes*, all flye from him as from a rotten wall, now ready to fall on their heads. *Pro.19.4. Poverty separates them from their*[f] *neighbours.* And that which is worse yet, if he be poore[g] every man contemnes him, insults over him, oppresseth him, aggravates his misery.

[l] *Quum cæpit quassata domus subsidere, partes*
In proclinatas omne recumbit onus.
When once the tottering house begins to shrinke,
Thither comes all the waight by an instinct.

nay they are odious to their own brethren, and deerest friends. *Prov.19.7. his brethren hate him if he be poore.*[i] *omnes vicini oderunt, his neighbors hate him, Prov.14.20.*[k] *omnes me noti ac ignoti deserunt*, as he complained in the comedy, friends and strangers all forsake me. And that which is most grievous, poverty makes men ridiculous, *nil habet infelix paupertas durius in se, quam quod ridiculos homines facit*, they must endure[l] iests, taunts, flowts, blowes of their betters, & take all in good part to get a meales meat: [m] *magnum paupertatis opprobrium iubet quidvis & facere & pati*, he must turne parasite, jester, foole, slaue, and drudge to get a poore living, and be buffeted when he hath all done, as *Vlysses* was by *Melanthius*[n] in *Homer*, and reviled, and must not so much as mutter against it. He must turne roague, villain; for as the saying is, *Necessitas cogit ad turpia*, poverty alone makes

[e] *Augustas animas animoso in pectore versant.* The rest as they haue base fortune, so haue they base mindes withal, and they are not touched with it.

[f] *Prov.19.7.* though he be instant, yet they will not.

[g] *Non est qui doleat vicem, vt Petrus Christum, iurant se hominem non novisse.*

[h] *Ovid.in Trist.*

[i] *Hor.*

[k] *Ter.Eunuchus act.2.sc.2.*

[l] *Quid quod materiam præbet, causamq; iocandi. Si toga sordida sit. Iuven.Sat.3.*

[m] *Hor.*

[n] *Odiss.17.*

makes men theeues, roagues, rebels, murderers, traitors, assa- 209
sinats, *because of poverty we haue sinned, Eccles.27.1.* sweare & forsweare, beare false witnes, lye, dissemble, any thing, as I say, to advantage our selues, and to relieue our necessity. [o] *Culpæ scelerisq; magistra est*, when a man is driuen to his shifts, what will he not doe? betray his father, Prince, and country, turne Turke, forsake Religion, abjure God and all. *nulla tam horrenda proditio, quam illi lucri causâ perpetrare non ausint.* [p] *Leo Afer.* It makes many an vpright man otherwise, had he not bin in want, to take bribes, to be corrupt, to doe against his conscience, to sell his tongue, heart, hand &c. and vse indirect meanes to help his present estate. A great temptation to all mischiefe; it compels some miserable wretches to counterfeit seuerall diseases, to dismember, make themselues blind, lame, to haue a more plausible cause to beg, and loose their limmes to recover their present wants; and that which is worst, it makes them through anguish and wearisomnesse of their liues, to make away themselues. They had rather be hanged, drowned &c. then to liue without means.[q]

[o] *Mantuan.*

[p] *De Africa lib. 1. cap. vlt.*

[q] *In mare cetiferum ne te premat aspera egestas*
Desili & à celsis corrue Cerne iugis.
Much better t'is to breake thy neck,
or drowne thy selfe i'th' Sea
Then suffer irksome poverty.
goe make thy selfe away.

[b] *Theognis.*

[r] In *Iaponia* t'is a common thing to stifle their children if they be poore, or to make an abort, which *Aristotle* commends. In that ciuill commonwealth of [s] *China*, the mother strangles her child, if she be not able to bring it vp, and had rather loose it, then sell it, or haue it endure such misery as poore men doe; [t] many make away themselues. *Apitius* the *Roman*, when he cast vp his accompts, and found but 100000 Crownes left, murdred himselfe for feare he should be famished to death. *P. Forestus* in his medicinall obseruations, hath two memorable examples, of two brothers of *Louain*, that being destitute of meanes, became both melancholy, and in a discō-

[r] *Gaspar vilela Jesuita epist. Iapon. lib.*

[s] *Mat. Riccius expedit. in Sinas lib. 1. cap. 3.*

[t] *Vel bonorum desperatione, vel malorū perpessione fracti & fatigati plures violentas manus sibi inferunt.*

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tented humor massacred themselues. Another of a merchant, learned, wise otherwise and discreet, that out of a deep apprehension he had of a losse at Seas, would not be perswaded but as [u] *Ventidius* in the Poët, he should die a beggar. In a word this much I may conclude of poore men, that though they haue good [x] parts, they cannot shew thē, or make vse of them: *haud facile emergunt, quorum virtutibus obstat res angusta domi: the wisdome of the poore is despised, and his words are not heard.* Eccles 9.16. [y] *amittunt consilium in re*, as *Gnatho* said. [z] *Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man never cobled shooes, as he said of old, but how doth he proue it? I am sure we find it otherwise in our dayes, [a] *pruinosis horret facundia pannis*. *Homer* himselfe must beg if he want meanes, and as by report he sometimes did, *goe from doore to doore, and sing ballads, with a company of boyes about him.* This common misery of theirs must needs distract them, make them discontent and melancholy, as commonly they are, wayward, still murmuring and repining, *ob inopiam morosi sunt, quibus est male*, as *Plutarch* quotes out of *Euripides*, & that comicall Poet well seconds.

> [c] *Omnes quibus res sint minùs secunda nescio quomodo*
> *Suspitiosi, ad contumeliam omnia accipiunt magis,*
> *Propter suam impotentiam se credunt negligi.*

if they be in aduersity, they are more suspitious and apt to mistake, they thinke themselues scorned by reason of their misery: And therefore many generous spirits in such cases, withdraw themselues from all company. And it is not without cause, for we see men cōmonly respected to their means, and vilified if they be in bad clothes. [d] *Philopœmen* the orator was set to cut wood, because he was so homely attired. [e] *Terentius* was set at lower end of *Cecilius* table, because of his homely outside. And [f] *Dantes* that famous *Italian* Poët, because his clothes were but meane, could not be admitted to sit down at a Feast. *Gnatho* scorned his old familiar friend, because of his apparell. [g] *Hominem video pannis, amisq; obsitum, hic ego illum contempsi præ me*; [h] and t'is the common fashion

[u] *Hor.*
[x] *Ingenio poteram superas velitare per artes, ut me plura leuat sic grave mergit onus. Alciat.*
[y] *Ter.*
[z] *Ho. Sat. 3. lib. 1.*
[a] *Petronius.*
[b] *Herodotus vita eius Scaliger in Poet. potentiorum ædes ostiatim adiens aliquid accipiebat canēs carmina sua concomitante eum puerorum choro.*
[c] *Ter. Act. 4. Scen. 3. Adelph. Hegio.*
[d] *Plutarch vita eius.*
[e] *Vita Ter.*
[f] *Gomesius lib. 3 cap. 21. de sale.*
[g] *Ter. Eunuch. Act. 2. Scen. 2.*
[h] He that hath 5l per annum comming in more then others, scornes him that hath lesse, and is a better man. Pro. 30.8. Sc. 1.

shion of the world. That such men as are poore, may iustly be discontent, melancholy, and complain of their present misery, and all may pray with [l] *Solomon, Giue me O Lord neither riches nor poverty, feed me with food conuenient for me.* 211

[l] Prov. 30. 8.

SVBSECT. 7.

An heape of other Accidents causing melancholy. Death of friends, losses &c.

IN this Labyrinth of Accidentall causes, the farther I wander, the more intricate I find the passage, *multæ ambages*, & new causes, as so many by-paths, offer themselues to be discussed: To search out all, were an *Herculean* worke, and fitter for *Theseus*, I will follow mine intended thred, & point at only some few of the chiefest. Amongst which, losse and death of friends may challenge a first place; *multi tristantur*, as † *Vives* well obserues, *post delicias, conuivia, dies festos*, many are melancholy after some feast, holiday, merry meeting, or some pleasing sport, some at the departure of friends only, whom they shall shortly see again, weep and howle, & look after them as a cow lowes after her calfe, or a child takes on that goes to schoole after holidayes. *Montanus consil. 232.* makes mention of a country woman, that parting with her friends and native place, became grieuously melancholy for many yeares; and *Trallianus* of another so caused for the absence of her husband. If parting of friends alone can worke such violent effects, what shall death doe, when they must eternally be separated, never here to meet again? This is so grievous a torment for the time, that it takes away all appetite, desire of life, and extinguisheth all delights, it causeth deep sighes and groanes, teares, exclamations, howling, roaring, and many bitter pangs, and by frequent meditation extends so far sometimes, [k] *that they thinke they see their dead friends continually in their eyes, obuersantes imagines*, as *Conciliator* confessed he saw his mothers ghost presenting her selfe

Death of friends.

† 3. *de Animâ cap. de mœrore.*

[k] *Patres mortuos coram astantes & filios &c. Marcellus Donatus.*

212 selfe still before him. They that are most stayed and patient, are so furiously carried headlong by this passion of sorrow in this case, that braue discreet men many times forget themselues, and weep like children, many moneths together, as *Rachel* did, and will not be comforted. How doth [1] *Quintilian* complain for the losse of his son, to despaire almost: and *Cardan* lament his only child, in his book *de libris proprijs*, & elsewhere in many other of his tracts. *Alexander*, a man of a most invincible courage, after *Ephestions* death, as *Curtius* relates, *triduum iacuit ad moriendum obstinatus*, lay three dayes together vpon the ground, obstinate to dye with him, and would neither eat nor drink, nor sleep: so did *Adrian* the Emperor bewaile his *Antinous*, *Hercules Hylas*, *Orpheus Euridice*, *Dauid Absolon*, *Austin* his mother *Monica*, *Niobe* her children, in so much, that the [m] Poëts fained her to be turned into a stone, as being stupified through the extremity of griefe. [n] *Ægeus signo lugubri filij consternatus, in mare se præcipitē dedit*, impatient of sorrow for his sons death, drowned himself. Our late Physitians are full of such examples. *Montanus consil.242.* [o] had a patient troubled with this infirmity by reason of her husbands death many yeares together, & *Trincavelius lib.1.cap.14.* had such another, almost in despair after his mothers departure, *vt se fermè præcipitem daret*; and ready through distraction to make away himself: and in his 15 counsell, tels a story of one, that was 50 yeares of age, *that grew desperat vpon his mothers death*, and cured by *Falopius*, fell many yeares after into a relapse, by the sudden death of a daughter which he had, and could never after be recovered. The fury of this passion is so violent sometimes, that it daunts whole kingdomes and cities. *Vespasians* death was pitifully lamented all ouer the *Roman* Empire, *totus orbis lugebat*, saith *Aurelius Victor*. *Alexander* commanded the battlements of houses to be pulled down, mules & horses to haue their manes shorne off, and many common souldiers to be slain, to accōpany his deare *Ephestions* death, which is now practised amongst the *Tartars*, that when [q] a great

[1] *Præfat.lib.6.*

[m] *Ouid.Met.*

[n] *Plut.vita eius.*

[o] *Nobilis matrona melancholica ob mortem mariti.*

[p] *Ex matris obitu in desperationem incidit.*

[q] *Mathias à Michou. Boterus Amphitheat.*

Cham

Cham dieth, 10 or 12 thousand must be slaine, and amongst those [r] pagan *Indians* their wiues aud seruants voluntary dy with them. *Leo Decimus* was soe much bewailed in *Rome*, after his departure that as *Iouius* giues out, *publica hilaritas* & all good fellowshipe, and peace, and mirth, and plenty died with him. when *Augustus Cæsar* died, saith *Paterculus orbis ruinã timueramus* wee were all afraid, as if heauen had fallen vpon our heads. [t] *Budæus* records, how that at *Lewes the 12. death tã subita mutatio, vt qui priùs digito cœlũ attingere videbantur, nunc humi derepentè serpere, sideratos esse diceres*: they that were earst in heauen, vpon a sudden, as if they had bin planet stroken, lay groueling on the ground. How were we affected here in *England* for our *Titus, delitiæ humani generis*, Prince *Henries* immature death, as if all our liues had exhaled with his? In a word as he [u] saith of *Edward the first*, at the newes of *Edward* of *Caernarvan* his sons birth, *immortalitèr gauisus*, he was immortally glad; may we say on the contrary of friends deaths, *immortalitèr gementes*, we are many of vs as so many turtles, eternally deiected with it.

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[r] *Lo. Vertomanus. M. Polus Venetus.*

[t] *Vita eius.*

[t] *Lib. 5. de asse.*

[u] *Mat. Paris.*

There is another sorrow which ariseth from the losse of Temporall goods and fortunes, which equally afflicteth, and may goe hand in hand with the precedent: losse of time, losse of honor, office, of good name, of labor, frustrate hopes, may much torment, but in my Iudgment there is no torture like vnto this, or that sooner procureth this malady and mischief. [x] *Ploratur lachrymis amissa pecunia veris*: it wrings true teares from our eyes, and many sighs and sorrow from our hearts, and often causeth habituall melancholy it selfe. *Guianerius tract. 15.5*, repeats this for an especiall cause: [y] *Losse of friends, and losse of goods, makes many men melancholy, as I haue often seene by continuall meditation of such things.* The same causes *Arnoldus Villanovanus* inculcates *Breviar. lib. 1. cap. 18. ex rerum amissione, damno, amicorum morte &c.* many men are affected like [z] Irishmẽ in this behalfe, that if they haue a good skimiter, had rather haue a blow on their arme, then their weapõ hurt, they had rather loose their liues, then their

Losse of goods

[x] *Iuvenalis.*

[y] *Multi qui res amatas perdiderant, vt filios opes non sperantes recuperare propter assiduã talium considerationem melancholici fiunt vt ipse vidi.*

[z] *Stanihurstius Hib. Hist.*

214 goods: and the griefe that commeth hence continueth long, saith [z] *Plater, and out of many dispositions, procureth an habit.* [a] *Montanus* and *Frisemelica* cured a yong man of 22 yeares of age, that so became melancholy *ob amissam pecuniam*, for a summe of mony which he had vnhappily lost. *Scenkius* hath such another story, of one that became melancholy because he had ouershot himselfe, and spent his stock in vnnecessary buildings. [b] *Roger* that rich Bishop of *Salisbury, exutus opibus & castris à rege Stephano*, spoiled of his goods and Manors by King *Stephen; vi doloris absorptus, atq; in amentiam versus, indecentia fecit*, through grief ran mad, and spake and did he knew not what. *Terence* the Poët drowned himselfe for the losse of some of his Comedies which suffered shipwrack. When a poore man hath made many hungry meales, got together a small summe which he loseth in an instant; a Scholler spent many an houres study to no purpose, and his labours lost &c. how should it otherwise be? I may conclude with *Gregory, temporalium amor quantum afficit, cum hæret possessio, tantum quum subtrahitur, vrit dolor*; riches doe not so much exhilerate vs with their possession, as they torment vs with their losse.

[z] *Cap.3. melancholia frequenter venit ob iacturam pecuniæ victoriæ repulsa morte liberorum, quibus longo post tempore animus torquetur, & à dispositione fit habitus.*
[a] *Consil.26.*
[b] *Nubrigensis.*

Next to Sorrow still I may annexe such accidents as procure Feare, as besides those Terrors which I haue [c] before touched, and many other feares (for they are infinite) there is a Feare which is commonly caused by prodigies and dismall accidents, which much trouble many of vs. As if a Hare crosse the way at our going forth, or a Mouse gnaw our clothes: If they bleed three drops at nose, the Salt fall towards them, a black spot appeare in their nailes &c. with many such, which *Delrio To, 2. lib. 3. sec. 4. Austin Niphus in his booke de Auguriis. Polidore Virg. lib. 3. de Prodigijs. Sarisburiensis Policrat. lib. 1. cap. 13.* discusse at large, they are so much affected, that with very strength of Imagination and Feare, and the divels craft, *they pull those* [d] *misfortunes they suspect vpon their owne heads, and that which they feare shall come vpon them, as Salomon foretelleth, Pro. 10. 24.* and *Isay* denounceth *66. 4.* which

[c] *See 2. Mem. 4. Subsec. 3.* Feares from ominous accidents, destinies foretold.
[d] *Accersunt sibi malum.*

if

if [c] *they could neglect and contemne, would not come to passe. E-orum vires nostrâ residen opinione, vt morbi gravitas ægrotãtiũ cogitatione*, they are intẽded & remitted as our opiniõ is fixed more or lesse. *N.N. dat pœnas* saith [f] *Crato* of such a one, *vtinã non attraheret*: he is punished, & is the cause of it [g] himself. As much we may say of thẽ that are trobled with their fortunes or ill destinies foretold, *multos angit præscientia malorum*. The fore-knowldge of what shall come to passe crucifies many men, fore-told by Astrologers or Wisards, bee it ill accident or death it selfe. *Severus, Adrian, Domitian*, can testifie as much, of whose feare and suspition *Sueton, Herodian*, and the rest of those writers tel strange stories in this behalfe. [h] *Montanus Consil. 31.* hath one example of a young man exceeding melancholy vpon this occasion. *Metus futurorum maxime torquet Sinas*, as [i] *Matthew Riccius* the Iesuite informeth vs in his Commentaries of those countries, of all nations they are most superstitious, and much tormented in this kind, and attribute so much to their divinators, *vt ipse metus fidem faciat*, that feare it selfe and conceit cause it to [k] fall out: If he fore-tell such a day that very time they will be sicke, *vi metus afflicti in ægritudinem cadunt*, and many times dye as it is foretold. A true saying, *Timor mortis morte peior*, the feare of death is worse then death it selfe, and the memory of it to some rich men is as bitter as gaule, *Eccles. 41. 1.* a worser plague cannot happen to a man, then to be so troubled in his minde. Amongst these irksome Accidents vnfortunate marriages may bee ranked, a condition of life appointed by God himselfe in Paradise, an honourable and happy estate, & as great a felicity as can befal a man in this world, if the parties can agree as they ought, & liue as [m] *Seneca* liu'd with his *Paulina*: but if they be vnequally matched or cannot agree, a greater misery cannot be expected, to haue a scold, a slut, a harlot, a fool, a fury, or a fiend, there can be no greater plague *Eccl. 26. 14. He that hath her is as if he held a Scorpion. & 26. 25. a wicked wife makes a sorry countenance, an heavy heart, & he had rather dwell with a lion then keep house with such a wife.*

[c] *Si non observemus, nihil valent. Polidor. Consil. 26. lib. 2*

[f] Harme watch harme catch.

[h] *Iuvenis sollicitus de futuris frustra, factus melancholicus.*

[i] *Expedit in Sinas lib. 1. cap. 3.*

[k] *Timendo præoccupat quod vitat vltro provocatq; quod fugit, gaudetq; mœrens & lubens miser fuit. Heinsius Austriaco.*

Vnfortunate marriage.

[l] A vertuous woman is the crowne of her husband. Pro. 12. 4. but she &c.

[m] *Lib. 17. epist. 105.*

Her

216 Her [n] properties *Iovianus Pontanus* hath described at large, *Ant.dial.Tom.2.* vnder the name of *Euphorbia.* Or if they be not equall in yeares. *Cicilius* in *Agellius lib.2.cap. 23.* cõplaines much of an old wife, *dum eius mortem inhio, egomet mortuus viuo inter viuos*, whilst I gape after her death, I liue a dead man amongst the living. The same inconvenience befalls women. [o] A young Gentlewoman in *Basil* was maried, saith *Felix Plater observat. lib. 1.* to an ancient man against her will, whom she could not affect, shee was continually melancholy, and pined away for griefe, and though her husband did all he could possibly to giue her content, in a discõtented humour at length she hanged her selfe. Many other stories he relates in this kind. [p] Thus men are plagued with women, they againe with men, when they are of diverse humours and conditions, he a spendthrift, and she sparing, one honest, the other dishonest, &c. Parents many times disquiet their children, and they their parents. [q] *A fooliſh ſonne is an heavineſſe to his mother. Iniuſta noverca:* A step-mother often vexeth a whole family, which made *Cato's* sonne expostulate with his father, why he should offer to marry his client *Soliniis* daughter, a young wench. *Cuius causâ novercam induceret*, what offence had he done that he should marry againe? Vnkinde, vnnaturall friends, Evill neighbours, bad servants, debts and debets, suretiship the bane of many families. *Sponde præſto noxa eſt, he ſhall be ſore vexed that is ſurety for a ſtranger. Pro. 11, 15. and he that hateth ſuretiſhip is ſure.* Contention, brawling, law-sutes, falling out of neighbours and friends, *diſcordia demens, Virg. Æn.6.* are equall to the first, grieue many a man and vexe his soule. *Nihil ſane miſerabilius eorum mentibus*, as [r] *Boter* holds, *nothing ſo miſerable as ſuch men, full of cares, griefes, anxieties, as if they were ſtabbed with a ſharpe ſword, feare, ſuſpition, deſperation, ſorrow, care griefe, are the ordinary companions of ſuch men.* Our Welchmen are noted by some of their [s] owne country men to consume one another in this kinde, but whosoever they are that vse it, these are their ordinary symptões, especially if they be con-

[n] *Titionatur, candelabratur, &c.*

[o] *Elegans virgo inuita cuidam è noſtratibus nupſit &c.*

[p] *Duxi vxorem quam ibi miſeriâ non vidi nati filij alia cura. Ter. Act.5. Scen.4. Demea Adelp.*

[q] Pro.

[r] *De increm. vrb. lib.3.cap.3. tanquam diro mucrone confoſſi his nulla requies nulla delectatio, ſollicitudo, gemitus, furor, deſperatio, timor tanquam ad perpetuam ærumnam infæliciter rapti.*

[s] *Humfredus Lluid epiſt.ad Abrahamum Ortelium. Litibus & controverſiis vſq; ad omnium bonorũ conſumptionem contendunt.*

convict or overcome, [t] caſt in a ſute. *Arius* put by a Biſhopricke by *Euſtachius* turned hereticke, and liued after diſcontented all his life. [u] Every Repulſe, *heu quantâ de ſpe decidi.* Diſgrace, Infamy, will almoſt effect as much, and that a long time after. *Hipponax* a Satyricall Poet, ſo vilified & laſhed two Painters in his Iambicks, *vt ambo laqueo ſe ſuffocarent*, [x] *Pliny* ſaith, both hanged themſelues. All oppoſitions, dangers, perplexities, diſcontents, [z] to liue in any ſuſpence are of the ſame nature, *potes hoc ſub caſu ducere ſomnos?* Who can be ſecure in ſuch caſes? Vnkind ſpeeches trouble many. A Glaſſe-mans wife in *Baſil* became melancholy becauſe her husband ſaid he would marry again if ſhe died. *No cut to vnkindnes*, as the ſaying is, a frown, or a hard ſpeech or bad look, eſpecially to courtiers, or ſuch as attend vpon great perſons is preſent death, *Ingeniũ vultu ſtatq; cadit q; tuo*, they ebbe & flow with their maſters favors. Some perſons are at their wits ends, if by chance they overſhoot thẽſelues in their ordinary ſpeeches, or actions, which may after turne to their diſgrace, or haue any ſecret diſcloſed. *Ronſeus epiſt. miſcel. 3.* reports of a gentlewoman 25 yeares old, that falling fowle with one of her Goſſips, was vpbraided with a ſecret infirmity (no matter what) in publike, and ſo much grieued with it, that ſhe did thereupon *ſolitudines quærere, omnes ab ſe ablegare, ac tandem in graviſſimam incidens melancholiam contabeſcere*, forſake al company and in a melancholy humour pine away. Others are as much tortured to ſee themſelues reiected contemned, ſcorned, diſabled, or [a] *left behind their fellowes. Lucian* brings in a Philoſopher in his *Lapith. conuiuio*, much diſcontented that he was not invited amongſt the reſt. *Prætextatus* a robed Gentleman in *Plutarch* would not ſit downe at a feaſt becauſe he might not ſit higheſt, but went his waies all in a chafe. We ſee the common quarrellings that are ordinary amongſt vs for taking of the wall, precedency and the like, which though they be toyes in themſelues, and things of no moment, yet they cauſe much hartburning amongſt vs. Nothing perceth deeper then a contempt or diſgrace, [b] eſpecially

[t] *Spretæq; iniuria formæ.*

[u] *Quæq; repulſa grauis.*

[x] *Lib. 36. cap. 5.*

[z] *Nihil æquè amarum, quam diu pendere: quidã æquiore animo ferunt præcidi ſpem ſuam quam trahi. Seneca cap. 3. lib. 2. de Den. Virg. Plater obſervat. lib. 1.*

[a] *Turpe relinqui eſt. Hor.*

[b] *Scimus enim generoſas naturas nulla re citius moveri aut gravius affici, quam contemptu ac deſpicientiâ,*

218 cially if they be generous spirits, scarce any thing affects thē more, then to be despised or vilified, *Crato consil.16.lib.2.* exemplifies it, and common experience confirmes it. Of the same nature is oppression, *Eccles.7.7. surely oppression makes a man mad.* Banishment a great misery as *Tyrteus* describes it, in an Epigram of his.

Nam miserum est patriâ amissâ laribusq; vagari,
Mendicum & timidâ voce rogare cibos,
Omnibus invisus, quocunq; accesserit exul
Semper erit, semper spretus egensq; iacet. &c.

A miserable thing t'is so to wander,
And like a begger for to whine at doore,
Contem'd of all the world an exile is,
Hated, reiected, needy still, and poore.

[c] *In Phœniss.* *Polynices* in his conference with *Iocasta* in [c] *Euripides* reckons vp fiue miseries of a banished man, the least of which alone were enough to deject some pusillanimous creatures. Oftentimes a too great feeling of our own infirmities or imperfections of body or mind, will rivell vs vp, as if we be visited with some lothsome disease, offensiue to others, or troblesome to our selues, as a stinking breath, deformity of our lims, crookednes, losse of an eye, leg, hand, paleneſſe, leaneſſe, redneſſe, baldneſſe, losse of haire, or want &c. *hic vbi fluere cæpit, diros ictus cordi infert*, saith [d] *Sinesius*, he himselfe troubled not a little *ob comæ defectum*, the losse of haire alone, strikes a cruell stroke to the heart. *Acco* an old woman, seeing by chāce her face in a true glasse: (for she vsed false flattering glasses belike at other times, as most gentlewomen doe) *animi dolore in insaniam delapsa est, Calius Rhodiginus lib.17. cap.2.* [e] *Brotheus* the son of *Vulcan*, because he was ridiculous for his imperfections, flung himself into the fire. Some are faire, but barren, and that gaules them. *Hanna wept and did not eate, and was troubled in spirit, and all for her barrenneſſe. 1.Sam.1.* and *Gen.30*, *Rachel* said, *in the anguish of her soule, giue me a childe, or I shall die*; another hath too many, one was neuer married, and that's his hell, another is, and that's his plague.

[d] *In laudem calvit.*

[e] *Ovid.*

plague. Some are troubled in that they are obscure, other by being traduced, slandred: no tydings troubles one, ill reports and rumors, and bad tydings or newes, hard hap, ill successe, vain hopes another: one is too eminent, another is too base borne, and that alone tortures him as much as the rest: one is out of action, imployment, another ouercome and tormented with worldly cares, and onerous busines. But what [f] tongue can suffice to speak of all.

Many men catch this malady by eating certain meats at vnawares, as henbane, nightshade, cicuta, mandrakes &c. by philters, wandring in the Sun, biting of a mad dog, a blow on the head, stinging with that kind of spider called *Tarantula*; an ordinary thing, if we believe *Sckenkius lib. 7. de venenis*, In *Calabria* and *Apulia* in *Italy*. *Cardan subtil. lib. 9. Scaliger exercitat. 185*. Their symptomes are merrily described by *Iovianus Pontanus. Antidial.* how they daunce altogether, and are cured by Musick. [g] *Cardan* speakes of certain stones, if they be carried about one, which will cause melancholy & madnes, he cals them vnhappy, as an *Adamant*, *Selenites &c. which drye vp the body, increase cares, diminish sleep*. *Ctesias* in *Persicis* makes mention of a Well in those parts, of which if any man drinke, [i] *he is mad for 24. houres*: but these relations are common in all writers.

[k] *His alias poteram & plures subnectere causas,*
Sed iumenta vocant, & Sol inclinat, eundum est.

Many such causes, much more could I say,
But that for provender my cattle stay:
The Sun declines, and I must needs away.

These causes if they be considered and come alone, I doe easily yeeld, can doe little of themselues, or seldome, or apart, though many times they are all sufficient euery one, yet if they doe concurre, as oftentimes they doe, *vis vnita fortior: Et quæ non obsunt singula, multa nocent*, they may batter a strong constitution; & as [l] *Austin* saïd, *many graines and smal sands sinke a ship, many smal drops make a flood &c.* often reiterated, many dispositions produce an habit.

[f] *Non mihi si centum linguæ sint oraq; centum Omnia causarum percurrere nomina possem.*

[g] *Lib de gemmis*

[h] *Quæ gestata infælicem & tristem reddunt, curas augent, corpus siccant, somnū minuūt.*

[i] *Ad vnum diem mente alienatus,*

[k] *Iuvenal. Sat. 3*

[l] *Intus beſtiæ minutæ multæ necant. numquid minutissima sunt grana arenæ? sed si arena amplius in navem mittatur, mergit illā: quam minutæ guttæ pluviæ? & tamen implent flumina, domus eyciunt, timenda ergo ruina multitudinis, si non magnitudinis.*

MEM.

Memb. 5.
Svbsec. 1.

Continent, inward, antecedent, next causes, and how the body workes on the minde.

AS a purly hunter, I haue hitherto beaten about the circuit of the forrest of this Microcosme, & haue followed only those outward adventitious causes; I will now breake into the inner roomes, and rip vp the antecedent immediate causes which are there to be found. For as the distraction of the mind, amongst other outward causes and perturbations, alters the temperature of the Body, so the distraction & distemperature of the Body, will cause a distemperature of the Soule, and t'is hard to decide which of these two doe more harme to the other. *Plato, Cyprian*, and some others, as I haue formerly said, lay the greatest fault on the Soule, excusing the Body, others again accusing the Body, excuse the Soule, as a principall Agent. Their reasons are, because [m] *the manners doe follow the Temperature of the Body*, as *Galen* proues in his book of that subiect, *Prosper Calenius de Atrâ bile*, *Iason Pratensis cap. de Maniâ*, *Lemnius lib. 4. cap. 16.* and many others. And that which *Gualter* hath commented *hom. 10. in epist. Iohannis* is most true, concupiscence and originall sinne, inclinations, and bad humors are [n] radicall in every one of vs, and cause these perturbations, affections, and severall distempers, offering many times violence vnto the Soule. *Euery man is tempted by his own concupiscence, Iames 1. 14. and the spirit is willing, but the flesh is weake, and rebelleth against the spirit*, as our [o] *Apostle* teacheth vs: that me thinks the Soule hath the better plea against the body, which so forcibly inclines vs, that we cannot resist, *Nec nos obniti contra, nec tendere tantũ Sufficimus*. How the Body being materiall, worketh vpon the immateriall Soule, by mediation of humors & spirits, which participate of both, ill disposed organs, *Cornelius Agrippa* hath

[m] *Mores sequũtur temperaturã corporis.*

[n] *Scintillæ latent in corpore.*

[o] Gal. 5.

hath discourſed *lib.1.de occult.Philoſ.cap.63.64.65.Levinus Lemnius lib.1.de occult.nat.mir.cap.12.& 16.& 21. inſtitut. ad opt.vit.Perkins lib.1.Caſes of Con.cap.12.T.Bright cap.10 11,12,in his Treatiſe of Melancholy.* For as [p] anger, feare, ſorrow, obtrectation, emulation &c. *ſi mentis intimos receſſus occupârint*, ſaith [q] *Lemnius*, *corpori quoq; infeſta ſunt, & illi teterrimos morbos inferunt*, cauſe grievous diſeaſes in the Body, ſo bodily diſeaſes affect the Soule by conſent. Now the chiefeſt cauſes proceed from the [r] Heart, humors, ſpirits: as they are purer, or impurer, ſo is the Mind, and equally ſuffers, as a lute out of tune, if one ſtring, or one organ be diſtempered, all the reſt miſcary, *corpus onuſtum externis vitijs, animum quoq; prægravat unà*: The Body is *domicilium animæ*, her houſe, abode and ſtay, and as a torch, giues a better light, and a ſweeter ſmell, according to the matter he is made of, ſo doth our Soule performe al her actions, better or worſe, as her organs are diſpoſed; or as wine ſavours of the caske where it is kept, the Soule receiues a Tincture from the Body, through which it workes. We ſee this in old men, children, *Europeans*, *Aſians*, hote and cold Climes; Sanguine are merry, Melancholy ſad, Phlegmatick dull, by reaſon of abundance of ſuch humors, and they cannot reſiſt ſuch paſſions as are inflicted by them. For in this infirmity of humane nature, as *Melanthon* declares, the Vnderſtanding is ſo tied to, and captivated by his inferiour ſences, that without their helpe he cannot exerciſe his functions, and the Will being weakned, hath but a ſmall power to reſtrain thoſe outward parts, but ſuffers her ſelfe to be over-ruled by them; that I muſt needs conclude with *Lemnius*, *ſpiritus & humores maximum nocumentum obtinent*, ſpirits and humors doe moſt harme in [f] troubling the Soule. How ſhould a man chooſe but be cholerick and angry, that hath his body ſo clogged with abundance of groſſe humors? or melancholy, that is ſo inwardly diſpoſed? Thence comes then this malady, Madneſſe, Apoplexyes, Lethargies &c. it may not be denied.

Now this Body of ours is moſtpart diſtempered by ſome pre-

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[p] *Sicut ex animi affectionibus corpus langueſcit, ſic ex corporis vitijs, & morborum pleriſq; cruciatibus, animã videmus hebetari Galenus.*

[q] *Lib.1.cap.16.*

[r] *Corporis itidem morbi animam per conſenſum à lege conſortii afficiunt, & quamquam obiecta multos motus turbulentos in homine concitent, præcipua tamen cauſa in corde & humoribus, ſpiritibuſq; conſiſtit &c.*

[f] *Hor.*

[f] *Humores prævimentem obnubilant.*

222 precedent diseases, which molest his inward organs and instruments, and so *per consequens* cause Melancholy, according to the consent of the most approued Physitians. [t] *This humor* (as *Auicenna lib.3. Fen.1. Tract.4.cap.18. Arnoldus breviar.lib.1.cap.18. Iacchinus comment.in 9. Rhasis cap.15. Montaltus cap.10. Nicholas Piso cap.de Melan: &c.* suppose) *is begotten by the distemperature of some inward part, innate, or left after some inflammations, or els included in the blood after an* [u] *ague, or some other malignant disease.* This opinion of theirs concurres with that of *Galen lib.3.cap.6. de locis affect. Guianerius* giues an instance in one so caused by a quartan ague, and *Montanus consil.32.* in a yong man of 28 yeares of age, so distempered after a quartan, which had molested him 5 yeares together. *Hildisheim spicel.2.de Maniâ*, relates of a Dutch Baron, grieuously tormented with melancholy after a long [x] ague, *Galen lib. de atrâ bile cap.4.* puts the plague a cause. *Botaldus* in his booke *de lue vener.cap.2.* the French pox for a cause: others Phrensy, Epilepsy, Apoplexy, because those diseases doe often degenerate into this. Of suppression of hæmrods, hæmorrogia, or bleeding at nose, menstruous retentiõs, or any other evacuation stopped, I haue already spoken. Only this I will adde, that such melancholy as shall be caused by such infirmities, deserues to be pitied of all men, and to be respected with a more tender compassion, according to *Laurentius*, as comming from a more inevitable cause.

[t] *Hic humor vel à partis intemperie generatur, vel relinquitur post inflãmationes, vel crassior in venis cõclusus, vel torpidus malignam qualitatẽ contrahit.*

[u] *Sæpè constat in febre hominẽ melancholicũ, vel post febrem reddi aut alium morbum.*

Calida intemperies innata, vel à febre contracta.

[x] *Ravò quis diuturno morbo laborat qui non sit melancholicus. Mercurialis de affect.capitis lib.1.cap.12. de mel.*

Svbsect. 2.

Distemperature of particular parts.

THere is almost no part of the Body, which being distempered, doth not cause this Malady, as the Braine and his parts, Hart, Liver, Splene, Stomack, Matrix or Wombe, Pylorus, Mirache, Mesentery, Hypocondries, Meseriack veines, and in a word, saith [y] *Arculanus, there is no part which*

[y] *Ad nonum lib. Rhasis ad Almansor cap.16. Vniuersaliter à quacunq; parte potest fieri melancholicus. Vel quia aduritur, vel quia non expellit superfluitatem excrementi.*

which causeth not melancholy, either because it is adust, or doth not expell the superfluity of the nutriment, Savanarola Pract. maior.rubric.11.Tract.6.cap.1. is of the same opinion, that melancholy is ingendred in each particular part, and [z] *Crato in consil.17.lib.2. Gordonius*, who is *instar omnium, lib. med. partic.2.cap.19.* confirmes as much, putting the [a] *matter of melancholy, sometimes in the Stomacke, Liuer, Heart, Braine, Splene, Mirach, Hypocondries, when as the melancholy humor resides there, or the Liver is not well cleansed from Melancholy blood.* 223

[z] *A Liene, iecinore, vtero, & aliis partibus oritur.*

[a] *Materia melancholæ aliquando in cerebro, aliquando in corde, in stomacho, hepate, ab hypocondrijs, myracbe, splene, cum ibi remanet, humor melancholicus.*

The Braine is a familiar and frequent cause, too hote, or to cold, [b] *through adust blood so caused*, as *Mercurialis* will haue it, *within or without the head*, the braine it selfe being distempered. Those are most apt to this disease, [c] *that haue a hot Heart, and moist Braine*, which *Montaltus cap. 11. de Mel.* approues out of *Haliabbas, Rhasis*, and *Auicenna. Mercurialis consil.11.* assignes the coldnes of the Braine a cause, and *Salustius Salvianus med.lect.lib.2.cap,1.* will haue it [d] *arise from a cold and dry distemperature of the Braine. Piso, Benedictus, Victorius Faventinus*, will haue it proceed from a [e] *hote distemperature of the Braine*; and [f] *Montaltus cap. 10.* from the Braines heat, scorching the blood. The Braine is still distempered by himselfe, or by consent: by himselfe or his proper affection, as *Faventinus* cals it, [g] *or by vapors which arise from the other parts, and fume vp into the head, altering the animal faculties.*

[b] *Ex sanguine adusto, intra vel extra caput.*

[c] *Qui calidum cor habent, cerebrum humidum, facilè melancholici.*

[d] *Sequitur melancholia malam intemperiem frigidam & siccam ipsius cerebri.*

Hildesheim spicel.7.de Maniâ, will haue it caused from a [h] *distemperature of the heart, sometimes hote, sometimes cold.* A hote Liuer, and a cold Stomack, are put for vsuall causes of melancholy, or ouermoist Stomack, and a cold belly. *Mercurialis consil.11.& consil.6.consil.86.* assignes a hote Liuer, and cold Stomack for ordinary causes. [i] *Monauius* in an epistle of his to *Crato* in *Scoltzius*, is of opinion, that Hy-

[e] *Sæpè fit ex calidiore cerebro, aut corpore colligente melancholiam. Piso.*

[f] *Vel per propriam affectionē, vel per consensum, cum vapores exhalant in cerebrum. Montaltus cap.14.*

[g] *Aut ibi gignitur melancholicus fumus, aut alibi unde vehitur, alterando animales facultates.*

[h] *Ab intemperie cordis, modo calidiore, modo frigidiore.*

[i] *Epist.209. Scoltzij.*

224 pocondriacall Melancholy may proceed from a cold Liuer, the question is there discussed. Most agree that a hote Liuer is in fault, [k] *the Liuer is the shop of humors, and especially causeth melancholy by his hote and drie distemperature.* [l] *The Stomacke, and Meseriacke veines doe often concurre, by reason of their obstructions, and thence their heat cannot be avoided, & many times the matter is so adust, and inflamed in these parts, that it degenerates into Hypocondriacall melancholy. Guianerius cap.2. Tract.15.* will haue the Meseriacke veines a sufficient [m] cause alone. The Splene concurres to this malady, by all their consents, and suppression of Hęmrods, *dum non expurgat altera causa lien*, saith *Montaltus*, if it be [n] *too cold and dry, and doe not purge the other parts as he ought. Consil.23.* *Montanus* puts the [o] *splene stopped* for a great cause. [p] *Christophorus à Vega* reports of his knowledge, that he hath knowne melancholy caused from putrified blood in those Seed veines and wombe. [q] *Arculanus from that menstruous blood turned into melancholy, and seed too long detained,* (as I haue already declared) *by putrefaction or adustion.*

The *Misenteriũ*, or Midriffe, *Diaphragma* is a cause, which the [r] *Greekes* called φρένας: because by his inflammation, the mind is much troubled with convulsions and dotage. All these most part offend by inflammation, corrupting humors and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous and black spirits. And for that reason [s] *Montaltus cap.10. de causis melan.* will haue *the efficient cause of melancholy to be hote and dry, not a cold & dry distemperature, as some hold, from the heate of the Braine, rosting the blood, and immoderate heate of the liuer and bowels, and inflammation of the Pylorus. And so much the rather, because that as* Galen *holds all spices inflame the blood, solitarinesse, waking, agues, study, meditation, all which heate; and therefore he concludes that this distemperature causing melancholy, is not colde and dry, but hote and dry.* But of this I haue sufficiently trea-

[k] *Officina humorum hepar concurrit &c.*

[l] *Ventriculus & venæ meseriacæ concurrunt, quod hæ partes obstructæ sunt &c.*

[m] *Per se sanguinem adurentes*

[n] *Lien frigidus & siccus cap.13.*

[o] *Splen obstructus.*

[p] *De arte med. lib.3, cap.24.*

[q] *A sanguinis putredine in vasis seminarijs & utero, & quandoq; à sperm ate diu retento, vel sanguine menstruo in melancholiam verso per putrefactionem, vel adustionem.*

[r] *Magirus.*

[s] *Ergo efficiens causa melancholiæ est calida & siccæ intemperies, non frigida & sicca quod multi opinati sunt. oritur enim à calore cerebri assante sanguine &c.*

tum quod aromata sanguinem incendant, solitudo vigiliæ febris præcedens meditatio studium, & hæc omnia calefaciunt ergo ratum sit &c.

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ted in the matter of Melancholy, and hold that this may be true in non-naturall Melancholy, which produceth madnes, but not in that naturall, which is more cold, and being immoderate, produceth a more gentle dotage. [t] Which opinion *Geraldus de Sole* maintaines in his Comment vpon *Rhasis*. 225

[t] *Cap.13.de melanch.*

SVBSEC. 3.

Causes of head Melancholy.

AFter a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in briefe of the three particular Species, and such causes as properly appertain vnto them. And although these causes promiscuously concurre to each and every particular kind, and commonly produce their effects in that part which is most weake, ill disposed, and least able to resist, and so cause all three species; yet many of them are proper to some one kind, and seldome found in the rest. As for example, Head melancholy is commonly caused by a cold or hote distemperature of the Brain, *Laurentius cap.5.de melan. Salust. Salvianus* before mentioned *lib.2.cap.1.de re med.* will haue it proceed from cold: but that I take of naturall melancholy, and such as are fooles & dote; for as *Galen* writes *lib.4.de puls.8.* and *Avicenna*, [u] *a cold and moist Braine is an vnseparable companion of folly*. But this adventitious melancholy which is here meant, is caused of an hote and dry distemperature, as [x] *Damascen* the *Arabian, lib.3.cap.22.* thinkes, and most writers. *Altomarus* and *Piso* call it [y] *an innate burning vntemperatnesse, turning blood and choler into melancholy*. Both these opinions may stand good, as *Bruel* maintaines, and *Capivaccius*, *si cerebrum sit calidius*, [z] *if the Braine be hote, the animall spirits will be hote, and thence comes madnesse: if cold, folly. Dauid Crusius Theatro morb. Hermet. lib.2.cap.6.de atrâ bile*, grants melancholy to be a disease of an inflamed Brain, but cold, notwithstading of it selfe: *calida per accidens, frigida per se*, hote by accident onely.

[u] *A fatuitate inseparabilis cerebri frigiditas.*

[x] *Ab interno calore assatur.*

[y] *Intemperies innata exurens, flavam bilem ac sanguinem in melancholiam convertens.*

[z] *Si cerebrum sit calidius, fiet spiritus animalis calidior, & delirium maniacum: si frigidior fiet fatuitas.*

226 onely. I am of *Capivaccius* mind for my part. Now this humor according to *Salvianus*, is sometime in the substance of the Braine, sometimes contained in the Membranes and tunicles that couer the Braine, sometimes in the passages of the Ventricles of the Braine, or veines of those Ventricles. It followes many times [a] *Phrensie, long diseases, agues, long abode in hote places, or vnder the Sun, a blow on the head*, as *Rhasis* informeth vs: *Piso* addes solitarinesse, waking, inflammations of the head, proceeding most part [b] from much vse of spices, hote wines, hote meats; all which *Montanus* reckons vp *consil.22.* for a Melancholy Iew; and *Hernius* repeates *cap.12.de Maniâ*, hote bathes, garlick, onions, saith *Guianerius*, bad aire, corrupt, much [c] waking &c. retention of seed, or abundance, stopping of *hæmorrogia*, the Midriffe misaffected; and according to *Trallianus l.1.16.* immoderate cares, troubles, griefes, discontent, study, meditation, and in a word, the abuse of all those 6. non-naturall things. *Hercules de Saxoniâ cap. 16.lib,1.* will haue it caused from a [d] cautery, or boyle dryed vp, or any issue. *Amatus Lusitanus cent.2.curâ 67.* giues instance in a fellow that had a boyle in his arme, *and* [e] *after that was cured, ran mad, and when the wound was open, he was cured againe. Trincavelius consil.13.lib.1.* hath an example of a melancholy man so caused by overmuch continuance in the sun, frequent vse of Venery, and immoderate exercise. And in his *consil.49.lib.3.* from an [f] headpeece overheated, which caused head melancholy. *Prosper Calenius* brings in Cardinal *Casius* for a patterne of such as are so melancholy by long study: but examples are infinite.

[a] *Melancholia capitis accedit post phrenesim aut longam moram sub sole, aut percussionem in capite. cap.23. lib.1.*

[b] *Qui bibit vina potentia, & sæpè sunt sub sole.*

[c] *Curæ valde largioris vini & aromatum vsus.*

[d] *A Cauterio & vlcere exsiccato.*

[e] *Ab vlcere curato incidit in insaniam, aperto vulnere curatur.*

[f] *A galea nimis calefacta.*

Svbsect. 4.

Causes of Hypocondriacall or windy Melancholy.

IN repeating of these causes, I must *crambē bis coctam opponere*, say that againe which I haue formerly said, in applying them to their proper Species: of *Hypocondriacall* or flatuous

tuous melancholy, which the [a] *Arabians* call *Myrachiall*, & is in my iudgement the most grievous and frequent, though *Bruel* and *Laurentius* make it least dangerous, & not so hard to be knowne. His causes are inwarde or outwarde. Inward from diverse parts or organes, as midriffe, spleene, stomacke, liver, pylorus, wombe, diaphragma, meseriacke veines, stopping of Issues, &c. *Montaltus, cap. 15.* forth of *Galen* recites [b] *heate and obstruction of those meseriack veines, as an immediate cause, by which meanes the passage of the Chylus to the liver is detained, stopped or corrupted, and turned into rumbling and winde.* *Montanus consil. 233.* hath an evident demonstration *Trincavellius, lib. 1. cap. 12.* and *Plater observat, lib. 1.* for a Doctor of the Law visited with this infirmity, from the said obstruction and heate of these Meseriacke veines, and bowels: *quoniam inter ventriculū & iecur vena efferveſcūt.* The veines are inflamed about the liver and stomacke. Sometimes those other parts are togither misaffected, and concurre to the production of this malady. A hote liver and colde stomacke or colde belly: looke for instances in *Hollerius*, *Victor Trincavelius*, *consil. 35. lib. 3. Hildesheim Spicel. 2. fol. 132. Solenander consil. 9. pro cive Lugdunensi*, *Montanus consil. 229.* for the earle of *Monfort in Germany. 1549.* & *Frisimelica* in the 233. consultation of the said *Montanus*. *I. Cæsar Claudinus* giues instance of a cold stomacke and overhote liver, almost in every consultation, *consult. 89.* for a certaine Count, and *consult. 106.* for a *Polonian* Baron, by reason of heate the blood is inflamed, and grosse vapors sent to the Hart and braine. *Mercurialis* subscribes to them, *consil. 86.* [h] *the stomacke being misaffected, &c.* which he cals king of the belly, because if hee be distempered, all the rest suffer with him, as being deprived of their nutriment, or fed with bad nourishment, by meanes of which, come crudities, obstructions, winde, rumbling, griping, &c. *Hercules de Saxonia* besides heate, will haue the weakenesse of the liver & his obstruction a cause, *facultatem debilem iecinoris*, which he [i] cals the minerall of melancholy. *Laurentius* assignes this reason, because the liver overhote

[a] *Exuritur sanguis & venæ obstruuntur quibus obstructis prohibetur transitus Chyli ad iecur, corrumpitur & in rugitus & flatus vertitur.*

[h] *Stomacho læso robur corporis imminuitur & reliqua membra alimento orbata &c.*

[i] *Cap. 12.*

228 drawes the meate vndigested out of the stomacke, and burneth the humors. *Montanus col.244.* proues that sometimes a colde liver may be a cause. *Laurentius,cap.12.* and *Trincavelius,lib.12.consil.* and *Gualter Bruel* seemes to lay the greatest fault vpon the Spleene, that doth not his duty in purging the liver as he ought, being to great or to little, in drawing too much blood sometimes to it, and not expelling it, as *P.Cnemiandrus* in a [k] consultation of his noted, *tumorem lienis* he names it, and the fountaine of melancholy. *Diocles* supposed the ground of this kinde of melancholy, to proceede from the inflamation of the *pylorus*, which is the nether mouth of the *Ventricle*. Others assigne the Mesenterium or midriffe distempered by heate, the wombe misaffected, stopping of of hemrods, with many others. All which *Laurentius, cap.12.* reduceth to three, Mesentery, liver and Spleene, from whence he denominates Hepaticke, Splenitick, and Meseriacke Melancholy.

[k] *Hildesheim.*

Outward causes, are bad diet, care, griefes, discontents, & in a word al those 6. non-natural things, as *Montanus* found by his experience, *consil.244. Solenander consil,9.* for a citizen of *Lyons* in *France* giues his reader to vnderstande, that hee knew this mischiefe procured by a medicine of Cantharides, which an vnskilfull Physition gaue vnto his patient to drinke *ad venerem excitandam*. But most commonly feare, griefe, and some sudden commotion, or perturbation of the minde beginnes it, in such bodies especially as are ill disposed. *Melanct hon. tract. 14. cap.2. de animâ*, wil haue it as common to men, as the mother to women, vpon some grievous trouble dislike, or discontent. *Montanus consil.22. pro delirante Iudæo* confirmes it, [l] grievous symptomes of minde brought him to it. *Randoletius* relates of himselfe, that being one day very intent to write out a Physitions notes, molested by an odde occasion, he fell into an hypocondriacall fit, to avoide which he dranke the decoction of wormewood, & was freed. [m] *Melancthon, (being the disease is so troublesome and frequent) holdes it a most necessary and profitable study, for every man to know*

[l] *Habuit sæua animi symptomata quæ impediunt concoctionem &c.*

[m] *Vsitatissimus morbus cum sit, utile est huius visceris accidentia considerare nec leve periculũ huius causas morbi ignorantibus.*

know the accidents of it, and a dangerous thing to be ignorant, 229
and would therefore haue moſt men, in ſome ſort to vnderſtand the cauſes, ſymptomes and cures of it.

SVBSEC. 5.

Cauſes of melancholy from the whole Body.

AS before, the cauſe of this kind of melancholy is inward or outward. Inward, [n] *when the liver is apt to ingender ſuch an humor, or the Spleene weake by nature and not able to diſcharge his office.* A melancholy temperature, retention of hæmrods, monthly iſſues, bleeding at noſe, long diſeaſes, agues, and all thoſe ſixe non-naturall things. But eſpecially [o] bad diet as *Piſo* thinks, as pulſe, ſalt meate, ſhell-fiſh, cheeſe blacke wine &c. *Mercurialis* out of *Averroes* and *Avicenna* condemnes all hearbs. *Galen. lib. 3. de loc. affec. cap. 7.* eſpecially cabbage. So likewiſe feare, ſorrow, diſcontents, &c: but of theſe before.

You haue had at laſt the generall and particular cauſes of melancholy: now go & bragge of thy preſent happines whoſoever thou art, bragge of thy temperature, and of thy good parts, inſult, triumph, and boaſt? thou ſeeſt in what a brittle ſtate thou art, how ſoone thou mai'ſt be deiected, how many ſeverall waies, by bad diet, bad aire, a ſmall loſſe, a little ſorrow, or diſcontent, an ague, &c: how many ſudden accidents may procure thy ruine, what a ſmall tenure of happynes thou haſt in this life, how weake & ſilly a creature thou art. *Humble thy ſelfe therefore vnder the mighty hand of God. 1. Pet. 5. 6.* know thyſelfe, acknowledge thy preſent miſery, & make right vſe of it, *qui ſtat videat ne cadat.* Thou doſt now floriſh & haſt *bona animi, corporis, & fortunæ*, goods of body, mind, and fortune, *neſcis quid ſerus ſecum veſper ferat*, thou knoweſt not what ſtormes & tempeſts the late evening may bring with it. Be not ſecure, *be ſober and watch,* [p] *fortunam reverenter habe*, if fortunate and rich: if ſicke and poore, moderate thy ſelfe. I haue ſaid.

[n] *Fecur aptum ad generandũ talem humorem, ſplen natura imbecillior Piſo. Altomarus. Guianerius.*

[o] *Melancholiam quæ fit à redundantia humoris in toto corpore victus imprimis generat qui eum humorem parit.*

[p] *Auſonius.*

SECT. 3

MEMB. 1. SVBSECT. 1.

Symptomes or signes of melancholy in the body.

Symptomes are either [q] Vniversall or particular, saith *Gordonius, lib.med.cap.19, part.2.* to persons, to species, some signes are secret, some manifest, some in the Body, some in the minde, & diversly vary, according to the inward or outward causes, *Capivaccius.* or from starres according to *Iovianus Pontanus, de reb. cœlest. lib.10. cap.13.* and celestiall influences or are from the humors diversly mixt, *Ficinus, lib.1. cap.4. de san. tuenda:* as it is hote, cold, naturall, vnnaturall, intended or remitted, so will *Ætius* haue *melancholica deliria multiformia*, diversity of melancholy signes. *Laurentius* ascribes the to their several temperatures, delightes, natures, inclinations, continuance of time, as they are simple or mixt with other Diseases, as the causes are divers, so must the signes be & almost infinite, *Altomarus, cap.7. art.med.* And as wine produces diverse effects, or that herbe *Tortocolla* in [r] *Laurentius, which makes some laugh, some weepe, some sleepe, some dance, some sing, some howle, some drinke, &c.* So doth this our melancholy humour, worke severall signes in severall parties.

But to confine them, these generall symptomes may bee reduced to those of the *Body* or of the *Minde.* Those vsuall signes appearing in the *Bodies* of such as are melancholy bee these, cold and dry, or they are hote and drye, as the humour is more or lesse adust. And from [t] these first qualities arise many other second, as that of [u] colour, blacke, swarty, pale, ruddy, &c. some are *impense rubri*, as *Montaltus cap.16.* obserues out of *Galen. lib.3. de locis affectis*, very redde and high coloured. *Hippocrates* in his booke *de* [w] *Insaniâ & Melan.* reckons vp these signes, that they are [x] *leane, withered, hollow-eyed*

[q] *Quædam vniversalia particularia quædam manifesta quædam in corpore quædam in cogitatione & animo quædam à stellis quædam ab humoribus quæ vt vinum corpus variè disponit. &c.*

Diversa phantasmata pro varietate causæ externæ internæ

[r] *Lib.1. de risu Fol.17.*

Ad eius esum alij sudant alij vomũt. flent, bibunt, saltant, alij rident, tremunt, dormiunt. &c.

[t] *T. Bright c.20*

[u] *Nigrest it hic humor aliquando supercalefactus, aliquando superfrigefactus. Melanel. e Gal.*

[w] *Interprete F. Calvo.*

[x] *Oculi his excauantur venti gignuntur circum præcordia & acidi ructus sinci fere vrinæ. Vertigo, tinnitus aurium, somni pusilli, somnia terribilia & interrupta.*

eyed, looke old, wrinkled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, bealch often, dry bellies and hard, dejected lookes, flaggy beards, singing of the eares, vertige, light-headed, little or no sleepe, and that interrupt; terrible and fearefull dreames. The same symptomes are repeated by *Melanelius* in his booke of Melancholy collected out of *Galen*, *Ruffus*, *Ætius*, by *Rhasis*, *Gordonius*, & all the Iuniors, [y] *continuall sharpe and stinking belchings; as if their meat in their stomacke were putrified, or that they had eaten fish, dry bellies, absurd and interrupt dreames, and many phantasticall visions about their eyes, vertiginous, apt to tremble, and prone to Venery.* [z] Some adde palpitation of the hart, † cold sweat, as vsuall symptomes, and a kind of leaping in many parts of the body, *Saltum in multis corporis partibus*, and a kind of itching saith *Laurentius* on the superficies of the skinne, like a flea-biting sometimes. [a] *Montaltus cap. 21.* puts fixed eyes and much twinkling of their eyes for a signe, and so doth *Avicenna*; *oculos habentes palpantes, trauli vehementer rubricundi, &c. lib. 3 Fen. 1. Tract. 4. cap. 18.* that they stutte most part, which hee tooke out of *Hippocrates Aphorismes.* [b] *Rhasis* makes *headach, and a binding heavinesse* for a principall token, *as much leaping of winde about the skinne as well as stutting, or tripping in speech, &c. hollow eyes, grosse veines, and broad lippes.* And although they be commonly leane, hirsute, vnchearefull in countenance, withered, and not so pleasant to behold, by reason of those continuall feares, griefes, and vexations; yet their memories are most part good, they haue happy wits, and excellent apprehensions. Their hot and dry braines make them they cannot sleepe, *Ingentes habent & crebras vigilias, Aretæus.* Mighty and often watchings, sometimes waking for a month, a yeare together. [c] *Hercules de Saxoniâ* faithfully averreth, that he hath heard his mother sweare, shee slept not for seauen months together: *Trincauellius Tom. 2. consil. 10.*

† Some adde short winde, heart-ake, or heavinesse of heart.

[y] *Assidue exq; acide ructationes quę cibum virulentum piseulentumq; nidorem etsi nil tale ingestum sit referant ob cruditatem.*

[z] *Ventres hisce aridi somnus plerumq; parcus & interruptus somnia absurdissima turbulenta. corporis tremor, capitis grauedo, strepitus circa aures, & visiones ante oculos, ad venerea prodigi.*

[a] *Montaltus. Frequentes habent oculorum nictationes. Aliqui tamen sixis oculis plerumq; sunt.*

[b] *Cont. lib. 1. Tract. 9. Signa huius morbi sunt plurimus saltus, sonitus aurium, capitis grauedo, lingua titubat, oculi excauantur, &c.*

[c] *In Pantheon cap. de Melancholia.*

232 speakes of one that waked 50 dayes,& *Skenkius* hath examples of two yeares. In naturall actions their appetite is greater then their concoction, *multa appetunt pauca digerunt*, as *Rhasis* hath it, they couet to eat, but cannot digest. And although they [d] *doe eat much, yet they are leane, ill liking*, saith *Areteus, withered and hard, much troubled with costiuenesse*, crudities, oppilations, spitting, belching, &c. Their pulse rare and slow, except it be of the [d] *Carotides* which is very strong; but that varies according to their intended passions or perturbations, as *Struthius* hath proued at large, *Spigmatica artis lib.4.cap.13.* To say truth in such Chronicke diseases the pulse is not much to be respected, there being so much superstition in it, as [f] *Crato* notes, and so many differences in *Galen*, that he dares say they may not be obserued, or vnderstood of any man.

Their vrine is most part pale, and low coloured, *Vrina pauca, acris, bilioſa, Areteus*, Not much in quantity, but this in my iudgement, is all out as vncertaine as the other, varying so often according to seuerall persons, habits, and other occasions, not to be respected in Cronick diseases. [g] *Their melancholy excrements in some very much, in others little, as the Spleene playes his part*, and thence proceeds wind, palpitation of the Heart, short breath, plenty of humidity in the stomack heauinesse of heart and heart-ake, an intolerable stupidity & dulnesse of spirits. Their excrements or stoole hard, black to some, and little. If thy heart, braine, liuer, spleane be misaffected, as vsually they are, many inconueniences proceed from them, many diseases accompany, as Incubus, [h] Apoplexy, Epilepsie, Vertigo, those frequent wakings & terrible dreams, intempestiue laughing, weeping, sighing, sobbing, blushing, trembling, sweating, swouning, &c. [k] All their senses are troubled, they thinke they see, heare, smell, and touch, that which they doe not, as shall be proued in the following discourse.

[d] *Alvus arida nihil deiiciens, cibi capaces nihilominus tamen extenuati sunt.*
[e] *Nic. Piso. Inflatio carotidum &c.*
[f] *Andræas Dudeth Rabamo. epist lib 3. Crat. epist. multa in pulsibus superstitio ausim etiam dicere tot differentias quæ describuntur à Galeno neq; intelligi à quoquã nec obseruari posse.*
[g] *T.Bright.c.20*
[h] *Post.40.ætat. annum*, saith *Iacchinus in 15. Rhasis. Idem Mercurialis cõsil 86. Trincavelius Tom. 2. consil.17.*
[i] *Gordonius modo rident modo flent, silent, &c.* [k] *Fernelius consil.43.& 45. Montanus consil.230. Galen.de locis affectis lib.3. cap.6.*

Svbsect. 2.

Symptomes or signes in the Mind.

Feare.

ARculanus in 9. Rhasis ad Almansor. cap. 16. will haue these symptomes to be infinite, as indeed they are, varying according to the parties, *for scarce is there one of a thousand that dotes alike*, Laurentius cap. 16. Some few of greater note I will point at; and amongst the rest, *Feare* and *Sorrow*, which as they are causes, so if they persevere long, according to [l] *Hippocrates*, [m] *Galen* &c. they are most assured signes, inseparable companions, and characters of melancholy; Of present melancholy, and habituated, saith *Montaltus cap. 21.* and common to them all; *Avicenna*: and that [o] *without a cause, timent de non timendis, Gordonius*: *quæ q; momenti non sunt, although not all alike*, saith *Altomarus*, [p] *yet all feare*, [q] *some with an extraordinary and a mighty feare*, *Areteus*. [r] *Many feare death, and yet in a contrary humor make away themselues*, *Galen lib. 3. de loc. affec. cap. 7.* Some are afraid that Heauen will fall on their heads: some they are damned, or shall be. Feare of imminent danger, losse, disgrace still torments them &c. that they are all glasse, and therefore will suffer no man to come neare them, that they are all corke, as light as feathers, others as heavy as Lead, some are afraid their heads will fall off their shoulders, that they haue frogs in their bellies &c. [r] *Montanus consil. 23.* speakes of one *that durst not walke alone from home for feare he should sowne, or die.* A second [t] *feares euery man he meetes will rob him, quarrell with him, or kill him*, a third dare not venture to walke alone for feare he should meet the divel, a theefe, be sick, feares all old women as witches, and every dog or cat he sees, he suspecteth to be a divell, another dare not goe ouer a bridge &c. or come neare a poole; some are [t] *afraid to be burned, or that the* [u] *ground will sinke vnder them, or* [x] *swallow thẽ quicke, or that the King will call them in question for some fact they neuer*

[l] *Aphorism & lib. de melan.*
[m] *Lib 3. cap. 6. de locis affect.*
timor & mæstitia si diutiùs perseuerent &c.
[o] *Omnes exercent metus & tristitia, & sine causa.*
[p] *Omnes timent licet non omnibus idem timẽdi modus. Ætius. Tetrab., lib. 2. sec. 2 cap 9.*
[q] *Ingenti pavore trepidant.*
[r] *Multi mortem timent, & tamen sibi ipsis mortem consciscunt, alij cæli ruinam timent.*
[r] *Non ausus egredi domo ne deficeret.*
[t] *Multi dæmones timent, latrones, insidias. Avicenna.*
[t] *Alij comburi, alij de rege. Rasis.*
[u] *Ne terra absorbeantur, Forestus.*
[x] *ne terra dehiscat. Gordonius.*

234 *ner did Rhasis cont.* and *that they shall surely be executed.* The terror of such a death troubles them, and they feare as much, and are equally tormented in mind, [y] *as they that haue committed a murder, and are as pensiue without a cause, as if they were now presently to be put to death. Plater cap.3. de mentis alienat.* they are afraid of some losse, danger, that they shall surely lose liues, goods, and al they haue, but why they know not. *Trincavelius consil.13. lib.1.* had a patient that would needs make away himselfe, for feare of being hanged, & wold not be perswaded for three yeares together, but that he had killed a man. *Plater. observ. lib.1.* hath two other examples, of such as feared to be executed without a cause. If they come in a place where a robbery or any offence hath bin done, they presently feare they are suspected, and many times betray themselues without a cause. *Lewes the 12* French king suspected euery man a traitor that came about him, durst trust no man. *Alij formidolosi omnium, alij quorundam. Fracastorius lib.2. de Intellec.* [z] *some feare all alike, some certaine men,* and cannot endure their companies, are sick in them, or if they be from home. Some suspect treason still, others *are afraide of their deareſt & neareſt friends, Melancholius è Galeno, Ruffo, Ætio,* and dare not be alone in the darke, for feare of hobgoblins and divels: he suspects every thing hee heares or sees a diuell, and imagineth to himselfe a thousand Chimeras & visions; another dares not be seen abroad, *loues darkenesse as life, and cannot endure the light,* or to sit in light-some places, his hat still in his eyes, he will neither see, nor be seen by his good will. *Hipocrates lib. de Insaniâ & Melancholiâ.* He dare not come in company for feare he should be misused or disgraced, or ouershoot himselfe in gesture or speeches, or be sicke, he thinkes euery man obserues him, or aimes at him, derides him, owes him malice. Most part [d] *they are afraid, they are bewitched, possessed, or poisoned by their enemies,* and sometimes they suspect their neareſt friends: *he thinks something, speakes or talkes within him, or to him, and he belcheth of the poison. Christophorus à Vega lib. 2.*

cap.

[y] *Alij timore mortis tenentur, & malâ gratiâ principum putãt se aliquid commisisse, & ad supplicium requiri.*

[z] *Alius domesticos timet, alius omnes. Ætius.*

[a] *Alij timent insidias. Aurelianus lib.1. de mor. Cron. cap.6.*

[b] *Ille charissimos, hic omnes homines citra discrimen timet.*

[c] *Hic in lucem prodire timet; tenebras, quærit, contrà ille caliginosa fugit.*

[d] *Quidam larvas & malos spiritus, ab inimicis veneficiis & incantationibus sibi putant obiectari (Hipocrates) potionem se venefica sumpsisse putat, & de hâc ructare sibi crebro videtur. Idem Montaltus cap.21. Ætius lib.2. & alij. Trallianus lib.1. cap.16.*

cap.1. had a patient so troubled, that by no perswasion or Physick could be reclaimed. Some are afraid that they shall haue euery searefull disease they see others haue, heare of, or read. If they see one possessed, bewitch't, or an Epileptick Paroxisme, a man shaking with the palsy, or giddy-headed, reeling, or standing in a dangerous place &c. for many dayes after it runs in their mindes, they are afraid they shal be so too, they are in the like danger, as *Perkins cap.12.sec.2.* well obserues in his Cases of conscience. And many times by Imagination they produce it. They cannot endure to see any terrible object, as a Monster, a man executed, a carcase, or heare the diuell named, or any Tragicall relation, but they quake for feare, *hecates somniare sibi videntur, Lucian.* they dreame of hobgoblins, and cannot get it out of their mindes a long time after: they applie all they see, heare, read, to themselues; as [c] *Felix Plater* notes of some young Physitians, that studying to cure diseases, catch them themselues, and will be sick, and apply all symptomes they find related of others, to their owne persons. Generally of them all *de inanibus semper conqueruntur & timent*, saith *Areteus*, they complaine of toyes and feare [f] without a cause. As really tormented and perplexed for toyes and trifles, (such things as they will after laugh at themselues) as if they were most materiall and essentiall matters indeed worthy to bee feared, and will not be satisfied. Pacifie them with one, they are instantly troubled with some other feare, they are alwayes afraid of something or other, which they foolishly imagine or conceiue to themselues, troubled in mind vpon euery small occasion, still complaining, grieuing, vexing, suspecting, discontent, and cannot be freed so long as melancholy endureth: yet for all this as [g] *Iacchinus* notes, *in all other things they are wise, stayed and discreet, and doe nothing vnbeseeming their dignity, person or place, this fooliſh, ridiculous and childish feare excepted*, which so much, and so continually tortures and crucifies their soules, and so long as melancholy lasteth, cannot be avoided.

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[c] *Observat lib.1 quando ijs nil nocet nisi quod mulieribus melancholicis.*

[f] *---timeo tamen metusq; causæ nescius causa est metus. Hensius Austriaco.*

[g] *Cap 15. in 9. Rhasis, in multis vidi præter rationem semper aliquid timent, in cæteris tamen optimè se gerunt, neq; aliquid præter dignitatem committunt.*

Sor-

236 *Sorrow* is that other Character and inseparable companion, *fidus Achates*, as all writers witnes, a common symptome, a continuall, and still without any evident cause of griefe, [h] *mœrent omnes, & si roges eos reddere causam non possunt*, they looke as if they had newly come forth of *Trophonius* den. And though they laugh many times, and seeme to be extraordinary merry, as they will by fits, yet extreme lumpish again in an instant, dull and heavy *semel & simul*, merry and sad, but most part sad, [i] *Si qua placent abeunt inimica tenacius hærent*, sorrow sticks by them still, continually gnawing as the vulture did [k] *Titius* bowels, and they cannot avoide it. No sooner are their eyes open, but after terrible and troublesome dreames, their heavy hearts begin to sigh: they are still fretting, chafing, *Heautontimorumenoi*, vexing themselues, [l] disquieted in mind, with restles vnquiet thoughts, discontent. *Lugubris Ate* frownes vpon them, in so much that *Areteus* well cals it, *angorem animi*, a vexation of the mind. They can hardly be pleased or eased, though in other mens opinion most happy, goe, tarry, run, ride, ---[m] *post equitem sedet atra cura*: they cannot avoide this ferall plague, let them come in what company they will, [n] *hæret lateri lethalis arundo*, as a Deere that is struck, the griefe remaines, and they cannot be relieued. As [o] he complained in the Poët.

Domum revertor mœstus, atq; animo ferè
Perturbato, atq; incerto præ ægritudine,
Adsido, occurrunt servi soccos detrahunt:
Video alios festinare, lectos sternere,
Cœnam apparare, pro se quisq; sedulo
Faciebant; quo illam mihi lenirent miseriam.

He came home sorrowfull, and troubled in his minde, his servants did all they possibly could to please him; one pulled of his socks, another made ready his bed, another his supper, & did their vtmost endeavors to ease his griefe, and to exhilerate him, but he was profoundly melancholy he had lost his son, *illud angebat*, and his paine could not be remoued. And thence it proceeds many times, that they are aweary of their liues,

[h] *Altomarus cap.7. Areteus tristes sunt.*
[i] *Maxi.Egl.1.*
[k] *Ovid. Met.4.*
[l] *Inquies animus.*
[m] *Hor.lib.3. ode 1.*
[n] *Virgil.*
[o] *Mened Heautont. Act.1. sc.1.*

liues, *tædium vitæ* is a common symptome, *tarda fluunt ingratáq; tempora*, they are soone tired with all things, dislike all, aweary of all, *sequitur nunc vivendi, nunc moriendi cupido*, saith *Aurelianus lib.1.cap.6.* but most part [p] *vitam damnant*, discontent, disquieted, perplexed vpon euery light or no occasion, obiect, often tempted to make away themselues, [q] *vivere nolunt, mori nesciunt*, they cannot dye, they will not liue; they complaine, weep and lament, and thinke they lead a most miserable life, especially if they be alone, idle, and parted from their ordinary company, or molested, displeased, prouoked: griefe, feare and discontent, or some passion, forcibly seaseth on them. Yet by and by when they come in company again which they like, or be pleased, *suam sententiam rursus damnant, & vitæ solatio delectantur*, as *Octavius Horatianus* obserues *lib.2.cap.5.* they condemne their former dislike, and are well pleased to liue. And so they continue, till with some fresh discontent they be molested again, and then they are aweary of their liues, and shew rather a necessity to liue, then a desire. *Iul. Cæsar Claudinus consil.84.* had a *Polonian* to his patient so affected, that through feare & sorrow, with which he was still disquieted, hated his own life, and still wished for death, and to be freed.

237 *Tædium vitæ.*

[p] *Altomarus.*
[q] *Seneca.*

[r] *Luget & semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet.*

Suspition. Iealousie.

[s] *Facilè in iram incidunt, Areteus*
[t] *Ira sine causa, velocitas iræ. Savanarola pract. maior. Velocitas iræ signum Avicenna lib. 3. Fen. 1. Tract. 4. ca. 18* Anger *sine causa.*

Suspition and *Ielousie*, are generall symptomes; they are commonly distrustfull, apt to mistake, *facilè Irascibiles*, [s] testy, pettish, peeuish, and ready to snarle vpon every [t] smal occasion, *cum amicissimis*, and without a cause. If two talke together and whisper, or iest, or tell a tale in generall, he thinks presently they meane him, applies all to himselfe, *de se putat omnia dici.* Or if they talke with him, hee is ready to misconster every word they speake, and interpret it to the worst he cannot endure any man to looke steedily on him, speak to him almost, or laugh, iest, or be familiar, or hem, or point, or cough, spit, or make a noyse sometimes, &c. [u] He thinks they laugh or point at him, or doe it in disgrace of him, circumvent him, contemne him, he is pale, red, and sweats for feare and anger least some body should obserue him. Hee workes

[u] *Suspitio, dissidentia symptomata. Crato epist Iulio Alexandrino consil. 185. Scolzii.*

vpon

138 vpon it,and long after this falſe conceit of an abuſe troubles him. *Montanus conſil.22.* giues inſtance in a melancholy Iew that was ſo waſpiſh and ſuſpitious,*tam facilè iratus*, that no man could tell how to carry himſelfe in his company.

Inconſtancy. *Inconſtant* they are in all their actions, vnapt to reſolue of any buſineſſe,they will and will not, perſwaded to and fro vpon every ſmall occaſion,or word ſpoken: and yet if once they be reſolued,obſtinate,hard to be reconciled. If they abhorre,diſlike, or diſtaſt,by no counſell or perſwation to bee remooued. Yet in moſt things wauering,vnable to deliberat through feare,*faciunt & mox facti pœnitet, Areteus. auari & paulò poſt prodigi.* Now prodigall, and then covetous, they doe,and by & by repent them of that which they haue done, ſoone weary,and ſtill ſeeking change,erected and deiected in an inſtant,animated to vndertake, and vpon a word ſpoken againe diſcouraged.

Paſſionate, Extreame *paſſionate,quicquid volunt,valdè volūt*,&what they deſire,they doe moſt furiouſly ſeeke:enuious,malitious, and covetous,muttering,repining,diſcontent,peeuiſh,*iniuriarum tenaces*, prone to revenge, and moſt violent in all their Imaginations: and yet of a deeper reach, excellent apprehenſion,iudicious, wiſe and witty, of profound iudgement in ſomethings, although in others, *non rectè iudicant inquieti*, ſaith *Fracaſtorius,lib.2.de intell.* And as *Arculanus, cap.16. in 9.Rhaſis*,tearmes it *Iudicium plerumq́,perverſum, corrupti cum iudicant honeſta inhoneſta,& amicitiam habent pro inimicitia:* They count honeſty diſhoneſty, friends as enimies, they will abuſe their beſt friends, & dare not offend their enimies. Cowards moſt part,*& ad inferendā iniuriā timidiſſimi*, ſaith *Cardan lib.8.cap.40.de rerum varietate.* Loth to offend, and if they chance to ouerſhoot themſelues in word or deed, they are miſerably tormented and frame a thouſand dangers and inconveniences to themſelues, *ex muſcâ elephantum*, if once they conceit it. And yet againe many of them deſperate,

Amorous. harebraines,raſh,careleſſe,and none ſo fit to be Aſſaſſinates.
x *Facilè amant alium.* *They are prone to loue*, and x eaſie to be taken. *Propenſi ad amorem*

morem & excandescentiam, Montaltus cap.21. quickly inamored and dote vpon all, loue one dearely till they see another, and then they dote on her. *Et hanc & hanc & illam & omnes.* Yet some againe cannot endure the sight of a woman abhorre the sexe, as that same melancholy [y] Duke of *Muscovy*, that was instantly sicke if he came but in sight of them, and that [z] Anchorite, that fell into a cold palsie when a woman was brought before him.

[y] *Bodine.*

[z] *Io. Maior vitis Patrum, fol. 202. Paulus Abbas eremita tanta solitudine perseverat vt nec vestem nec vultum mulieris ferre possit &c.*

Humorous they are beyond all measure, one supposeth himselfe to be a Dogge, Cock, Beare, Horse, Glasse, Butter, &c. He is a Giant, a Dwarfe, as strong as an hundred men, a Lord, Duke, Prince, &c. And if he bee told he hath a stinking breath, a great nose, or is sicke, or inclined to such or such a disease he beleeues it eftsoones, and by force of Imagination will worke it out. Many of them are immouable and fixed in their conceipts, and others vary vpon every obiect heard or seene. As, if they see a stage-play, they runne vpon that a weeke after, if they heare musicke and see dancing, they haue naught but Bagpipes in their braines, if they see a cumbate they are also for armes. [a] If abused an abuse troubles them long after, if crossed that crosse, &c. Restles in their thoughts, and continualy meditating, *Velut ægri somnia, vanæ finguntur species.* More liker dreames then men awake, *cogitationes somniãtibus similes, id vigilant quod alij somniant cogitabundi.* Still, saith *Avicenna*, they wake as others dreame, and such for the most part are their Imaginations and conceits, [b] absurd, vaine, fooliish toyes, yet they are [c] most curious and sollicitous continually, *& supra modum Rhasis.cont.lib.1. ca.9. præmeditantur de aliquâ re.* As serious in toyes as if it were a most necessary businesse and of great moment, and still thinking of it. Though they doe talke with you, and seeme to be otherwise imployed, and to your thinking very intent & busie, still that toy runnes in their mind, that feare, that suspition, that castle in the ayre, that waking dreame whatsoeuer it is. *Nec interrogant*, saith [d] *Fracastorius, nec interrogatis rectè respondent.* They doe not much heed what you say, their

Humorous.

[a] Generally as they are pleased or displeased so are their continuall cogitations pleasing or displeasing.

[b] *Omnes exercent vanæ intensæq; animi cogitationes. (Nic.Piso.Bruel) & assiduæ.*

[c] *Curiosi de rebus minimis. Aretæus.*

[d] *Lib.2.de intell.*

mind is of another matter, aske what you will, they doe not attend. T'is proper to all melancholy men, ſaith [e] *Mercurialis conſil.11. What conceit they haue once entertained, to be moſt intent, violent, and continually about it. Invitis occurrit*, doe what they will they cannot be rid of it, againſt their wills they muſt thinke of it. *Perpetuò moleſtantur, nec obliviſci poſſunt*, they are continually troubled in company, out of company, at meat, at exerciſe, at all times and places, they cannot forget it.

[e] *Hoc melancholicis omnibus proprium vt quas ſemel imaginationes valdè receperint non facilè reijciant ſed hæ etiam vel invitis ſemper occurrant.*

Baſhfulneſſe.

[f] *Crato*, [g] *Laurentius*, and *Fernelius*. put baſhfulneſſe for an ordinary ſymptome, *ſubruſticus pudor*, or *vitioſus pudor*, is a thing which much hants and torments them, though ſome on the other ſide according to [h] *Fracaſtorius* bee *inverecundi & pertinaces, impudent and peeviſh.* Moſt part they are very ſhamefaſt; and that makes them with *Pet. Bleſenſis* to refuſe honours, offices and preferments, which ſometimes fall into their mouthes, they cannot ſpeake or put forth themſelues as others can, *timor hos, pudor impedit illos*; timorouſneſſe and baſhfulneſſe hinder their proceedings. For that cauſe they ſeldome viſite their friends, except ſome familiars of ſmall or no complement, they are hard to be acquainted with, eſpecially of ſtrangers, they had rather write their minds then ſpeak and aboue all things loue *Solitarineſſe. Ob voluptatem an ob timorem ſoli ſunt*; I rather thinke for feare, ſorrow, &c.

[f] *Conſil* 43.
[g] *Cap* 5.
[h] *Lib.2. de Intell.*

Solitarineſſe.

[i] *Hinc metuunt cupiuntq; dolent, fugiuntq; nec auras*
Reſpiciunt clauſi tenebris & carcere cæco.
Hence t'is they grieue and feare, avoiding light,
And ſhut themſelues in priſon darke from ſight.

[i] *Virg. Æn.*6.

As *Bellerophon* in [k] *Homer.*

Qui miſer in ſilvis mœrens errabat opacis
Ipſe ſuum cor edens, hominum veſtigia vitans.
That wandered in the woods ſad all alone,
Forſaking mens ſociety, making great moane.

[k] *Il.*3.

They delight in woods and waters, deſart places, Orchards, Gardens, private walkes, back-lanes, averſe [l] from company, as *Diogenes* in his tub, or *Timon miſanthropus*, they abhorre all

[l] *Si malum exaſperatur homines odent & ſolitaria petunt.*

all company at last, even their neereſt acquaintance, & moſt familiar friends, confining themſelues wholy to their Chambers. *fugiunt homines ſine cauſa*, ſaith *Rhaſis*, *& odio habent. cont. lib. 1. cap. 9.* It was one of the chiefeſt reaſons why the Citizens of *Abdera* ſuſpected *Democritus* to be melancholy and mad; becauſe that as *Hippocrates* related in his Epiſtle to *Philopœmenes*, [m] *he forſooke the Citty and liued in groues & hollow trees, or vpon a greene bancke by a brooke ſide, or confluence of waters all day long and all night. Quæ quidem* (ſaith he) *plurimùm atra bile vexatis, & melancholicis eueniunt, deſertá frequentant, hominumq; congreſſum averſantur.* [n] Which is an ordinary thing with melancholy men. The *Ægiptians* therefore in their *Hieroglyphicks*, expreſſed a melancholy man by a Hare ſitting in her forme, as being a moſt timorous and ſolitary creature, *Pirerius Hieroglip. lib. 12.* But this and all precedent ſymptomes are more or leſſe apparant, as the humor is intẽded or remitted, hardly perceaued in ſome or not at all, moſt manifeſt in others. Beſides theſe, to ſpeake in a word, there is nothing ſo vaine, abſurd, ridiculous, extravagant, impoſſible, incredible, ſo monſtrous a Chymera, ſo prodigious and ſtrange, [o] ſuch as Painters and Poets durſt not attempt, which they will not really feare, faine, ſuſpect & Imagine vnto themſelues. All extreames, contrarieties, and contradictions, and that in infinite varieties, *Melancholici planè incredibilia ſibi perſuadent, vt vix omnibus ſæculis duo reperti ſunt, qui idem Imaginati ſunt, Eraſtus de Lamijs.* Scarſe two of two thouſand that concurre in the ſame ſymptomes. I will adventure yet in ſuch a vaſt confuſion and generality, to bring them into ſome order, and ſo deſcend to particulars.

[m] *Democritus ſolet noctes & dies apud ſe degere, plerumq; autem in ſpeluncis ſub amœnis arborum vmbris vel in tenebris & mollibus herbis, vel ad aquarum crebra & quieta fluenta, &c.*

[n] *Gaudet tenebris & lituŕq; dolor.*

[o] *Et que vix audet fabula monſtra parit.*

SVBSEC. 3.

Particular Symptomes from the influence of Starres. Parts of the Body and Humours.

SOme men haue peculiar Symptomes, according to their temperament and *Criſis*, which they haue from the Stars

242 and those celestiall influences, variety of wits and dispositions, as *Anthony Zara* contends, *Anat.ingen.sect. 1. memb. 11.12.13.14. plurimum irritant influentiæ cæleſtes, vnde cientur animi ægritudines & morbi corporum.* [p] One saith, diverse diseases of the body and mind proceed from their influences, [q] as I haue already proued out of *Ptolomy, Pontanus, Lemnius, Cardan*, and others, as they are principall significators of maners, diseases, mutually irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquy, or *Hermes*, or whosoever else the author of that Tract, attributes all these symptomes which are in melancholy men to celestiall influences: which opinion *Mercurialis de affect. lib. 1. cap. 10.* reiects; but as I say, [r] *Iovianus Pontanus*, and others stiffely defend. That some are solitary, dull, heavy, churlish, some againe blith, buxome, light, and merry, they ascribe wholy to the starres. As if *Saturne* be predominate in his nativity, and cause Melancholy in his temperature, then [s] he shall bee very austere, sullen, churlish, blacke of colour, profound in his cogitations, full of cares, miseries, and discontents, sad & fearefull alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Rivers, Ponds, Pooles, darke walkes and close: *Cogitationes sunt velle ædificare, velle arbores plantare, agros colere, &c.* Catch Birds, Fishes, &c. and still contriuing and meditating of such matters. If *Iupiter* domineirs, they are more ambitious, still meditating of kingdomes, magistracies, offices, honors, or that they are Princes, Potentates, and how they would carry themselues, &c. If *Mars* they are all for warres, braue combats, Monomachies, testy, cholericke, harebraine, rash, furious, and violent in their actions. They wil faine themselues Victors, Commanders, are passionate & satyricall in their speeches, great braggers, ruddy of colour. If the *Sunne* they will bee Lords, Emperours, in conceipt at least, and Monarchs, giue Offices, Honours, &c. If *Venus*, they are still courting of their mistresses and most apt to loue, amorously giuen, they seeme to heare musicke, plaies, see fine pictures, dancers, merriments, and the like. Ever in loue,

[p] *Velc. l. 4. c. 5.*

[q] *Sect. 2. memb. 1. subs. 4.*

[r] *De reb. cæleſt. lib. 10. cap. 13.*

[s] *J. de Indagine Goclenius.*

loue, and dote on all they ſee. *Mercurialiſts* are ſolitary, much in contemplation, ſubtile, Poets, Philoſophers, & muſing moſt part about ſuch matters. If the *Moone* haue a hand they are all for perigrinatiõs, ſea voiages, much affected with travels, to diſcourſe, read, meditate of ſuch things; wandering in their thoughts, divers, much delighted in waters, to fiſh, fowle. &c. 243

But the moſt immediate Symptomes proceed from the Temperature it ſelfe, and the Organicall parts, as Head, Liver, Spleene, Meſeriacke Veines, Heart, Wombe, Stomacke, &c. and moſt eſpecially from the foure humours in thoſe ſeats whether they be hot or cold, naturall vnnaturall, intended remitted, ſimple or mixt, and their diverſe mixtures, and ſeverall aduſtions, combinations, which may bee as diverſly varied, as thoſe [n] foure firſt qualities in [r] *Clavius*, and produce as many ſeverall Symptomes and monſtrous fictions as wine doth effects, which as *Andreas Bachius* obſerues *lib.3.de vino cap.20.* are infinite. Thoſe of greater note bee theſe.

[u] *Humidum calidũm frigidũ ſiccum.*

[x] *Com.in 1.cap. Iohannis de Sacroboſco.*

If it be naturall Melancholy, as *T. Bright. cap. 16.* hath largely deſcribed, either of the Spleene,, or of the veines falty by exceſſe of quantity, or thickneſſe of ſubſtance, it is a cold and dry humour, as *Montanus* affirmes *conſil.26.* and the parties are ſad, timorous, and fearefull. *Proſper Calenus* in his booke *de atrâ bile* will haue them to be more ſtupid then ordinary, cold, heavy, dull, ſolitary, ſluggiſh, *Si multam atram bilem & frigidam habent. Hercules de Saxonia cap. 16. lib. 7.* [y] *will haue theſe that are naturally melancholy, to be of a leaden colour or blacke*, and ſo will *Guianerius cap.3. tract. 15.* and ſuch as thinke themſelues dead many times if it be in exceſſe. Theſe Symptomes vary according to the mixture of the other humours not aduſt, or the mixture of thoſe foure humours aduſt, which is vnnaturall Melancholy. For as *Trallianus* hath written *cap.16.lib.7.* [z] *There is not one cauſe of this melancholy, nor one humour which begets it, but divers diverſly intermixt, from whence proceeds this variety of Symptomes.*

[y] *Si reſidet melancholia naturalis tales plũbei coloris aut nigri ſtupidi ſolitary.*

[z] *Non vna melancholiæ cauſa eſt nec vnus humor vitij parens ſed plures & alius aliter mutatus vnde non omnes eadẽ ſentiunt ſymptomata.*

244 And those varying againe as they are hot or cold. [a] *Cold melancholy* (saith *Benedic. Vittorius Faventinus pract. mag.*) *is a cause of dotage, and more mild symptomes, if hot or more adust, of more violent passions, and furies. Fracastorius lib. 2. de Intellect,* will haue vs to consider well of it, [b] *with what kinde of Melancholy every one is troubled, for it much availes to knowe it, one is enraged by fervent heat, another is possessed by sad and cold, one is fearefull, shamefast; the other impudent and bold.* As *Aiax, Arma rapit superosq; furens in prælia poscit*: quite mad or tending to madnesse: *nunc hos nunc impetit illos. Bellerophon* on the other side, *solis errat male sanus in agris*, wanders alone in the woods, one despaires, weepes, and is weary of his life, another laughes, &c. All which variety proceeds from the severall degrees of heat and cold, or diverse adustiõ of the foure humours, which in this vnnaturall Melancholy, by corruption of blood, adust choler, or melancholy natural, [c] *by excessiue distemper of heat, turned in comparison of the naturall, into a sharpe lye by force of adustion, cause according to the diversity of their matter, diverse and strange Symptomes,* which he reckons vp in his following chapter. So doth [d] *Arculanus*, according to the foure principall humours adust, & many others.

As for example, if it proceed from fleame, which is seldome and not so frequent as the rest, [e] it stirres vp dull symptomes, and a kinde of stupidity, or impassionate hurt: they are sleepy, saith [f] *Savanorola*, dull, slowe, cold, blockish, asselike, *Asininam melancholiam*, [g] *Melancthon* calls it, *they are much giuen to weeping, and delight in waters, ponds, pooles, rivers, fishing, fowling, &c. Arnoldus breviar. 1. cap. 18.* They are [h] pale of colour, slowe & apt to sleep, heavy, [i] *much troubled with head-ach*, continuall meditation, and muttering to themselues, they dreame of waters, [k] that they are in danger of drowning, and feare such things, *Rhasis.* They are fatter then others that are melancholy, paler, of a muddy complection apter to spit, [l] sleep more troubled with rheume then the

[a] *Humor frigidus delirij causa, humor calidus furoris.*
[b] *Multum refert quam vsq; melancholia teneatur hunc fervens & accensa agitat, illum tristis & frigēs occupat, hi timidi illi inuerecundi intrepidi, &c.*
[c] *T. Bright cap. 16, Treat. Met.*
[d] *Cap. 16, in 9. Rasis.*
[e] *Bright. c. 16.*
[f] *Pract. maior. Somnians piger frigidus.*
[g] *De anima. cap de humor si à phlegmate sẽper in aquis fere sunt & circa fluvios, plorant multum, &c.*
[h] *Pigra nascitur ex colore pallido & albo. Herculcs de Saxoniâ.*
[i] *Savanorola.*
[k] *Muros cadere in se aut submergi timent cum torpore & segnitie & fluvios amant tales Alexander, cap. 16. lib. 1.*
[l] *Semper ferè dormit somnolentia. cap. 16. lib. 7.*

rest

reſt, and haue their eyes ſtill fixed on the ground. Such a patient had *Hercules de Saxonia*, a widdowe in *Venice*, that was fat and very ſleepy ſtill, and *Chriſtophorus à Vega* another affected in the ſame ſort. If it be inveterate or violent the ſymptomes are more evident, they plainely dote and are ridiculous to others, in all their geſtures, actions, ſpeeches. Imagining impoſſibilities, as he in *Chriſtophorus à Vega*: that thought he was a tunne of wine,[m] and that *Siennois* that reſolued with himſelfe not to piſſe, for feare he ſhould drown all the town.

If it proceed from blood aduſt, or that there be a mixture of blood in it,[n] *ſuch are commonly ruddy of complection, and high coloured*, according to *Saluſt. Salvianus*, and *Hercules de Saxonia*. And as *Savanorola*, *Vittorius Faventinus Emper.* farther adde,[o] *the veines of their eyes be red, as well as their faces*. They are much inclined to laughter, witty and merry, conceipted in diſcourſe, pleaſant, if they bee not farre gone, much giuen to muſicke, dancing, and to bee in womens company. They meditate wholy of ſuch things, and thinke[p] *they ſee or heare plaies, dancing, and ſuch like ſports*. If they bee more ſtrongly poſſeſſed with this kind of melancholy, *Arnoldus Breviar. lib. 1. cap. 18*. As hee of *Argus* in the[q] Poet that ſate laughing all day long, as if he had been at a Theater. Such another is mentioned by[r] *Ariſtotle*, liuing at *Abidos* a towne of *Aſia minor*, that would ſit after the ſame faſhion as if he had beene vpon a ſtage, and ſometimes act himſelfe, ſometimes clap his hands, and laugh as if hee had beene well pleaſed with the ſight. *Wolfius* relates of a country fellowe called *Brunſellius*, ſubiect to this humour,[s] *that being by chance at a ſermon, ſaw a woman fall of from a forme halfe a ſleepe, at which obiect moſt of the company laughed, but he for his part, was ſo much moued, that for three whole dayes after he did nothing but laugh, by which meanes he was much weakned, and worſe a long time after*. Such a one was old *Sophocles*, and *Democritus* himſelfe had *hilare delirium*, much in this vaine. *Laurentius cap. 3. de melan.* thinkes this kind of melancholy, which is a little aduſt with ſome mixture of blood to be that

m *Laurentius.*
n *Cap. 6. de mel. Si à ſanguine venit rubedo oculorum & faciei plurimus riſus.*
o *Venæ oculorũ ſunt rubræ inde an præceſſerit vini & aromatum vſus & frequens balneum. Trallianus lib. 1. 16. an præceſſerit mora ſub ſole.*
p *Ridet patiens ſi à ſanguine putat ſe videre choreas muſicam audire ludos &c*
q *Hor. epiſt. lib. 2. quidam haud ignobilis Argis, &c.*
r *Lib. de reb. mir.*
s *Cum inter cõcionandum mulier dormiens è ſubſellio caderet & omnes reliqui qui id viderent riderent tribus poſt diebus, &c.*
t *Inſania læta.*

246 which *Aristotle* meant, when he said melancholy men of all others are most witty, which causeth many times a divine raviſhment, and a kind of *Enthusiasmus*, which stirreth them vp to be excellent Philosophers, Poets, Prophets, &c. *Mercurialis consil.110.* giues instance in a young man his patient, sanguine melancholy, [u] *of a great wit, and excellently learned.*

If it arise from choler aduſt, they are bold and impudent, and of a more hairebraine disposition, [x] apt to quarrell, and think of such things, battels, combats, of their manhood, furious, impatient in discourse, stiffe, irrefragable and prodigious in their tenēts, and if they be moued, most violent, outragious, and ready to disgrace, provoke any, to kill themselues and others, *Arnoldus*, starke mad by fits, *they sleep little,* [y] *their vrine is subtle and fiery. Guianerius. In their fits you shall heare them speake all maner of languages, Hebrew, Greeke & Latin, that neuer were taught or knew them before. Apponensis in com. in 1. Prob. sec. 30.* speakes of a mad woman that spake excellent good Latin; and *Rhasis* knew another, that could prophecy in her fit, and foretell things truly to come. [z] *Guianerius* had a patient could make Latin verses when the Moone was combust, otherwise illiterate. *Avicenna* and some of his adherents will haue these symptomes, when they happen, to proceed from the diuell, and that they are rather *dæmoniaci*, possessed, then mad or melancholy, or both together, as *Iason Pratensis* thinks, *Immiscent se mali genij* &c. but most ascribe it to the humour, which opinion *Montaltus cap. 21.* stiffly maintaines, confuting *Avicenna* and the rest, referring it wholly to the quality and disposition of the humour & subiect. *Cardan de rerum var. lib. 8. cap. 10.* holds these men of all other fitte to be Assacinats, bold, hardy, fierce and adventerous, to vndertake any thing by reason of this choler aduſt. [a] *This humor* saith he, *prepares them to endure death it selfe, and all maner of torments with invincible courage, and t'is a wonder to see with what alacrity they will vndergoe such tortures, vt supra naturam res videatur*: he ascribes this generosity, fury, or rather stupidity, to this aduſtion of choller and melan-

[u] *Iuuenis ingenij & non vulgaris eruditionis*

[x] *Si à cholera furibundi interficiunt se & alios, putant se videre pugnas.*

[y] *Vrina subtilis & ignea, parum dormiunt.*

[z] *Tract. 15. c. 4.*

[a] *Ad hæc perpetranda furore rapti ducuntur, cruciatus quosvis tolerant, & mortem & furore exacerbato audent ad supplicia plus irritantur, mirum est, quantam habeant in tormentis patientiam.*

melancholy: but I take these rather to be mad or desperat, then properly melancholy: for commonly this humor so adust & hote, degenerates into madnesse.

If it come from melancholy it selfe adust, those men, saith *Avicenna*,[b] *are commonly sad & solitary, and that continually, & in excesse, more then ordinary suspitious, more fearefull, and haue long, sore, and most corrupt Imaginations*; cold and black, bashfull and so solitary, that as [c] *Arnoldus* writes, *they will endure no company, they dreame of graues still, and dead men, & thinke themselues bewitched or dead*: if it be extreme they think they heare hideous noyses, see and talke [d] *with blacke men, & converse familiarly with divels, & such strange Chimeras and visions*, *Gordonius*: or that they are possessed by them, that some body talkes to them, or within them. *Tales melancholici plerumq; damoniaci. Montaltus consil. 26. ex Avicenna. Valesius de Taranta* had such a woman in cure, [e] that *thought euery night she had to doe with the Divell*: and *Gentilis Fulgosius quæst. 55.* writes, that he had a melancholy friend, that [f] *had a blacke man in the likenesse of a souldier*, still following him whersoeuer he was, *Laurentius cap. 7.* hath many stories of such as haue thought themselues bewitched by their enemies; and some that would eate no meat as being dead. [g] Anno 1550. an Advocate of *Paris* fell into such a melancholy fit, that he believed verily he was dead, he could not be perswaded otherwise, or to eat or drink, till a kinsman of his, a scholler of *Bourges* did eat before him, dressed like a corse. This story saith *Serres*, was acted in a comedy before *Charles* the ninth. Some thinke they are beasts, wolues, hogges, & cry like dogges, foxes, bray like asses, and low like kine, as King *Prætus* daughters. [h] *Hildisheim spicel. 2. de Maniâ*, hath an example of a Dutch Baron so affected, and *Trincavelius lib. 1. consil. 11.* another of an other nobleman in his country, [i] *that thought he was certainly a beast, and would imitate most of their voices*, with many such symptomes, which may properly be reduced to this kinde.

If it proceede from the severall combinations of these 4 humors,

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[b] *Tales plus cæteris timent, & continuè tristantur, valde suspitiosi, solitudinem diligunt, corruptissimas habent imaginationes, &c.*

[c] *Si à melancholia adusta tristes, de sepulchris somniant, timent ne fascinẽtur, putãt se mortuos, aspici nolunt.*

[d] *Videntur sibi videre monachos nigros & dæmones, & suspensos & mortuos.*

[e] *Quâvis nocte se cum dæmone coire putavit.*

[f] *Semper ferè vidisse militem nigrum præsentẽ.*

[g] *Anthony de Verdeur.*

[h] *Quidam mugitus boum æmulantur, & pecora se putant, vt Prœti filiæ.*

[i] *Baro quidam mugitus boum, & rugitus asinorum, & aliorũ animalium voces effingit.*

248 humors, the symptomes are likewise mixt. One thinkes himselfe a giant, another a dwarfe; one is heavy as lead, another is light as a fether. *Marcellus Donatus lib.2.cap.41.* makes mention out of *Seneca*, of one *Seneccio* a rich man, [k] *that thought himselfe and every thing els he had, great: a great wife, great horses, could not abide little things, but would haue great pots to drinke in, and great hose, and great shooes bigger then his feet.* Like her in [l] *Trallianus*, that thought *she could shake all the world with a finger*, and was afraid to crush her hand together, lest she should crush the world like an apple in pieces: or him in *Galen*, that thought he was [m] *Atlas*, and sustained heauen with his shoulders. Another thinks himselfe so little, that he can creep into a mousehole: one feares heauen will fall on his head, one is a cock, and such a one [n] *Guianerius* saith, he saw at *Padua*, that would clap his hands together, & crow. [o] Another thinks he is a nightingale, and therefore sings all night long: another he is all glasse, a pitcher, and will therefore let no body come neare him, and such a one [†] *Laurentius* giues out vpon his credit, that he knew in *France*. *Christophorus à Vega lib.3. cap. 14.* *Sckenkius* and *Marcellus Donatus lib.2.cap.1.* haue many such examples, & one amongst the rest of a Baker in *Farara*, that thought he was composed of butter, and durst not sit in the sun, or come neare a fire, for feare of being melted: of another that thought he was a case of lether, stuffed with wind. Some laugh, some weep &c. Some haue a corrupt eare, eyes, some smelling. [p] *Lewes* the eleuenth had a conceipt every thing did stinke about him, all the odoriferous perfumes they could get, wold not ease him, but still he smelled a filthy stinke. A melancholy *French* Poët in [q] *Laurentius*, being sick of a fever, and trobled with waking, by his Physitians was appointed to vse *vnguentum populeum* to anoint his temples; but he so distasted the smell of it, that for many yeares after, all that came neare him he imagined to smell of it, and would let no man talke with him but aloofe off, or weare any new clothes, because he thought still they smelled of it; in all other things, wise

[k] *Omnia magna putabat, vxorem magnam, grandes equos, abhorruit omnia parva, magna pocula, & calceamenta pedibus maiora.*

[l] *Lib.1.cap.16. putavit se vno digito posse totũ mundum conterere.*

[m] *Sustinet humeris cælum cũ Atlante. Alij cæli ruinam timent.*

[n] *Cap.1.Tract.15. aliusse gallũ putat, alius luscinam.*

[o] *Trallianus.*

[†] *Cap.7. de mel.*

[p] *Anthony Verduer.*

[q] *Cap.7. de mel.*

wise aud discreet, and would talke sensibly, saue only in this. 249
A gentleman in *Limosingen*, saith *Anthony Verdeur*, was perswaded he had but one leg, affrighted by a wilde boare, that by chance strooke him on the leg: he could not be perswaded his leg was sound (in all other things well) vntill two *Franciscans* by chance comming that way, fully remoued him from that conceipt. *Sed abundè fabularum audivimus.*

SVBSECT. 4.

Education, custome, continuance of time, condition mixt with other diseases, by fits, inclination &c.

ANother great occasion of the variety of these symptomes, proceedes from custome, discipline, education, and severall inclination. [r] *This humor will imprint in melancholy men the obiects most answerable to their condition of life, & ordinary actions, & dispose men according to their severall studies & callings.* If an ambitious man become melancholy, he forthwith thinks he is a King, an Emperour, a Monarch, & walkes alone, pleasing himself with a vain hope of some future preferments, or present as he supposeth, and withall acts a Lords part, and takes it vpon him, some statesman or magnifico, and makes congies, giues intertainment, lookes big, &c. *Francisco Sansovino* records of a melancholy man in *Cremona*, that would not be induced to believe, but that he was *Pope*, gaue pardons, made Cardinals &c. [s] *Christophorus à Vega* makes mention of another of his acquaintance, that thought he was a King, driuen from his kingdome, and was very anxious to recouer his estate. A covetous person is still conversant about purchasing of lands and tenements, & plotting in his mind how to compasse such and such Manors, as if he were already Lord of it, & able to goe through with it; all he sees is his, *re* or *spe*, he hath deuoured it in hope, or else in conceipt esteemes it his own; like him in [t] *Athenæus*, that thought

[r] *Laurentius cap. 6.*

[s] *Lib. 3. cap. 14. qui se regem putavit regno expulsum.*

[t] *Dipnosophist. lib. Thrasilaus putavit omnes naues in Piræum portum appellantes suas esse.*

250 thought all the ships in the hauen to be his own. A lasciuious inamorato, plots all the day long to please his mistris, acts and struttes, and carries himselfe as if she were in presence, still dreaming of her, as *Pamphilus* of his *Glycerium*, as some doe in their morning sleep. [u] *Marcellus Donatus* knew such a Gentlewoman in *Mantua*, called *Eleonora Meliorina*, that constantly beleiued she was married to a King, and [x] *would kneele downe, & talke with him, as if he had bin there present with his associats, & if she had found by chance a piece of glasse in a muck-hill, or in the street, she would say that it was a Iewell sent from her Lord & husband.* If deuout and religious, he is all for fasting, prayer, ceremonies, almes, interpretatiõs, visions, prophecies, reuelations, [y] he is inspired by the Holy Ghost, full of the Spirit: one while he is saued, another while damned, or still troubled in mind for his sins &c. more of these in the third Partition, of Loue Melancholy. [z] A Schollers mind is busied about his studies, he applaudes himselfe for that he hath done, or hopes to doe, one while fearing to be out in his next exercise, another while contemning all censures, enuies one, emulates another, or els with indefatigable paines and meditation, consumes himselfe. So of the rest, all which vary according to the more remisse, and violent impression of the obiect, or as the humor it selfe is intended or remitted. For some are so gently melancholy, that in all their carriage, and to the outward apprehension of others, it can hardly be discerned, and yet to them an intolerable burden, and not to be indured. [a] *Quadam occulta quadam manifesta*, some signes are manifest and obvious to all at all times, some to few, or seldome, or hardly perceiued, let them keep their own counsell, none will suspect them. Some dote in one thing, and are most childish, ridiculous, and to be wondred at in that, and yet for all other matters, most discreet & wise. To some it is in disposition, to another in habit; and as they of heat and cold, we may say of this humor, one is *melancholicus ad octo*, a second two degrees lesse, a third halfe way. T'is superparticular, *sesquialtera*, *sesquitertia*, and *superbi-*

partiens

[u] *de hist. med. mirab. lib. 2. c. 1.*

[x] *Genibus flexis loqui cum illo voluit, & adstare iam tum putauit &c.*

[y] *Gordonius. quod sit Prophetа, & inflatus à spiritu sancto.*

[z] *Qui forensibus causis insudat nil nisi arrestа cogitat, & supplices libellos alius non nisi versus facit. P. Forestus.*

[a] *Gordonius.*

partiens tertias quintas Melancholiæ &c. all those Geometricall proportions are too little to expresse it.[b] *It comes to some by fits, comes & goes, to others it is continuate*, many saith [c] *Faventinus in spring & fall onely are molested*, some once a yeare; as that *Roman*, [d] *Galen* speaks of: [e] one at the coniunction of the *Moone* alone, or some vnfortunate aspects, a second once peradventure in his life, hath a most grievous fit, euen to the extremity of madnesse or dotage, and that vpon some ferall accident or perturbation, terrible obiect, and that for a time, neuer so before, neuer after. A third is moved vpon all such troublesome obiects, crosse fortune, disaster and violent passions, otherwise free, once troubled in three or foure yeares. A fourth, if things be to his mind, or be in action, is most jocund, and of a good complexion: if idle, caried away wholly with pleasant dreames and phantasies, but if once crossed & displeased, his countenance is altered on a sudden, and his heart, heavy, irksome thoughts crucifie his soule, & in an instant he is aweary of his life. A fift complaines in his youth, a sixt in his middle age, the last in his old age.

[b] *Trallianus lib.1.16. alij intervalla quædã habent, vt etiam consueta administrent, alij in continuo delirio sunt &c.*
[c] *Prag. mag. Vere tantum & autumno.*
[d] *Lib. de humoribus.*
[e] *Guianerius.*

Generally thus much we may conclude of all melancholy almost. That it is [f] most pleasãt at first, I say *mẽtis gratissimus error*, a most delightsome humor, to walk alone & meditate, & frame a thousand phãtastical Imaginatiõs vnto thẽselues. They are never better pleased thẽ whẽ they are so doing, they are in Paradise for the time, & cannot wel endure to be interrupt: with him in the Poet, [g] *Pol me occidisti is amici, non servasti is ait!* you haue vndone him, he complains, tel him what inconvenience will follow, what wil be the event, all is one, *canis ad vomitum*, † t'is so pleasant, he cannot refraine. He may thus continue peradventure many yeares, by reason of a strong temperature, or some mixture of busines, which may divert his cogitations: but at the last *læsa Imaginatio*, his phantasy is crased, and now habituated to such toyes, cannot bnt work still like a fat, the Sceane alters vpon a sudden, and Feare and Sorrow supplant those pleasing thoughts, suspition and discontent, and perpetuall anxiety succeed in their

[f] *Levinus Lemnius, Iason Pratensis. blanda ab initio.*
[g] *Hor.*
† *Facilis descensus Averni.*

places

252 places, so by little and little that shooing-horne of Idlenes, and voluntary solitarines, melancholy that ferall fiend is drawne on, *& quantum vertice ad auras æthereas, tantum radice* [h] *in Tartara tendit*, she was not so delitious at first, as now she is bitter and harsh. A canker'd soule macerated with cares and discontents; *tædium vitæ*, impatience precipitates them into vnspeakable miseries. They cannot indure company, light, vnfit for action, and the like. [i] Their bodies are leane and dried vp, withered, vgly, look harsh, very dull, and their soules tormented, as they are more or lesse intangled, as the humor hath bin intended, or according to the continuance of time they haue bin troubled.

[h] *Virg.*

[i] *Corpus cadaverosum. Psal.67. cariosa est facies mea præ ægritudine animæ.*

To discerne all which symptomes the better, [k] *Rhasis* the *Arabian* makes three degrees of them. The first is, *falsa cogitatio*, false conceipts, and idle thoughts: the second is, *falsa cogitata loqui*, to talke to themselues, and vtter their minds & conceipts of their hearts by their words; the third is to put in practise that which they think or speak. *Sauanarola Rub. 11. tract.8. cap.1 de ægritud.cap.* confirmes as much, [m] *when he beginnes to expresse that in words, which he conceiue's in his heart, or talkes idlely, or goes from one thing to another*, which [n] *Gordonius* cals, *nec caput habentia, nec caudam*, he is in the middle way: [o] *but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of melancholy, or madnes it selfe.* This progresse of Melancholy you shall easily obserue in them that haue bin so affected, they go smiling to themselues at first, at length they laugh out; at first solitary, at last they can indure no company: or if they doe, they are now dizards, past sence and shame, quite moped, they care not what they say or doe, their whole actions, words, gestures, are furious or ridiculous. At first his mind is troubled, he doth not attend what is said, if you tell him a tale, he cries at last, what said you? but in the end he mutters to himselfe, as old women doe many times, or old men when

[k] *Lib.9. ad Almansorem.*

[l] *Practica maiore.*

[m] *Quum ore loquitur quæ corde concepit, quin subito de vna re ad aliud transit, neq; rationem de aliquo reddit, tunc est in medio at quum incipit operari quæ loquitur in summo gradu est.*

[n] *Cap.19. Partic.2. Loquitur secum & ad alios, ac si verè præsentes. Aug cap 11. lib. de cura pro mortuis gerendi.*

[o] *Quum res ad hoc deuenit, vt ea quæ cogitare cœperit, ore promat, atq; actus permisceat, tum perfecta melancholia est. Rasis*

they

they sit alone, vpon a sudden they whoop and hollow, or run away, and sweare they see or heare players, [p] diuels, hobgoblins, ghosts, or strike, or strut, &c. grow humorous in the end: Like him in the Poët, *sapè ducentos, sapè decem seruos*, he will dresse himselfe, and vndresse, careless at last, and growes insensible, stupid or mad. [q] He howles like a wolfe, barkes like a dog, or raues like *Aiax* and *Orestes*, heares Musick or outcries, which no man els heares. As [r] he did whom *Amatus Lusitanus* mentioneth *cent.3.cura.55.* or that womã in [s] *Springer*, that spake many languages, and said she was possessed. That Farmer in [t] *Prosper Calenius*, that disputed & discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Bologne* in *Italy*. But of these I haue already spoken.

[p] *Melancholicus se videre & audire putat demones. Lavater de spectris parte 3.cap.2.*

[q] *Wierus lib.3. cap.31.*

[r] *Michael a mussitian.*

[s] *Malleo malefs.*

[t] *Lib. de atrâ bile.*

Who can sufficiently speake of these symptomes? or prescribe rules to comprehend them, they are so irregular in themselues, *Proteus* himselfe is not so divers, I may as well make the *Moone* a new coat, as a true Character of a melancholy man, as soone find the motion of a bird in the aire as the heart of man, of a melancholy man. They are so confused, divers, intermixt with other diseases; as the species are confounded (as [u] I haue shewed) so are the symptomes. Sometimes with headache, *Cacexia*, dropsy, stone; as you may perceiue by those severall examples and illustrations, collected by [x] *Hildisheim spicel.2. Mercurialis consil.110.cap. 6. & 11.* with headache, Epilepsie, *Priapismus, Trincavelius consil.12.lib.1.lib.3.consil.49.* with gout; *caninus appetitus. Montanus consil.26. & 23.234.249.* with Falling-sickenesse, Headache, *Vertigo, Lycanthropia &c. I. Cæsar Claudinus consult.4.consult.89. & 116.* with gout, agues, Hęmrods, stone, &c. who can distinguish these melancholy symptomes so intermix't with others, or apply them to their seuerall species, confine them into method? T'is hard I confesse, yet I haue disposed of them as I could, and will descend to particularize them according to their species. For hitherto I haue expatiated in more generall lists or termes, speaking promiscuously

[u] *Part.1.subsect. 2.memb.2.*

[x] *De delirio melancholiâ & maniâ.*

of

254 of all such ordinary signes, which occurre amongst writers, not that they are all to be found in one man, for that were to paint a Monster, a Chimera, not a man, but some in one, some in another, and that successiuely, or at severall times.

Which I haue bin the more curious to expresse and report, not to vpbraid any miserable mã, or by way of derision, I rather pity thẽ, but the better to discerne thẽ, to apply remedies vnto them, & to shew that the best & soundest of vs all is in danger, how much we ought to feare our own fickle estates, and remember our miseries and vanities, examine & humiliate our selues, & seek to God, & call to him for mercy, that needs not seeke for any rods to scourge our soules, since we carry them in our bowels, & that our soules are in a miserable captivity, if the light of grace & heauenly truth, doth not shine continually vpon vs: & by our discretion to moderate our selues, to be more circumspect and wary in the midst of these dangers.

Memb. 2. Subsec. 1.

Symptomes of head Melancholy.

If no symptomes appeare about the Stomacke, nor the blood be misaffected, and feare and sorrow continue, it is to be thought the Braine it selfe is troubled, by reason of a melancholy iuyce bred in it, or other wayes conveyed into it, and that euill iuyce is from the distemperature of the part, or left after some inflammation. Thus far *Piso.* But this is not alwayes true: for blood & hypocondries both are often affected, euen in head melancholy. The common signes if it be by essence in the head, *are ruddinesse of face, high sanguine complexion, most part rubore saturato,*[z] one cals it, a blewish, and sometimes full of pumpels, with red eyes. *Avicenna lib.3.Fen.2.Tract.4.cap.18. Duretus* in his notes vpon *Hollerius*, makes this a principall signe of head melancholy, if they be *facie admodum rubente*: so doth *Montaltus* and others, forth of *Galen de loc. affec.*

[y] *Nicholas Piso. si signa circa vẽtriculum non apparent, nec sanguis malè affectus, & adsunt timor & mestitia, cerebrum ipsum existimandũ est &c.*

[z] *Facie sunt rubente & liuescente, quibus etiam aliquandò adsunt pustulæ.*

affec. lib.3.cap.6. [a] *Hercules de Saxoniâ* to this of rednes of face, addes *heavineſſe of the head, fixed and hollow eyes.* [b] *If it proceed from drineſſe of the Brain, then their heads will be light, vertiginous, and they moſt apt to wake, and to continue whole moneths together without ſleep. Few excrements in their eyes & noſtrils, and often bauld by reaſon of exceſſe of drineſſe. Montaltus cap.17.* If it proceed from moiſture, dulnes, drowſines, headache followes; and as *Saluſt. Salvianus cap.1.lib.2.* out of his own experience found, Epilepticall, with a multitude of humors in the head. They are very baſhfull, if ruddy, and apt to bluſh, and to be red vpon all occaſions, *præſertim ſi metus acceſſerit.* But the chiefeſt ſymptome to diſcerne this ſpecies, as I haue ſaid, is this, that there be no notable ſignes in the Stomack, or elſwhere, *digna* as [c] *Montaltus* termes them, or of greater note, becauſe oftentimes the paſſions of the ſtomack concurre with them. Wind is common to all three ſpecies, and is not excluded, only that of the *Hypocondries* is [d] *more windy* then the reſt, ſaith *Hollerius. Ætius tetrabib.lib. 2, ſec.2.cap.9.& 10.* maintaines the ſame, [e] if there be more ſignes, and more evident in the head then elſwhere, the Brain is primarily affected, and preſcribes head melancholy to be cured by meats amongſt the reſt voide of wind, and good iuyce, not excluding wind, or corrupt blood euen in head melancholy it ſelf: but theſe ſpecies are often confounded, & ſo are theſe ſymptomes, as I haue already proued, and therefore by theſe ſignes not ſo eaſie to be diſcerned. The ſymptomes of the mind are ſuperfluous, and continuall cogitations: [f] *for when the head is heated, it ſcorcheth the blood, and from thence proceed melancholy fumes which trouble the mind. Avicenna.* They are very cholerick, and ſoon hote, ſolitary, ſad, watchfull, diſcontent. *Montaltus cap.24.* If any thing trouble thē they cannot ſleep, but fret themſelues ſtill, till another obiect mitigate it, or time weare it out. They haue grievous paſſions, and immoderate perturbations of the mind, feare, 255

[a] *Io. Pantheon cap. de Mel. ſi cerebrum primario afficiatur, adſunt capitis gravitas, fixi oculi &c.*

Laurent ca.5. ſi à cerebro ex ſiccitate tum capitis erit leuitas, ſitis, vigilia, paucitas ſuperfluitatum in oculis & naribus.

[c] *Si nulla digna læſio ventriculo, quoniam in hác melancholiâ capitis exiguæ nonnunquã ventriculi pathemata coeunt, duo enim hæc membra ſibi invicem affectionem tranſmittunt.*

[d] *Poſtrema magis flatuoſa.*

[e] *ſi minus moleſtiæ circa ventriculum aut ventrem, in ijs cerebrum primariò afficitur, & curare oportet hunc affectum per cibos flatus exortes, & bonæ concoctionis. &c.*

ravò cerebrum afficitur ſine ventriculo. [f] *Sanguinem aduſit caput calidius, & inde fumi melancholici aduſti, animum exagitant.*

256 sorrow &c. yet not so continuate, but that they are sometimes merry, and that which is more to be wondred at, and that by the authority of [g] *Galen* himself, by reason of a mixture of blood, *prærubri iocosis delectantur, & irrisores plerumq; sunt*, if they be ruddy, they are delighted in iests, and oftentimes scoffers themselues, conceipted, and as *Rhodericus à Vega* comments on that place of *Galen*, merry and witty, & of a pleasant disposition, and yet grievously melancholy anon after: *omnia discunt sine doctore*, saith *Areteus*, they learne without a teacher; and as [h] *Laurentius* supposeth, those feral passions & symptomes of such as think themselues glasse, pitchers, feathers &c. speak strange languages, proceed *à calore cerebri* (if it be in excesse) from the Braines distempered heat.

[g] *Lib.3. de loc. affect.cap.6.*

[h] *Cap.6.*

Svbsect. 2.

Symptomes of windy or Hypocondriacall Melancholy.

IN *this Hypocondriacall or flatuous melancholy, the symptoms are so ambiguous*, saith [i] *Crato* in a counsell of his for a noblewoman, *that the most exquisite Physitians cannot determine of the part affected. Mathew Flacius* consulted about a noble matron confessed as much, that in this malady he with *Hollerius, Fracastorius, Falopius*, and others, being to giue their sentence of a party labouring of Hypocondriacall melancholy, could not find out by the symptomes, which part was most especially affected; some said the wombe, some heart, some stomack &c and therefore *Crato consil.24.lib.1.* boldly averres, that in this diversity of symptomes, which commonly accompany this disease, [k] *no Physitian can truly say what part is affected. Galen lib.3.de loc.affec.* reckons vp these ordinary symptoms, which all the Neotericks repeat out of *Diocles:* only this fault he finds with him, that he puts not *Feare* and *Sorrow* amongst the other signes. *Trincavelius* excuseth

[i] *Hildesh.Spicel. 2.de melan. In Hypocondriacâ melancholiâ adeo ambigua sunt symptomata vt etiam exercitatissimi medici de loco affecto statuere non possint.*

[k] *Medici de loco affecto nequeunt statuere.*

cuseth *Diocles lib.3.consil.35.* because that oftentimes in a strong head & constitution, a generous spirit, and a valiant, these symptoms appeare not, by reason of his valor and courage. The rest are these, beside Feare & Sorrow, [l] *sharpe belchings, and fulsome crudities, heat in the bowels, winde, and rumbling in the guts, vehement gripings, and paine in the belly and stomacke at some times, and after meat that is hard of concoction, much watering of the stomacke, and moist spittle, cold sweat,* importunus sudor, *unseasonable sweat all ouer the Body,* as *Octavius Horatianus lib.2.cap.5.* cals it, *cold ioynts, indigestion,* [m] *they cannot endure their own fulsome belchings, continuall wind about their Hypocondries, griping in their bowels,* præcordia sursum convelluntur, *midriffe and bowels are pulled vp, the veines about their eyes looke red, and swell from vapors and winde.* Their eares sing now and then, *Vertigo* & giddinesse come by fits, turbulent dreames, drynesse, leanesse, apt they are to sweat vpon all occasions, of all colors and complexions. Many of them are high colored, especially after meales, which was a symptome Cardinall *Cæcius* was much trobled with, and of which he complained to *Prosper Calenus* his Phisitian, he could not eat, or drink a cup of wine, but he was as red in the face as if he had bin at a Maiors feast. That symptome alone vexeth many. [n] Some again are black, pale, ruddy, somtimes their shoulders and shoulder blade akes, there is a leaping all ouer their bodies, palpitation of the heart, & that *cardiaca passio,* grief in the mouth of the stomack, which maketh the patient think his heart it self aketh, and somtimes sowning. *Montanus consil.55. Trincavelius lib.3. consil.36. & 37. Fernelius consil.43. & 43. Hildesheim, Claudinus* &c. giue instance of every particular. The peculiar symptomes which properly belong to every part, be these. If from the stomack, saith [o] *Savanarola,* t'is full of pain, wind. *Guianerius* ads, *vertigo, nausea,* much spitting &c. If from the myrache, a swelling & wind in the Hypocondries, a lothing, & appetite to vomit, pulling vpward. [p] If from the heart, aking & trembling of it, much heavines. If from the liuer, there is vsually a

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[l] *Acidi ructus, cruditates, æstus in præcordijs, flatus, interdum ventriculi dolores vehementes: sumptoq; cibo cõcoctu difficili, sputum humidũ, idq; multum sequitur &c. Hip. lib. de mel. Galenus, Melanelius è Ruffo & Ætio. Altomarus, Piso, Montaltus, Bruel Wecker &c.*

[n] *Circa præcordia de assiduâ inflatione queruntur, & cum sudore totius corporis importuno, frigidos articulos sæpe patiuntur indigestione laborant, ructus suos insuaves perhorrescunt, viscerum dolores habent.*

[n] *Montaltus ca. 13. Wecker. Fuschius cap.33. Altomarus ca.7. Laurentius c.73. Bruel. Gordon.*

[o] *Pract maior dolor in eo & ventositas, nausea.*

258 paine in the right Hypocondry. If from the Splene, hardnes & grief in the left Hypocondry, a rumbling, much appetite and small digestion, *Avicenna*. If from the Meseriack veines and liuer on the other side, little or no appetite. *Herc. de Sax.* If from the Hypocondries a rumbling, inflation, concoction is hindred, often belching &c. and from these crudities, windy vapors ascend vp to the Brain, which trouble the Imagination, & cause feare, sorrow, dulnes, heavines, & many terrible conceipts & Chimeras, as *Lemnius* well obserues *lib. 1. cap. 16.* as [q] *a blacke and a thick cloud couers the Sun, and intercepts his beames and light, so doth this melancholy vapor obnubilate the mind, and inforce it to many absurd thoughts and Imaginations*, and compell good, wise, honest, discreet men otherwise (arising to the Brain [r] from the lower parts *as smoak out of a chimny*) to dote, speak and doe that which becomes them not; their persons, callings, wisdomes. One by reason of those ascending vapors & gripings, rumbling beneath, will not be perswaded but that he hath a serpent in his guts, a viper, another frogs. *Trallianus* relates a story of a woman that imagined she had swallowed an Eele or a serpent; & *Felix Platerus obserυat. lib. 1.* hath a most memorable example of a country man of his, that in the Spring-time by chance falling into a pit where frogs & frogs-spawn was, & a little of that water swallowed, began to suspect that he had likewise swallowed frog-spawn, and with that conceipt and feare, his phantasy wrought so far, that he verily thought he had yong liue frogs in his bellie, *qui vivebant ex alimento suo*, that liued by his nourishment, & was so certainly perswaded of it, that for many yeares together, he could not be rectified in his conceipt. He studied Physick seuen yeares together to cure himself, and travelled into *Italy, France*, and *Germany*, to conferre with the best Physitians about it, & A° 1609, asked his counsell amongst the rest, he told him it was wind, his conceipt &c. but *mordicùs contradicere & ore & scriptis probare nitebatur*: no saying would serue, it was no wind, but reall frogs: *and doe you not heare them croake? Platerus* would haue

[q] *Vt atra densaq; nubes soli offusa radios & lumen eius intercipit & offuscat sic &c.*

[r] *Vt fumus e camino.*

haue deceiued him, by putting liue frogs into his excrements: but he being a Physitian himself, would not be deceiued, *vir prudens, alias & doctus*, a wise & a learned man otherwise, a Doctor of Physick, & after seuen yeares dotage in this kind, *à Phantasiâ liberatus est*, hee was cured. *Laurentius* & *Goulart* haue many such examples, if you be desirous to read thē. One commodity aboue the rest which are melancholy, these windy flatuous haue, *lucida intervalla*, their symptomes & pains are not vsually so continuate as the rest, but come by fits, feare & sorrow, & the rest: yet in another they exceed all others, and that is, [f] they are luxurious, incontinent, & prone to Venery, by reason of wind, *& facilè amant, & quamlibet ferè amant. Iason Pratensis.* & [t] *Rhasis* is of opinion that *Venus* doth many of them much good, the other symptomes of the mind be common with the rest.

[f] *Hypocondriaci maximè affectāt coire, & multiplicatur coitus in ipsis, eo quod ventositates multiplicantur in hypocondriis, & coitus sæpè alleuat has ventositates.*

[t] *Cont. lib. 1. tract 9.*

SVBSEC. 3.

Symptomes of melancholy abounding in the whole Body.

THeir Bodies that are affected with this vniuersall melancholy, are most part black, [n] *the melancholy iuyce is redundant all ouer*, hirsute they are, & leane, they haue broad veines, their blood is grosse & thick. [x] *Their Splene is weake*, & a Liuer apt to ingender the humor; they haue kept bad diet, or haue had some euacuation stopped, as hęmrods, or moneths in women, which [y] *Trallianus* in the cure, would haue carefully to be inquired, and withall to obserue of what complexion the party is of, black or red. For as *Forrestus* and *Hollerius* contend, if [z] they be black, it proceeds from abundance of naturall melancholy, if it proceed from cares, discōtents, diet, exercise &c. they may be as well of any other colour, red, yellow, pale, as black, and yet their whole blood corrupt: *prærubri colore sæpè sunt tales, sæpè flavi*, saith *Montaltus cap. 22.* The best way to discerne this species is to let them

[n] *Wecker. melancholicus succus toto corpore redundans.*

[x] *Splen natura imbecillior. Montaltus cap. 22.*

[y] *Lib. 1. cap. 16. Interrogare conuenit an aliqua euacuationis retentio obuenerit, viri in hæmor: mulierum menstruis, & vide faciem similiter an sit rubicunda.*

[z] *Naturales nigri acquisiti à toto corpore sæpe rubicundi.*

260 them blood, if the blood be corrupt, thick & black, and they withall free from those Hypocondriacall symptomes, or not so grievously troubled with them, and those of the head, it argues they are melancholy *à toto corpore*. The fumes which arise from this corrupt blood, disturbs the mind, and makes them fearefull and sorrowfull, heavy hearted, as the rest, dejected, discontented, solitary, aweary of their liues, dull & heavy, and if far gone, that which *Apuleius* wished to his enemy by way of imprecation is true in them. [b] *Dead mens bones, hobgoblins, ghosts are euer in their minds, and meet them still in euery turne, all the bugbeares of the night, and terrors and fairybabes of tombes and graues are before their eyes, and in their thoughts, as to woemen and children if they be in the darke alone.* If they heare, or read, or see any tragicall object, it sticks by them, they are afraid of death, and yet aweary of their liues. &c.

[a] *Montaltus cap. 22. Piso. ex colore sanguinis si minuas venam si fluat niger &c.*

[b] *Apul lib. 1. semper obvie species mortuorum quicquid umbrarum est vspiam quicquid lemurum & larvarũ oculis suis aggerunt, sibi fingunt, omnia noctium occursacula, omnia bustorum formidamina, omnia sepulchrorum terriculamenta.*

Memb. 3. Subsect. 1.

Immediate cause of these precedent Symptomes.

TO giue some satisfaction to melancholy men, that are troubled with these symptomes, a better means in my Iudgment cannot be taken, then to shew them the true causes whence they proceed, not from diuels, as they suppose, or that they are bewitched, or forsaken of God, heare or see &c. as many of them think, but from naturall & inward causes, that so knowing them, they may better avoid the effects, or at least indure them with more patience. The most grievous and common symptomes are Feare & Sorrow, & that without a cause, to the wisest and discreetest men in this malady not to be avoided. The reason why they are so, *Ætius* discusseth at large, *Tetrab. 2. 2.* his first probleme out of *Galen lib. 2 de causis, sympt. 1.* For *Galen* imputeth all to the cold that is black, and thinks that the spirits being darkned, and the substance of the Brain cloudy and darke, all the obiects thereof

appeare

appeare terrible, and the [c] mind it selfe by those darke, obscure, grosse fumes ascending from black humors, is in continuall darknes, feare & sorrow, and divers terrible monstrous fictions in a thousand shapes & apparitions, and violent passions, by which the Brain and phantasy are troubled and eclipsed. [d] *Fracastorius lib.2.de Intellect. will haue cold to be the cause of Feare and Sorrow, for such as are cold, are ill disposed to mirth, dull and heavy, by nature solitary, silent, and not for any inward darknes, as Physitians thinke; for many melancholy men dare boldly be and continue, and walke in the darke, and delight in it: solum frigidi timidi*, if they be hote they are merry, and the more hote, the more furious, and void of feare, as we see in madmen: but this reason holds not, for then no melancholy proceeding from choler adust, should feare. *Averroes* scoffes at *Galen* for his reasons, and brings fine arguments to refell them, which are copiously censured and confuted by *Ælianus Montaltus cap.5. & 6. Altomarus cap.7.de mel. Guianerius tract.15.cap.1. Bright cap.17. Laurentius cap.5. Valesius med.contr.lib.5.cont.1.* [e] *Distemperature* they conclude, *makes blacke iuyce, blackneſſe obscures the spirits, the spirits obscured, cause feare and sorrow. Laurentius cap.13.* thinks these black fumes offend especially the *Diaphragma* or Midriffe, and so *per consequens* the mind, which is obscured as [f] a cloud by the Sun. To this opinion of *Galen*, almost all the *Greekes* and *Arabians* subscribe, and *Latines* new & old, *interna tenebræ offuscant animum, vt externa nocent pueris*, as children are affrighted in the darke, so are melancholy men at all times, [g] as hauing the inward cause with them, & still carrying it about. Which black vapors whether they proceed from the black blood about the heart, as *T.W.Ies.* thinks in his Treatise of the passions of the mind, or stomack, splene, midriffe, or all the misaffected parts together, it boots not, they keep the mind in a perpetuall dungeon, and oppresse it with continuall feares, anxieties, sorrowes &c. It is an ordinary thing for such as are sound, to laugh at this dejected pusillanimity, and those other symptomes of melancholy, to

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[c] *Vapores crassi & nigri à ventriculo in cerebrum exhalant. Ber. Platerus.*

[d] *Calidi hilares, frigidi indispositi ad lætitiam, & ideo solitarij, taciturni, non ob tenebras internas vt medici volunt sed ob frigus. multi melancholici nocte ambulant intrepidi.*

[e] *Intemperies facit succum nigrum, nigrities obscurat spiritũ, obscuratio spiritus facit metum & tristitiã.*

[f] *Vt nubecula Solem offuscat. Constantinus lib. de Melan.*

[g] *Altomarus cap. 7. causam timoris circumfert ater humor passionis materia, & atri spiritus perpetuã animæ domicilio offundunt noctem.*

262 make themselues merry with thē, & to wonder at such, as toyes & trifles, which may be resisted and withstood, if they will themselues: but let him that so wonders, consider with himself, that if a man should tell him of a sudden, that some of his especiall friends were dead, could he choose but grieue, or set him vpon a steep rock, where he should be in danger to be precipitated, could he be secure? his hart would trēble for feare, & his head would be giddy. *P. Byarus Tract. de pest.* giues instance, as I haue said, [h] *and put case* (saith he) *in one that walkes upon a planke, if it lye on the ground, he can safely doe it, but if the same planke be laid ouer some deepe water, in-stead of a bridge, he is vehemently moued, and t'is nothing but his imagination*, forma cadendi impressa, *to which his other members and faculties obey.* Yea, but you infer that such men haue a iust cause to feare, a true obiect of feare, so haue melancholy men an inward cause, a perpetuall fume & darknes, causing feare, grief, suspition, which they carry with thē, an obiect which cannot be remoued, remoue heat of the Liuer, a cold stomack, weak splene, remoue those adust humors & vapors arising from them, black blood from the heart, take away the cause, & then bid them not grieue, nor feare, or be heavy, dull, lumpish, otherwise counsell can doe little good; you may aswell bid him that is sick of an ague, not to be a-dry, or him that is wounded, not to feele paine.

[h] *Pone exemplū quod quis potest ambulare super trabem quæ est in via, sed sisti super aquam profundam loco pontis, non ambulabit super eam, eo quod imaginetur in animo & timet vehementer, forma cadendi impressâ, cui obediunt membra omnia, & facultates reliquæ.*

Suspition followes Feare & Sorrow at heeles, arising out of the same fountaine, so thinks [i] *Fracastorius, that feare is the cause of suspition and still they suspect some trechery, or some secret machination to be framed against them*, still they distrust. Restlinesse proceeds from the same spring, variety of fumes makes them like and dislike. Solitarinesse, avoiding of light, that they are weary of their liues, hate the world, arise from the same causes, because their spirits and humours are opposite to light, feare makes them avoid company, and absent themselues, least they should be misused, hissed at, or ouershoot themselues, which still they suspect. They are prone to venery by reason of winde. Angry, waspish, and fretting still,

[i] *Lib. 2. de Intellectione suspitiosi ob timorem & obliquum discursum & semper inde putant sibi fieri insidias. Laurentius c. 5.*

still, out of abundance of choler, which causeth fearefull dreames, and violent perturbations to them, both sleeping & waking. That they suppose they haue no heads, flye, sinke, they are pots, glasses, &c. is wind in their heads. [k] *Fracastorius accounts it a thing worthy of inquisition, why they should entertain such false conceits, as that they haue hornes, great noses, that they are Birds, Beasts, &c.* And why they should thinke themselues Kings, Lords, Cardinals. For the first [l] *Fracastorius* giues two reasons: *One is the disposition of the body; the other the occasion of the phantasie*; as if their eyes be purblind, their eares sing, &c. To the second *Laurentius* answeres, the Imagination inwardly or outwardly moued, represents to the vnderstanding, not intisements only to fauour the passion or dislike, but a very intensiue pleasure followes the passion, or displeasure, and the will and reason are captiuated by delighting in it. 263

[k] *Illud inquisitione dignum cur tam falsa recipiant, habere se cornua esse mortuos nasatos esse aues, &c.*

[l] 1. *Dispositio corporis.* 2. *Occasio Imaginationis.*

Why Students and Louers are so often Melancholy and mad, the Philosophers of [m] *Conimbra* giues this reason, *because by a vehement and continuall meditation of that, wherewith they are affected, they fetch vp the spirits into the braine, & with the heat brought with them, they incend the braine beyond measure, and the cells of the inner senses, dissoluing their temperature, which being dissolued they cannot performe their offices as they ought.*

[m] *In prob. lib. de cœlo. vehemens & assidua cogitatio rei ergà quam afficitur spiritus in cerebrum euocat.*

Why melancholy men are witty, which *Aristotle* hath long since maintained in his Problems; and that [n] all learned men, famous Philosophers, and Law-giuers, *ad vnum ferè omnes Melancholici*, haue still beene melancholy; is a Probleme much controuerted. *Iason Pratensis* will haue it vnderstood of naturall Melancholy, which opinion *Melanæthon* inclines to in his bookes *de Animâ*, and *Marsilius Ficinus de san. tuen. lib. 1. cap. 5.* but not simple, for that makes men stupid, heavy, dull, being cold and dry, fearefull, fooles, and solitary, but mixt with the other humors, fleame onely excepted: and they not adust, [o] but so mixt as that blood be halfe, with little or no adustion, that they bee neither too hot

[n] *Melancholici Ingeniosi omnes summi viri in artibus & disciplinis siue circum imperatoriam aut reipub. disciplinam omnes ferè melancholici, Aristoteles.*

[o] *Adeo miscentur vt sit duplò sanguinis ad reliqua duo.*

nor

264 nor too cold. *Aponensis* cited by *Melancthon*, thinks it proceeds from melancholy adust, excluding all naturall melancholy as too cold. *Laurentius* condemnes his *Tenent*, because adustion of humours makes men mad, as Lime burnes when water is cast on it. It must bee mixt with blood, and somewhat adust, and so that old Aphorisme of *Aristotle* may bee verified, *Nullum magnum ingenium sine mixtura dementiæ.* no excellent wit without a mixture of madnesse. *Fracastorius* shall decide the controversie, [p] *Phlegmaticke are dull: Sanguine louely, pleasant, acceptable and merry, but not witty: Cholericke are too swift in motion and furious, impatient of contemplation, deceitfull wits; Melancholy men haue the most excellent wits, but not all, this humour may be hot or cold, thicke or thinne, if too hot they are furious and mad, if too cold, dull, stupid, timorous and sad, if temperate, excellent, rather inclining to that extreame of heat then cold.* And this sentence of his wil agree with that of *Heraclitus*, a dry light makes a wise mind, temperate heat and drynesse are the chiefe causes of a good wit; therefore saith *Ælian*, an Elephant is the wisest of all brute beasts, because his braine is driest, *& ob atræ bilis copiam*, this reason *Cardan* approues *subtil. lib. 12.* and *Io. Baptista Silvaticus*, a Physition of *Millan*, in his first controversie, hath copiously handled this question: *Rulandus* in his Problems, and others.

[p] *Lib.2. de Intellectione. pingui sunt Minerva phlegmatici; sanguinei amabiles, grati, hilares, at non ingenioſi, cholerici celeres motu & ob id contemplationis impatientes. Melancholici solum excellentes &c.*

Weeping, Sighing, Laughing, Itching, Trembling, Sweating, Blushing, hearing and seeing strange noyses, visions, winde, eruditie, are motions of the body, depending vpon those precedent motions of the mind; Neither are teares, affections, but actions, as *Scaliger* holds, [q] *the voice of such as are afraid, trembles, because their heart is shaked. Conimb. prob. 6. sect. 3. de somno.* why they stutte or faulter in their speech, *Mercurialis*, and *Montaltus cap. 17.* giue like reasons out of *Hippocrates*, [r] *drinesse, which makes the nerues of the tongue torpid.* Fast speaking which is a symptome of some few, *Ætius* will haue caused [s] *from abundance of wind, and swiftnesse of Imagination:* [t] *baldnesse comes from excesse of drynesse*, hirsutnesse

[q] *Trepidantum vox tremula quia cor queritur.*

[r] *Ob ariditatem quæ reddit nervos linguæ torpidos.*

[s] *Incontinentia linguæ ex copiâ flatuum, & velocitate Imaginationis.*

[t] *Calvities ob siccitatis excessũ*

sutenesse from a dry temperature. The cause of much wakeing is a dry braine, continuall meditation, discontent, feares, and cares, that suffer not the mind to be at rest. Incontinency is from winde and an hot liver, *Montanus consil.26*. Rumbling in the gutts is caused from winde, and winde from ill concoction, weaknesse of naturall heat, or a distempered heat and cold. [u] Palpitation of the heart from vapors, and heavinesse, and aking from the same cause. That the belly is hard winde is a cause, and of that leaping in many parts. Rednesse of the face, and itching, as if they were fleabitten, or stung with pisse-mires, from a sharpe subtile winde. [x] Cold sweat from vapors arising from the Hypocondries, which pitch vpon the skin, leanenesse for want of good nourishment. Why their appetite is so great, *Ætius* answeares. *Os ventris frigescit*, cold in those inner parts, cold belly and hot liver causeth crudity, & intention proceeds from perturbations, [z] our soule for want of spirits cannot attende exactly to so many intentiue operations being exhaust, & overswayd by passion, she cannot consider the reasons, which may disswade her frō such affections.

[a] Bashfulnesse and blushing, is a passion proper to men alone, and is not only caused for [b] some shame or ignomy, or that they are guilty vnto themselues of some fowle fact cōmitted, but as [c] *Fracastorius* well determines, *ob defectum proprium, & timorem, from feare, and a conceit of our defects; The face labours and is troubled at his presence that sees our defects and nature willing to helpe sends thither heat, heat drawes the subtilest blood, and so we blush. They that are bold, arrogant, & careless seldome or never blush, but such as are fearefull. Anthonius Lodovicus*, in his booke *de pudore*, will haue this subtile blood to arise in the face, not so much for the reverence of our betters in presence, [d] *but for ioy and pleasure, or if any thing at vnawares shall passe from vs: a suddaine accident, occurse, or meeting*. Any obiect heard or seene, or that wee bee staied before our betters, or in company we like not, or if any thing molest and offend vs, *erubescentia* turnes to *rubor*, blush

ing

u *Ætius.*
x *Laurent.c.13.*
y *Tetrabil. 2. ser.2. cap 10.*
z *Ant. Ludovicus prob.lib.1. sect.5. de atrabilarijs.*
a *Subrusticus pudor, vitiosus pudor.*
b *Ob ignominiā aut turpidinem facti, &c.*
c *De Symp. & Antip.cap.12. laborat facies ob præsentiam eius qui defectum nostrum videt. & natura quasi opē latura, calorē illuc mittit calor sanguinem trahit. vnde rubor, audaces non rubent, &c.*
d *Ob gaudium & voluptatem foras exit sanguis aut ob melioris reverentiam aut ob subitum occursum aut si quid incautius exciderit.*

266 ing to a continuate redneſſe. [c] Sometimes the extremity of the eares tingle and are red, ſometimes the whole face. *Etſi nihil vitioſum commiſeris*, as *Ludovicus* holds: though *Ariſtotle* is of opinion, *omnis pudor ex vitio commiſſo.* All ſhame from ſome offence. But we finde otherwiſe, it may as well proceed [f] from feare, a hot liver ſaith *Duretus, notis in Hollerium. From a hot braine, from winde, the lungs heated, or after drinking of wine, ſtrong drinke, perturbations, &c.*

Laughter what it is, ſaith [g] *Tully, how it is cauſed, where it is, and ſo ſuddainely breakes out, that deſirous to ſtay it we cannot, and how it comes to poſſeſſe and ſtirre our face, veines, eyes, countenance, mouth, ſides, let Democritus determine.* The cauſe that it often affects melancholy men ſo much, is given by *Gomeſius lib. 3. de ſale, genial. cap. 18.* abundance of pleaſant vapors, which in ſanguine melancholy eſpecially, break from the heart, [h] *and tickle the midriffe, becauſe it is tranſverſe and full of nerues: by which titillation the ſenſe being moued, and arteries diſtended, or pulled, the ſpirits from thence moue and poſſeſſe the ſides, veines, countenance, eyes.* See more in *Ioſſius de riſu & fletu, Vives 3 de Animâ.* Teares, as *Scaliger* defines, proceed from griefe and pitty, [i] *or from the heating of a moiſt braine, for a dry cannot weepe.*

That they ſee and heare ſo many phantaſmes, Chimeraes, noyſes, viſions, &c. as *Fienus* hath diſcourſed at large in his bookes of Imagination, and [k] *Lauater de ſpectris part. 1. cap. 2. 3. 4.* their corrupt phantaſie makes them ſee and heare that which indeed is neither heard nor ſeene. *Qui multum ieiunant aut noctes ducunt inſomnes*, they that much faſt, or want ſleep, as melancholy and ſicke men commonly doe, they ſee viſions or ſuch as are very timorous by nature, or mad and diſtracted. As they that drinke wine thinke all runnes round, when it is in their owne braine; ſo is it with theſe men, the falt and cauſe is inward, as *Galen* affirmes, [l] mad men and ſuch as are neere death, *quas extra ſe videre putant Imagines intra oculos habent,*

[c] *Alexander Aphrodienſis* makes all baſhfulneſſe a vertue, *eamq; ſeorſum refert in ſeipſo experiri ſolitum etſi eſſet admodum ſenex.*

[f] *Sæpè poſt cibũ apti ad ruborem ex potu vini, ex timore ſæpè & ab hepate calido cerebro calido, &c.*

[g] 2. *De oratore quid ipſe riſus quopacto concitetur, vbi fit, &c.*

[h] *Diaphragma titillant quia tranſverſum & numeroſum. quâ titillatione motu ſe ipſu atq; arterijs diſtentis ſpiritus inde latera venas os oculos occupant.*

[i] *Ex calefactione humidi cerebri nam ex ſicco lachrymæ non fluunt.*

[k] *Res mirandas imaginantur & putant ſe videre quæ nec vident nec audiunt.*

[l] *Inſani, & qui morti vicini ſunt, res quas extra ſe videre putant intra oculos habent.*

habent,

habent, t'is in their braine, which seemes to be before them, the braine as a convexe glasse reflects solid bodies. The Organs corrupt by a corrupt phantasie, as *Lemnius lib.1.cap.16.* well quotes. [m] *cause a great agitation of spirits, and humors, which wander too and fro in all the creekes of the braine, & cause such apparitions before their eyes.* Sickness is an ordinary cause of such sights. *Cardan. subtil. lib.18. Mens agra laboribus & ieiunijs fracta, facit eos videre, audire &c. And. Osiander* saw strange visions, and *Alexander ab Alexandro* both in their sickness which he relates, *de rerum varietat. lib.8.cap.44. Albategnius* that noble *Arabian* on his death bed, saw a shippe ascending and descending, which *Fracastorius* records of his friend *Baptista Turrianus. Pentheus* in his madness too sons, [n] and too *Thebes*, every thing double. Weake sight & a vaine perswasion withall, may cause as much, and second causes concurring, as an Ore in water makes a refraction, & seemes bigger, bended, double, &c. The thickness of the aire may cause such effects, or any obiect not well descerned in the darke, feare and phantasie will suspect to be a Ghost, a divell, &c. [o] *Quod nimis miseri timent, hoc facile credunt.* Wee are apt to beleeue, and mistake in such cases. *Marcellus Donatus, lib.2.cap.1.* brings in a story out of *Aristotle*, of one *Antepheron* which likely saw whersoever he was, his own Image in the ayre, as in a glasse. *Vitello lib.10. perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or foure nights sleepe, as he was riding by a rivers side, saw another riding with him, and vsing all such gestures as he did, but when more light appeared, it vanished. *Eremites* & *Anachorites* haue many such absurd visions, revelations by reason of much fasting, and bad diet, many are deceaued by legerdemain, as *Scot* hath well shewed in his book of the discovery of witchcraft; and *Cardan. subtil. 18.* by suffites, perfumes and suffumigations, perspectiue glasses, and such naturall causes, as you may perceaue in *Baptista Porta, Albertus* and others, Glow-wormes, Fiere-drakes, Meteors, rotten wood, &c. But most part it is within the braine, al-

though

[m] *Prauorũ humorum & spiritũ agitatio vltro citroq; sinus cerebri perertantes, &c.*

[n] *Euripides.*

[o] *Seneca. quod metuum nimis nunquam amoueri posse, nec tolli putant.*

268 though I may not deny, but that oftentimes the divell deludes them, and takes his opportunity to ſuggeſt and repreſent ſuch vaine obiects to ſicke melancholy men, and ſuch as are ill affected.

The hearing is as frequently deluded as the ſight, from the ſame cauſes almoſt, as hee that heares Bells, will make them ſound what he liſt. *Theophilus* in *Galen*, thought he heard muſicke, from vapors which made his eares ſound, &c. Some are deceaued by *Echoes*, ſome by roaring of waters, or concaues and reverberation of ayre in the ground & hollow places or wals. [p] At *Barry* an Iſle in the Severne mouth they ſeeme to heare a ſmiths forge: ſo at *Lypara* and thoſe ſulphurious Iles, and many ſuch like which *Olaus* ſpeakes of in the continent of *Scandia*, and thoſe Northerne countries. *Cardan. de rerum var. lib. 15. cap. 84.* mentioneth of a woman, that ſtill ſuppoſed ſhe heard the Divell call her, and ſpeaking to her, ſhe was a Painters wife in *Millan*: and many ſuch illuſions of voices, which proceed moſt part from a corrupt Imagination.

[p] Blowing of Bellows and knocking of Hammers, if they apply their eare to the cliffe.

Whence it comes to paſſe, that they prophecie, ſpeake ſeverall languages, talke of Aſtronomy, and other vnknowne ſciences to them: (of which they haue beene ever ignorant.) [q] I haue in briefe touched, only this I will here adde, that *Arculanus*, *Bodin lib. 3. cap. 6. dæmonol.* and ſome others [r] hold, as a manifeſt token that ſuch perſons are poſſeſſed with the Divell: ſo doth *Hercules de Saxoniâ*, and *Apponenſis*, and fit only to be cured by a Prieſt. But [s] *Guianerius*, [t] *Montaltus*, & *Lemnius*, *lib. 2. cap. 2.* referre it wholy to the ill diſpoſition of the [u] humour, and that out of the authority of *Ariſtotle prob. 30. 1.* becauſe ſuch ſymptomes are cured by purging, and as by the ſtriking of a flint fire is inforced, ſo by the vehement motions of ſpirits, they doe *elicere voces inauditas*, compell ſtrange ſpeeches to be ſpoken: another argument he hath frō *Platoes reminiſcentia*, but in this I ſhould rather hold with *Avicenna* and his aſſociats, that ſuch ſymptomes proceed from evill ſpirits, which take all opportunities of humours decayed, or otherwiſe to pervert the ſoule of a man, and beſides

[q] *Memb. 1. Sub. 3.* of this Partition. *cap. 16. in 9 Rhaſis.*

[r] *Signa dæmonis nulla ſunt niſi quod loquantur ea quæ ante neſciebant vt Teutonicū aut aliud Idioma. &c.*

[s] *Tract. 15. c. 4.*

[t] *Cap. 9.*

[u] *Mira vis concitat humores ardorq; vehemens mentem exagitat quum, &c.*

sides the humour it selfe, is *Balneum Diaboli*, the Divels bath and as *Agrippa* proues, doth entice him, to seize vpon them. 269

SECT. 4.

MEMB. I. SVBSECT. I.

Prognosticks of Melancholy.

Prognosticks, or signes to come, are either good or bad. If this malady be not hereditary, & taken at the beginning, there is good hope of cure, *recens curationem non habet difficilem*, saith *Avicenna, lib.3.Fen.1.tract.4.c.18.* That which is with laughter, of all others is most secure, gentle, and remisse. *Herc.de Saxonia.*[x] *If that evacuation of hæmrods, or varices which they call the water betweene the skinne, shall happen to a melancholy man, his misery is ended. Hippocrates Aphor.6.11. Galen.lib.6.de morbis vulgar. com.8.* confirmes the same, and to this Aphorisme of *Hippocrates* all the *Arabians*, new and old Latines subscribe; *Montaltus.cap.25.Her.de Sax. Mercurialis, Vittorius Faventinus, &c Skenkius lib.1.observat.med.cap.de Maniâ.* illustrats this Aphorisme, with an example of one *Daniel Federer* a Coppersmith, that was long melancholy, and in the end madde about the 27 yeare of his age, these varices or water began to arise in his thighes, and he was freed from his madnesse. *Marius* the *Roman* was so cured some say, though with great paine. *Skenkius* hath some other instances of women that haue beene cured by flowing of their months, which before were stopped. That the opening of the hæmrods will doe as much for men, all Physitians iointly signifie, so they bee voluntary some say, and not by compulsion. All melancholy men are better after a quartane. [y] *Iobertus* saith, scarce any man hath that Ague twice: But whether it free him from this malady, t'is a question. for many Physitians ascribe all long Agues for especiall causes, and a quartane Ague amongst the rest.

[x] *Si melancholicis hæmoroides supervenerint aut varices vel vt quibusdam placet aqua inter cutem, soluitur malum.*

[y] *Cap.10. de quartanâ.*

270 rest. [z] *Rhasis cont.lib.1.tract.9. When melancholy gets out at the superficies of the skinne, or settles breaking out in scabbs, leprosie, morphew, or is purged by stooles, or by the Vrine, and that the spleene is inlarged, and those varices appeare, the disease is dissolued. Guianerius cap. 5.tract.15.* addes Dropsy, Iandise, Disentery, Leprosy, as good signes, to these Scabbes, Morphewes, and breaking out, and proues it out of the *6. of Hippocrates* Aphorismes.

Evill Prognosticks on the other part. *Inveterata melancholia incurabilis*, if it be inveterate it is [a] incurable, a commõ axiome, *aut difficulter curabilis*, as they say that make the best, hardly cured. This *Galen* witnesseth, *lib.3. de loc. affect. cap.6.* [b] *be it in whom it will, or from what cause soever, it is euer long, wayward and tedious, and hard to be cured, if once it be habituated.* As *Lucian* said of the Gout, she was *the* [c] *Queene of diseases, and inexorable*, may we say of melancholy. And yet *Paracelsus* will haue all diseases whatsoeuer curable, and laughs at all them which thinke otherwise, as *T.Erastus par. 3.* obiects to him. Although in another place, hereditary diseases he accounts incurable, and by no art to bee remoued. [d] *Hildesheim spicel.2.de mel.* accounts it lesse dangerous if only [e] *Imagination be hurt, and not reason*, [f] *the gentlest is from blood. Wourse from choler adust, but the worst of all from Melancholy putrified.* [g] *Bruel* esteemes hypocondriacall least dãgerous, and the other two species (opposite to *Galen*) hardest to be cured. [h] The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of *Montanus consil. 230. pro Abbate Italo*, [i] *This malady doth commonly accompany them to their graue, Physitions may ease and it may lye hid for a time, but they cannot quite cure it, but it will returne againe more violent & sharp then at first, and that vpon every small occasion or errour.* [k] Of-

[z] *Cum sanguis exit per superficiem & residet melancholia per scabiem, morpheam nigram, vel expurgatur per inferiores partes vel per vrinã &c non erit. & c & splen magnificatur & varices apparent.*

[a] *Quia iam conversa in naturã.*

[b] *In quocunq; sit à quacunq; causa Hypocond. præsertim semper est longa, morosa nec facilè curari potest.*

[c] *Regina morborum & inexorabilis.*

[d] *Omne delirium quod oritur à paucitate cerebri incurabile Hildesheim. spicel.2. de maniâ.*

[e] *Si sola Imaginatio ledatur & non ratio.*

[f] *Mala à sanguine fervẽte, deterior à bile assatâ pessima ab atra bile putrefactâ.*

[g] *Difficilior cura eius quæ fit vitio corporis totius & cerebri.*

[h] *Difficilis curatu in viris multo difficilior in fœminis.*

[i] *Ad interitum plerumq; homines comitatur licet medici levent plerumq; tamen non tollunt vnquam sed recedit acerbior quam antea minima occasione aut errore.*

[k] *Periculum est ne degeneret in Epilepsiam Apoplexiam, Convulsionem, cæcitatem.*

ten-

tentimes it degenerats into Epilepsy, Apoplexy, Convulsions, and blindnesse: by the autority of *Hippocrates* & [l] *Galen* all averre, If once it possesse the ventricles of the braine, *Salust Salvianus* addes, if to the optick nerues, blindnesse. *Mercurialis consil.20.* had a woman to his patient, that from Melancholy became Epilepticke and blind. [m] If it come from a cold cause or so continue cold, or increase, Epilepsy, Convulsions follow and blindnesse, or else in the end they are moped, sottish, and in all their actions, speeches, gestures, ridiculous. [n] If it come from an hot cause, they are more furious, & boisterous, and in conclusion mad. *Calescentem melancholiam sæpius sequitur mania,* [o] if it heat and increase that is the common event, [p] *per circuitus, aut semper insanit,* by fits, or altogether. If it come from melancholy naturall adust, and in excesse, they are often dæmoniacall, *Montanus.*

[q] Seldome this malady procures death, except, which is the greatest and most grievous calamity, and the misery of al miseries, to make away themselues, which is a frequent thing and familiar amongst them. T'is [r] *Hippocrates* observation, & *Galens* words, *etsi mortem timent, tamen plerunq; sibi ipsis mortem consciscunt, lib.3.de locis affect.cap.7.* the doom of all Physitians. T'is [s] *Rabbi Moyses* Aphorisme. The prognosticon of *Avicenna, Rhasis, Ætius, Gordonius, Valescus, Altomarus, Salust Salvianus, Capivaccius, Hercules de Saxoniâ, Piso, Bruel, Fuchsius* all &c.

[t] *Et sæpè vsq; adeo mortis formidine vitæ*
Percipit infelix odium, luciſq; videndæ,
Vt sibi consciscat mœrenti pectore lethum.

And so far forth deaths terror doth affright,
He makes away himself, and hates the light:
To make an end of feare and grief of heart,
He voluntary dies to ease his smart.

So farre forth doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner inforced to offer violence vnto himselfe, to be freed from his present insufferable paines. So some, saith

[l] *Montalt.c.25. Laurentius. Herc.de Saxen.*
[m] *Her. de Saxonia, Aristotle, Capivaccius.*
[n] *Fauent.humor frigidus sola deliry causa. furoris vero humor calidus.*
[o] *Hernius* calls madnesse *sobolem melancholiæ*
[p] *Alexander. lib.1 cap.18.*
[q] *Montalt c.15 Raro mors aut nunquam nisi sibi ipsis inferant.*
[r] *Lib.de Insania. Fabio Calvo interprete.*
[s] *Nonnulli violentas manus sibi inferunt.*
[t] *Lucret.lib.3.*

272 [u] *Fracastorius, in fury, but most in despaire, sorrow, feare, and out of the anguish and vexation of their soules, offer violence to themselues: for their life is vnhappy and miserable. They can take no rest in the night, nor sleepe, or if they doe slumber, feare-full dreames astonish them.* In the day time they are affrighted still by some terrible obiect, and torne in pieces with suspition, feare sorrow, discontents, cares, shames, anguish &c. as so many wild horses, that they cannot be quiet an houre, a minute of time, but euen against their wils they are intent, and stil thinking of it, they cannot forget it, it grindes their soules day and night, they are perpetually tormented, they can neither eat, drinke, or sleep. *Psal.107.18. their soule abhorreth all meat, and they are brought to deaths doore,* [x] *being bound in misery and iron:* they [y] curse their starres with *Iob,* [z] *and day of their birth, & wish for death,* & murmure many times against the world, friends, man-kinde, themselues, euen against God himselfe in the bitternes of their passion, [a] *vivere nolunt, mori nesciunt,* liue they will not, dye they cannot. And in the midst of these squalid, vgly, and such irksome dayes, they seek at last, finding no comfort, [b] no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum,* and for their good as they hope, *sub specie* at least, *vel quia mori pulchrum putant,* saith [c] *Hippocrates*, *vel quia putant inde se maioribus malis liberari,* to be freed as they hope. Though many times as *Æsopes* fishes they leap from the frying-pan into the fire it selfe, yet they hope to be freed by this meanes, and therefore, saith [d] *Felix Platerus, after many tedious dayes at last, either by drowning, hanging, or some such fearefull end,* they precipitate, or make away themselues: *many lamentable examples are dayly seene amongst vs.* T'is a common calamity, [e] a fatall end to this disease: They are condemned to a violent death by a Iury of Physitians, and furiously disposed, carried headlong by their tyrannising wils, inforced by miseries, & there remaines no more to such persons, if that heavenly physitiō by his assisting grace and mercy alone doe not pre-

[u] *Lib.2. de Intell. sæpe mortem sibi consciscunt ob timorem & tristitiam tædio vitæ affecti ob furore & desperationem. Est enim infra &c. Ergo sic perpetuo afflictati vitam odiunt se precipitant his malis carituri aut interficiunt aut tale quid committunt.*

[x] *V.10. Ps.107*

[y] *Iob.3.3.*

[z] *Iob.6.8.*

[a] *Seneca.*

[b] *In salutis suæ desperatione proponunt sibi mortis desiderium Oct. Horat. lib.2.cap.5.*

[c] *Lib de Insania Sic sic iuvat ire per vmbras.*

[d] *Cap.3. de mentis alienat vasti elegunt dum tādem mortem quam timent suspendio aut submersione aut alqua vel alia vi vt multa tristia exempla vimus.*

[e] *Arculanus in 9. Rhasis cap. 16. cauendum ne ex alto se præcipitent aut alios ledant.*

vent

vent, no humane perswasion, or art can helpe, to be their own butchers, and to [f] execute themselues. *Socrates* his *cicuta*, *Lucretias* dagger, *Timons* halter, are yet to be had, and *Catoes* knife, *Neroes* sword are left behind them, as so many fatall engins bequeathed to posterity, & will be vsed to the worlds end, by such distressed souls, so intolerable, vnsufferable, grievous and violent is their paine, [g] so vnspeakable, so continuate. One day of griefe is as an hundred yeares, as *Cardan* obserues: T'is *carnificina hominum, angor animi*, as well saith *Areteus*, [h] a plague of the soule, an epitome of hell, and if there be an hell vpon earth, it is to be found in a Melancholy mans heart: And that which scoffing *Lucian* said of the gout in iest I may truely say of Melancholy in earnest.

[g] *O omnium opinionibus incogitabile malum. Lucian. morteſq; mille mille dum viuit neces gerit. peritq;. Heinsius Austriaco.*

O triste nomen, ó dys odibile
Melancholia lachrymosa, cocyti filia,
Tu Tartari specubus opacis edita,
Erinnys vtero quam Megæra suo tulit,
Et ab vberibus aluit, cuiq; paruulæ,
Amarulentum in os lac Alecto dedit,
Omnes abominabilem te dæmones
Produxere in lucem, exitio mortalium.
Et paulò post
Non Iuppiter fert tale telum fulminis,
Non vlla sic procella sævit æquoris,
Non impetuosi tanta vis est turbinis.
An asperos sustineo morsus Cerberi?
Num virus Echidnæ mẽbra mea depascitur?
Aut tunica sanie tincta Nessi sanguinis?
Illachrymabile & immedicabile malum hoc.

O sad and odious name: a name so fell,
Is this of Melancholy, brat of hell:
There borne in hellish darknes doth she dwel,
The Furies brought her vp, *Megera's* teate,
Alecto gaue her bitter milke to eat.
And all conspir'd a bane to mortall men,
To bring this divell out of that black den.
Iupiters thunderbolt, nor storme at Sea.

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Nor whirlewind doth our hearts so much disinay.
What am I bit by that fierce *Cerberus*?
Or stung by serpent so pestiferous?
Or put on shirt that's dipt in Nessus blood?
My pain's past cure, physicke can doe no good.

Siculi non invenere tyranni maius tormentum. No torture of body like vnto it, no strappado's, hot-irons, *Phalaris* bulls: all feares, griefes, suspitions, discontents are swallowed vp & drowned in this *Euripus*, this Irish sea, this Ocean of misery, as so many small brookes. This is the [i] Quintescence of humane adversity; all other diseases whatsoever are but sleabittings to Melancholy in extent. T'is the pith of them all, and a melancholy man is that true *Prometheus* which is bound to *Caucasus*, the true Titius whose bowels are still by a vulter devoured, as Poets faine, and so doth [k] *Lilius Giraldus* interpret it, of anxieties and those griping cares. In all other maladies whatsoever, we seeke for helpe, if a legge or an arme ake through any distemperature or wound, or that wee haue any ordinary disease aboue all things whatsoever, we desire help and health, a present recovery, if by any meanes possibly it may be procured. We will freely part with al our other fortunes substance, endure any misery, drinke bitter potions, swallow those distastfull pills, suffer our ioints to be seared, to be cut off, any thing for future health; so sweet, so deare, so pretious aboue all other things in this world is life: but to a melancholy man, nothing so tedious, nothing so odious, that which they so carefully seeke to preserue, [l] he abhorres: he alone, so intolerable are his paines. Some make a question *graviores morbi corporis an animi*, whether the diseases of the body or mind be more grievous, but there is no comparison, no doubt to be made of it, *multo enim sauior longeq; atrocior, est animi quam corporis cruciatus, Lemnius lib.1. cap. 12.* the diseases of the minde are farre more grievous. So *Cardan* testifies *de rerum var. lib.8. cap.40.* [m] *Maximus Tyrius a Platonist*, and *Plutarch* haue made iust volumes to prooue it. [n] *Dies adimit aegritudinem hominibus*, in all other diseases their

[i] *Hic omnis imbonitas & insuauitas consistit vt Tertulliani verbis vtar. orat. ad martyres*

[k] *Vita Herculis*

[l] *Quid est miserius in vita quam velle mori. Seneca.*

[m] *Tom.2. Libello an graviores passiones &c.*

[n] *Ter.*

there is some hope likely, but these vnhappy men are borne to misery, past all hope of recovery, incurably sick, and the longer they liue, the worse they are, death alone must ease them. 275

Another doubt is made by some Philosophers, whether it be lawfull for a man in such extremity of paine and griefe, to make away himselfe, and how such men that so doe, are to be censured. The *Platonists* approue of it, that it is lawfull in such cases, and vpon a necessity, *Plotinus lib. de beatitud. cap. 7.* and *Socrates* himself defends it, in *Plato's Phædon, if any man labour of an incurable disease, he may dispatch himselfe if it be to his good.* The *Stoicks* in generall, and [o] *Senecæ* amongst the rest, *quamcunq; veram esse viam ad libertatem*, any way is allowable that leades to liberty. [†] He cõmends *Cato*, *Dido* & *Lucretia*, for their generous courage in so doing, and others that doe it, to avoid a greater mischief, or to free thẽselues from misery, & to saue their honor, or vindicate their good name, as *Cleopatra* did, as *Vibius Virius*, & those *Campanian* Senators in *Livy*, (*Dec. 3. lib. 6.*) to avoid the Roman tyranny, that poisoned themselues: how many myriads besides in all ages, *qui sibi lethum insontes peperere manu &c.* [p] *Razis* in the *Machabees* is magnified for it, *Sampsons* death approued. And in wars for a man to run rashly vpon imminent danger & present death, is accompted valor & magnanimity, [†] to be the cause of his own, & many a thousands ruine besides, to commit wilfull murder in a manner, of himself & others, is a glorious thing, and he shall bee crowned for it. The [q] *Massagetæ* of old, or I know not what nation besides, did slifle their old men, to free thẽ from those grievances incident to that age. Sr. *Thomas Moore* in his *Vtopia* commends a voluntary death, if he be *sibi aut alijs molestus*, troublesome to himself or others, ([s] *especially if life be a torment to him*) *let him free himselfe with his own hands from this tedious life, as from a prison, or suffer himselfe to be freed by others.* It is an ordinary thing in *China*, saith *Mat. Riccius* the *Iesuite*, [t] *if they be in despaire of better fortunes, or tired & tortured*

o *Patet exitus, si pugnare non vultis, licet fugere quis vos tenet invitos? De provid. cap 8.*

† *Epist. 24. 71. 82.*

p Mac. 14. 42.

† As amongst Turkes and others.

q *Bohemus de moribus gentium.*

r *De ponte dejicere.*

s *Lib. 2. præsertim quum tormentum ei vita sit bonâ spe fretus acerba vita velut à carcere se eximat vel ab alijs eximi suâ voluntate patiatur.*

t *Expedit. ad Sinas lib. 1. cap. 9. vel bonorum desperatione, vel malorum perpessione fracti & fatigati, vel manus violentas sibi inferunt vel vt inimicis suis ægrè faciant, &c.*

276 *tured with misery, to bereaue themselues of life, and many times to spite their enemies the more, to hang at their doores.* *Austin* himself *de Civit.dei lib.1.cap.* defends a violent death, so that it be vndertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus, quid autem interest quo mortis genere vita ista finiatur, quando ille cui finitur, iterum mori non cogitur? &c.* no man so voluntarily dies, but *volens nolens*, he must dye at last, and our life is subiect to innumerable casualties, who knowes when they may happen, *vtrum satius est vnam perpeti moriendo, an omnes timere viuendo*, [u] better suffer one, then feare all. [x] And a harder choice to liue in feare, then by once dying, to be freed from all. *Theombrotus Ambrociata* perswaded I know not how many hundreds of his auditors, by a luculent oration he made of the miseries of this, & happines of that other life to precipitate thẽselues. † *Calenus* and his Indians hated of old, to dye a natural death, the *Circumcellians* and *Donatists*, lothing life, compelled others to make them away, with many such: but these are false & Pagan positions, & vpon a wrong ground. *No euill is to be done, that good may come of it: reclamat Christus, reclamat scriptura,* God, and all good men are [y] against it. [z] *Malè meretur, qui dat mendico quod edat, nam & illud quod dat perit, & illi producit, vitam ad miseriam:* he that giues a beggar an almes, as that Comical Poët said, doth ill, because he doth but [a] prológ his miseries. But *Lactantius lib.6.cap.7.de vero cultu*, cals it, a detestable opinion & fully, confutes it *lib.3.de sap.cap.18.* and *Austin cap.61.ad Dulcitium Tribunũ*, *Hierom* to *Marcella* of *Blesillas* death, *Non recipio tales animas &c.* he cals such men *martyres stultæ Philosophiæ. Cyprian de duplici martyrio, Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos. Arist.3.Echic.7.* it needs no confutation. This only let me adde, that in some cases those [b] hard censures of such as offer violence to themselues, are to be mitigated, as in such as are mad, beside themselues, or knowne to haue bin long melan-

[u] So did *Anthony, Galba, Vitellius, Otho, Aristotle* him selfe &c. *Aiax* in despair &c. *Cleopatra* to saue her honor.

[x] *Inertius deligitur diu viuere quam in timore tot morborum semel moriendo, nullam deinceps formidare.*

† *Curtius lib.10.*

[y] *Summum nec metuas diem, nec optes. Hor.*

[z] *Plautus.*

[a] *Laqueus præcisus cont.1.lib.5. quidam naufragio facto, amissis tribus liberis, & vxore, suspendit se, precidit illi quidam ex præterunutibus laqueum, A liberato reus fit maleficij. Seneca.* See D Kings 14.Lect.on Ionas. D Abbots 6 Lect. on the same Prophet.

[b] As to be buried out of Christian buriall with a stake &c. lose their goods &c.

[c] *Navis destituta nauclero in terribilem aliquem scopulum impingit.*

cholv,

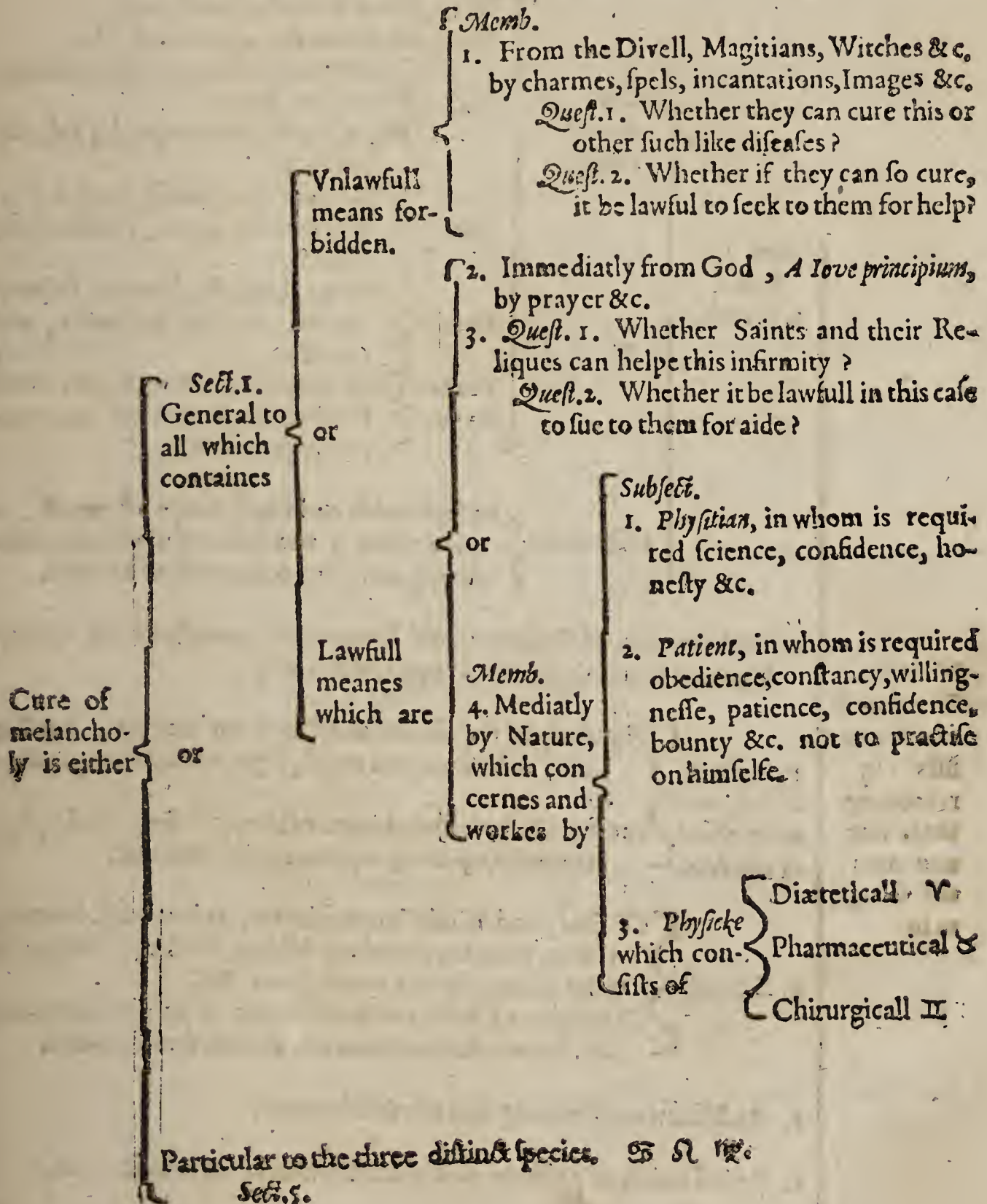
choly, and that in extremity, they know not what they doe, deprived of reason, Iudgment, all, [c] as a ship that is voide of a Pilot, must needs impinge vpon the next rock or sands, and suffer shipwrack. [d] *P. Forestus* hath a story of two melancholy brethren, that made away themselues, and for so foule a fact, were accordingly censured to be infamously buried, &c. as in such cases they vse: but vpon farther examination of their misery and madnes, the censure was [e] revoked, & they were solemnly interred. Thus of their goods & bodies we can dispose, but what shal become of their soules, God alone can tell, his mercy may come *inter pontem & fontem, inter gladium et iugulum: quod cuivis contigit cuiquam potest.* Who knowes how he may be tempted? is it his case, it may be thine; we ought not to be too rash & rigorous in our censures, as some are, charity will iudge the best. God be mercifull to vs all.

[d] *Observat.*

[e] *Sencca tract. 1. lib. 8. cap. 4. Lex. Homicida inse insepultus abiciatur, censetur. Eo quod asserre sibi manus coactus sit assiduis malis, summam infelicitatum suarum in hoc removit quod existimabat licere misero mori.*

FINIS.

THE SYNOPSIS OF THE SECOND PARTITION.



- Sect. 2. Dieteticall which consists in reforming those sixe non-naturall things, as in
  - Diet rectified. 1. Memb.
    - Matter and quality. 1. *Subsec.*
      - Such as are easy of digestion, well dressed, hote, sod, &c. yong, moist, of good nourishment &c.
      - Bread of pure wheat, well baked.
      - Water cleare from the fountaine.
      - Wine and drinke not too strong. &c.
      - or
        - Flesh: Mountaine birds, partridge, phesant, quailes &c. / Hen, capon, mutton, veale, kid, rabbet &c.
        - Fish: That live in gravelly waters, as pike, pearch, trowt. Seafish, solid, white &c.
        - Hearbs: Borage, bugloss, bawme, succory, endiue, violets, in broth, not raw. &c.
        - Fruits & roots: Ray sins of the Sunne, apples corrected for winde, oranges &c. parsnips, potatoes &c.
    - 2. Quantity: At seasonable and vsuall times of repast, in good order, not before the first be concocted, sparing, not ouermuch, of one dish.
  - 2. Rectification of Retention and Evacuation, as costiuenesse, Venery, bleeding at nose, moneths stopped, bathes, &c,
  - 3. Aire rectified, with a digression of the Aire.
    - Naturally in the choice and site of our country, dwelling place, to be hote and moist, light, wholesome, pleasant, &c.
    - Artificially, by often change of aire, avoiding windes, fogs, tempests, opening windowes, perfumes &c.
  - 4. Exercise
    - Of Body and Minde but moderate, as hawking, hunting, riding, shooting, bowling, fishing, fowling, walking in faire fields, galleries, tennis, barre &c.
    - Of minde, as Chests, cards, tables, &c. to see playes, maskes, &c. serious studies, businesse, all honest recreations.
  - 5. Rectification of waking and terrible dreames.
  - 6. Rectification of passions and perturbations of the minde. &c.

Memb.6. Passions & perturbations of the mind rectified.

From himselfe — *Subsect.*
1. By vsing all good meanes of help, confessing to a friend, &c.
Avoyding all occasions of his infirmity.
Not giuing way to passions, but resisting to his vtmost.

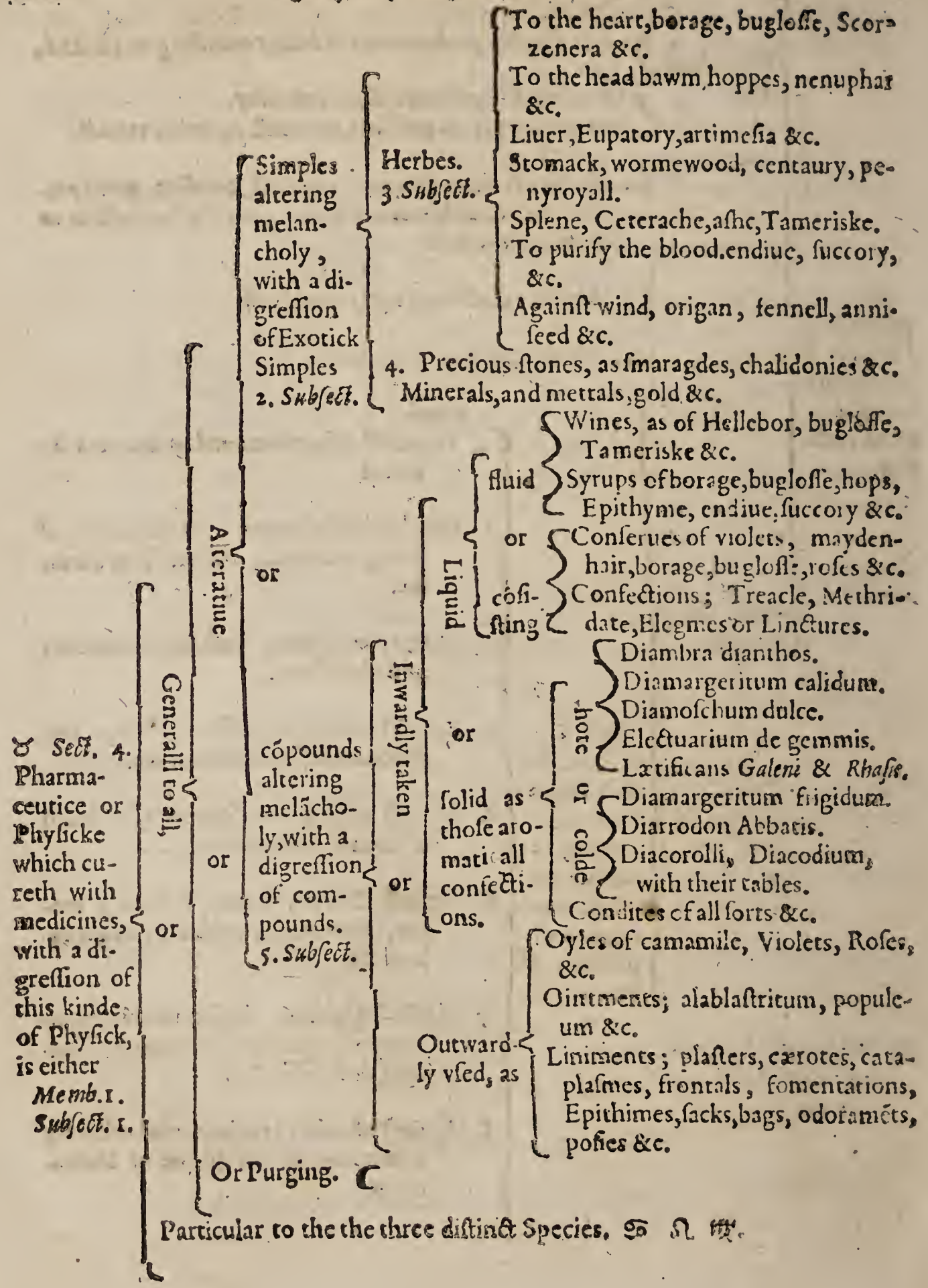
2. By faire & foule meanes, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his minde.

3. Musicke of all sorts aptly appplyed.

4. Mirth, and merry company.

or from his friends. — *Sect. 3.* A consolatory digression containing remedies to all discontents and passions of the minde.

Memb.
1. Generall discontents and grievances satisfied.
2. Peculiar discontents, as deformity of Body, sickenesse, basenesse of birth, &c.
3. Poverty and want, and such calamities and adversities.
4. Against servitude, losse of liberty, Imprisonment, Banishment &c.
5. Against vaine feares, sorrowes, for death of friends, or otherwise.
6. Against Envy, livor, hatred, malice, emulation, ambition, and selfeloue &c.
7. Against repulses, abuses, iniuries, contempts, disgraces, contumelies, slanders, and scoffes &c.
8. Against all other grievous, and ordinary symptomes of this disease of Melancholy.


To the heart, borage, bugloſſe, Scorzenera &c.
To the head bawm, hoppes, nenuphar &c.
Liuer, Eupatory, artimeſia &c.
Stomack, wormewood, centaury, penyroyall.
Splene, Ceterache, aſhe, Tameriske.
To purify the blood. endiue, ſuccory, &c.
Againſt wind, origan, fennell, anniſeed &c.
Herbes. 3 *Subſect.*
4. Precious ſtones, as ſmaragdes, chalidonies &c.
Minerals, and mettals, gold &c.
Simples altering melancholy, with a digreſſion of Exotick Simples 2. *Subſect.*
Wines, as of Hellebor, bugloſſe, Tameriske &c.
Syrups of borage, bugloſſe, hops, Epithyme, endiue, ſuccory &c.
fluid
Conſerues of violets, maydenhair, borage, bugloſſe, roſes &c.
Confections; Treacle, Methridate, Elegmes or Linctures.
or
cõſiſting
Liquid
Diambra dianthos.
Diamargeritum calidum.
Diamoſchum dulce.
Electuarium de gemmis.
Lætificans *Galeni* & *Rhaſis.*
hote
Diamargeritum frigidum.
Diarrodon Abbatis.
Diacorolli, Diacodium, with their tables.
colde
or
Condites of all ſorts &c.
ſolid as thoſe aromaticall confections.
Inwardly taken
Alterative
Generall to all,
cõpounds altering melãcholy, with a digreſſion of compounds. 5. *Subſect.*
or
Oyles of camamile, Violets, Roſes, &c.
Ointments; alablaſtritum, populeum &c.
Liniments; plaſters, cærotes, cataplaſmes, frontals, fomentations, Epithimes, ſacks, bags, odoramẽts, poſies &c.
Outwardly vſed, as
Or Purging.
& *Sect.* 4. Pharmaceutice or Phyſicke which cureth with medicines, with a digreſſion of this kinde of Phyſick, is either *Memb.* 1. *Subſect.* 1.
Particular to the the three diſtinct Species. ☉ ☽ ♄.

- Ω Medicins purging melancholy are either *Memb.* 2,
  - Simples purging melancholy.
    - 1. *Subsect.* Vpwardas vomits.
      - Arabecca, laurell, white Hellebor, Scylla, or Sea-onyon, Antimony, Tobacco.
    - or downeward. 2. *Subsect.*
      - More gentle; as Sena, Epithime, Polipodie, Mirabolanes, Fumitory &c.
      - Stronger; aloes, lapis Aremenus, lapis lazuli, Black Hellebor.
  - or
  - Compounds purging melancholy.
    - Superior parts
      - Mouth
        - Swallowed
          - Liquid, as potions, Iulipes, Syrupes, wine of hellebor, bugloſſe &c.
          - Solid, as lapis Armenus, & Lazuli, pilles Indie, pilles of Fumitory &c.
          - Electuaries, Diaſena, confection of Hamech, Hierologadium &c.
        - or
        - Not ſwallowed, as gargariſms, maſticatories &c.
      - or
      - Noſtrils; ſneezing powlers, odoraments, perfumes &c.
    - 3. *Subsect.* Inferior parts, as Cliſters ſtrong and weake, and ſuppoſitories of Caſtilian ſope, hony boyled &c.

- IV Chirurgicall Phyſicke, which conſiſts of *Memb.* 3.
  - Phlebotomy, to all parts almoſt, and all the diſtinct Species.
  - With knife, horſeleeches.
  - Cuppinglaſſes.
  - Cauteries, and ſearing with hote irons, boaring.
  - Dropax and Synapiſmus.
  - Iſſues to ſeverall parts, and vpon ſeverall occaſions.

1. *Subsect.*
Moderate diet, meate of good juyce, moistning, easy of digestion.
Good Aire.
Sleepe more then ordinary.
Excrements dayly to be avoided by art or nature.
Exercise of Body and minde not too violent, or too remisse, passions of the mind, and perturbations to be avoided.

2. Blood-letting if there be need, or that the blood be corrupt, in the arme, forehead &c. or with Cupping-glasses.

3. Preparatiues and purgers.
- Preparatiues, as Syrupe of borage, bugloss, Epithime, hoppes, with their distilled waters &c.
- Purgers, as Montanus and Mathiolus, Helliborismus, Quercetans Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimony prepared, Rulandi aqua mirabilis: which are vsed, if gentler medicines will not take place, with Arnoldus vinũ buglossatum, Sena, cassia, mirobolanes, aurum potabile, or before Hamech. Pil. Indæ. Hiera, Pil. de lap. armeno, lazuli.

4. Averters.
- Cardans nettles, frictions, cliste's, suppositories, sneezings masticatories, nasals. Cupping-glasses.
- To open the hæmrods with horseleeches, to apply horseleeches, to the forehead without scarification, to the shoulders, thighs Issues; boaring, cauteries, hote irons in the future of the crowne.

5. Cordials, resolvers, hinderers.
- A cup of wine, or strong drinke.
- Bezars stone, amber, spice,
- Conserues of borage, bugloss, Roses, Fumitory.
- Confection of Alcermes.
- Electuariũ lætificans Galeni, Rhasis &c.
- Diamargeritũ frig. diaboraginatũ &c.

☞ *Sect.* 5. Cure of head melancholy. *Memb.* 1.

- Odoraments of roſes, violets.
- Irrigations of the head, with the decoctions of nymphea, lettice, mallowes &c.
- Epithemes, oyntments, bagges to the heart
- Fomentations of oyle for the belly.
- Bathes of ſweet water, in which were ſod mallowes, violets, roſes, water-lillies, borage flowres, rams heads &c.

6. Correctors of Accidents, as

To procure ſleepe, and are

Inwardly taken

Simples: Poppy, Nymphea, lettice, roſes, purſlan, henbane, mãdrake, nightſhade, opium &c.

or

cõpounds.

- Liquid, as ſyrupes of poppy, verbaſco, violets, roſes.
- Solid, as *requies Nicholai*.
- Philonium Romanũ
- Laudanum Paracelſi.

or outwardly vſed as

- Oyles of Nymphea, poppy, violets, roſes, mandrake, nutmegs.
- Oderaments of vineger, roſewater, opium.
- Frontals of roſecake, roſevineger, nutmeg.
- Oyntments, alablaſtritum, vnguentum populeum, ſimple or mixt with opium.
- Irrigations of the head, feete, ſpõges, Muſick, murmure and noyſe of waters.
- Frictions of the head, & outward parts, ſacculi of Henbane, wormwood at his pillow &c.

- Againſt terrible dreames, not to ſuppe late, or eate peaſe, caubage, veniſon meates heavy of digeſtion: vſe bawme, horſetongue &c,
- Againſt ruddineſſe and bluſhing, inward and outward remedies.

2. *Memb.* Cure of melancholy ouer the Body
- Diet, preparatiues, purgers, averters, cordials, correctors as before.
- Phlebotomy in this kinde more necessary and more frequent.
- To correct and clense the blood with Fumitory, Sena, Succory, dandelion, endiue &c.

3. *Memb.* Cure of Hypondriacal or windy melancholy.

Subsect. 1.

Phlebotomy if need require.

Diet, preparatiues, averters, cordials, purgers as before, saving that they must not be so vehement.

Vse of penyroyall, wormewood, centaury sod, which alone hath cured many.

To provoke vrine with Anniseed, daucus, asarum &c. and stooles if need be by clisters and suppositories.

To respect the splene, stomack, liuer, hypocondries.

To vse treacle now and then in winter.

To vomite after meales sometimes if it be inveterate.

1. To expell winde.
- Inwardly taken
  - Simples
    - Roots. Galanga, gentian, Enula, Angelica, calamus Aromaticus, Zeodary, China, condite ginger, &c.
    - Herbes. Penyroyall, rue, calamint, Bay leaues, & Berries, Scordium, Bettany, Lavander, camamile, Centaury, wormewood, Cumin, brome, orange pils.
    - Spices. Saffron, cynamom, mace, nutmeg, pepper, muske, Zeodary with wine &c.
    - Seedes. Anniseede, fennell seede, anmi, cary, cumin, nettle, Bayes, parsly, grana paradisi.
  - or
  - Compounds, as Dianisum, Diagalanga, Diacimnū Diacalaminthes, Electuarium de bacchis Lauri, Benedicta laxativa &c. pulvis Carminatinus, & pulvis descript. Antidotario Florentino, Aromaticum rosatū, Methridate.
- or
- Outwardly vsed, as Cupping-glasses to the Hypocōdries without scarification, oyle of camamile, rue, anniseed, their decoctions &c.

THE SECOND PARTITION

THE CVRE OF MELANCHOLY.

THE FIRST SECTION.
THE FIRST MEMBER.
THE FIRST SVBSECTION.

Vnlawfull Cures reiected.

INveterate Melancholy, howsoever it may seeme to bee a continuate, inexorable disease, and most hard to be cured, accompanying them to their graues most part, as [a] *Montanus* obserues, yet many times it may be helped even that which is most violent, or at least, according to the same [b] author, *it may be mitigated and much eased. Nil desperandum.* It may be hard, but not impossible, for him that is most grievously affected, if he bee but willing to be helped.

[a] *Consil. 23. pro Abbate Italo.*

[b] *Consil. 23. aut curabitur aut certè minus afficietur, si velet.*

Vpon this good hope I will proceed, vsing the same method in the Cure, which I haue formerly vsed in the rehearsing of the causes; first *Generall*, and then *Particular*, & those according to their severall species. Of these Cures some bee *Lawfull*, some againe *Vnlawfull*, which though frequent, familiar, and often vsed, yet iustly censured, and to bee controverted. As first, whether by these diabolicall meanes, which

288 are commonly practiſed by the Divell & his Miniſters, Sorcerers, Witches, Magicians, &c. by Spells, cabaliſticall words, Charmes, Characters, Images, Amulets, Ligatures, Philtures, Incantations, &c. This Diſeaſe and the like may be cured? and if they may, whether it be lawfull to make vſe of them, or for our good to ſeeke after ſuch meanes in any caſe? The firſt whether they can doe any ſuch cures, is queſtioned amongſt many writers, ſome affirming, ſome denying. *Valeſius cont.med.lib.5.cap.6. Malleus Malleficar, Hernius, lib.3. pract.med.cap.28. Cælius lib.16.cap.16. Delrio Tom.3. Wierus lib.2.de præſtig.dæm. Lavater.de ſpect.part.2.cap.7. Holbrenner. the Lutheran in Piſtorium, Polydor.Virg.lib.1.de prodig. Tandlerus, Lemnius,* (*Hippocrates*, & *Avicenna* amongſt the reſt) deny that ſpirits or divels haue any power over vs, & referre all with *Pomponatius* of *Padua* to naturall cauſes and humors. *Bodinus Dæmonomantiæ.lib.3.cap.2. Arnoldus, Marcellus Empiricus, I.Piſtorius, Paracelſus Apodix. Magic. Agrippa lib.2.de occult.Philoſ.cap.36.69.71.72.& lib.3.cap.23.& 10. Marſilius Ficinus de vit.cælit.compar.cap.13.15.18.21. &c. Galeottus de promiſcuâ doct.cap.24. Iouianus Pontanus To. 2. Plin.lib.28.cap.2. Strabo lib.15. Geog. Leo Suavius: Goclenius de vng.armar. Cardan de ſubtil.* brings many proofes out of *Solomons* decayed workes, old *Hermes*, *Arteſius*, *Coſtaben Luca &c.* that ſuch cures may be done. They can ſtanch blood cure gouts, Epilepſies, biting of mad dogs, Melancholy, &c. by their ſpells and charmes. [c] *Many doubt*, ſaith *Nicholas Taurellus, whether the divell can cure ſuch diſeaſes as hee hath not made, and ſome flatly deny it, howſoeuer common experience confirmes to our aſtoniſhment, that Magitians can worke ſuch feats, and that the divell without impediment can penetrate through all the parts of our bodies, and cure ſuch maladies by meanes to vs vnknowne. Daneus* in his tract *de Sortiarijs* ſubſcribes to this of *Taurellus*, *Eraſtus de lamijs*, and ſo doe moſt Divines, that out of their excellent knowledge and long experience they can cõmit [d] *agentes cum patientibus, colligere ſemina rerum, eaq; materiæ applicare*, as *Auſtin* inferres *de civ.*

[c] *Alij dubitant an dæmon poſſit morbos curare quos non fecit alij negant ſed quotidiana experientia confirmat magos magno multorum ſtupore morbos curare ſingulos corporis partes citra impedimẽtum permeare & medijs nobis ignotis curare.*

[d] *Agentia cum patientibus coniungunt.*

Dei

Dei & de Trinit.lib.3.cap.7.& 8. they can worke ſtupend & admirable concluſions; wee ſee the effects onely but not the cauſes of them. Nothing ſo familiar as to heare of ſuch cures, Sorcerers are too common, Cunning men, Wiſards, & white-witches, as they call them, in every village, that if they bee ſought vnto, wil helpe almoſt all infirmities of body & mind, that to doubt of it any longer,[c] *or not to beleeue, were to runne into that other Sceptical extreame of incredulity*, ſaith *Taurellus. Leo Suavius* in his Comment vpon *Paracelſus*, ſeemes to make it an art, which ought to be approued. *Piſtorius* and others ſtiffly maintaine the vſe of charmes, words, characters, &c. *Ars vera eſt, ſed pauci artifices reperiuntur*, The art is true but there be but a few that haue skill in it. *Marcellus Donatus lib.2.de hiſt.iur.cap.1.* proues out of *Ioſephus* eight booke of antiquities, that [f] *Solomon ſo cured all the diſeaſes of the mind by ſpells, charmes, and droue away Divells, and that Eliaſer did as much before Veſpaſian. Langius* in his *med. epiſt.* holds *Iuppiter Menecrates*, that did ſo many ſtupend cures in his time, to haue vſed this art, and that he was no other then a Magician. Many famous cures are dayly done in this kinde, this Divell is an expert Phyſitian, as *Godelman* calls him, *lib. 1.cap.18.* and God permits many times theſe Witches and Magicians to produce ſuch effects, as *Lavater, cap.3.lib.8. part.3.cap.1. Polid.Virg.lib.1.de prodigijs, Delrio* & others admit. Such cures may be done, and as *Paracelſ.Tom.4.de morb amen.* ſtiffly maintaines, [g] *they cannot otherwiſe be cured but by ſpells, ſeales, and ſpirituall phyſicke.* [h] *Arnoldus lib.de ſigillis* ſets downe the making of them, ſo doth *Rulands* and many others.

Hoc poſito, they can effect ſuch cures, the maine queſtion is whether it be lawfull in a deſperat caſe, to craue their help, or aske a Wiſards advice? T'is a common practiſe of ſome men to goe firſt to a VVitch, and then to a Phyſitian, if one cannot the other ſhall, *Flectere ſi nequeunt ſuperos Acheronta mouebunt.* [i] *It matters not*, ſaith *Paracelſus*, *whether it be God or the Divell, Angels or vncleane ſpirits cure him, ſo that he be eaſed.*

[c] *Hæc alij rident, ſed vereor ne dum nolumus eſſe credili vicium non effugiamus incredulitatis.*

[f] *Refert Solomonem mentis morbos curaſſe, & dæmones abegiſſe ipſos carminibus, quod & coram Veſpaſiano fecit Eliaſer*

[g] *Spirituales morbi ſpiritualiter curari debent.*

[h] *Sigillum ex auro peculiare ad Melancholiam, &c.*

[i] *Lib 1. de occult.Philoſ.nihil refert an deus an diabolus angeli an immundi ſpiritus ægro opẽ ferant modo morbus curetur.*

290 *eased.* He calls a [k] Magician Gods Minister and his Vicar, applying that of *vos estis Dij* prophanely to them, for which he is lashed by *T. Erastus part. fol. 45.* And elsewhere hee encourageth his patients to haue a good faith, [l] *a strong imagination, and they shall finde the effects, let Divines say to the contrary what they will.* He proues and earnestly contends that many diseases cannot otherwise be cured, *Incantione orti, incantione curari debent.* If they be caused by incantation, [m] they must be cured by incantation. *Constantius lib. 4.* approues of such remedies, *Bartolus* the lawyer, *Peter Ærodius rerum Iudic. lib. 3. tit. 7. Salicetus, Godefridus*, with others of that sect, allow of them; *modò sint ad sanitatem quæ à magis fiunt secùs non.* So they be for the parties health and good or not at all. But these men are confuted by *Remigius, Bodin dem. lib. 3. cap. 2. Godelmannus lib. 1. cap. 8. Wierus, Delrio lib. 6. quæst. 2. To. 3. mag. inquis. Erastus de Lamijs*, all our [n] Divines, Schoolemen, and such as write cases of conscience are against it, the Scripture it selfe absolutely forbids it as a mortall sin, *Levit. cap. 18. 19. 20. Deut. 18. &c. Rom. 8. 19. Evill is not to be done that good may come of it.* Much better it were for such patients as are so troubled, to endure a little misery in this life, then to hazard their soules health for ever, and as *Delrio* counselleth, [o] *much better dye then be so cured.* Some take vpō them to expell Divells by naturall remedies, and magical exorcismes, which they seeme to approue out of the practise of the primitiue Church, as that aboue cited of *Iosephus, Eliaser, Irenius, Tertullian, Austin. Eusebius* makes mention of such, and Magicke it selfe hath beene publikely professed in some Vniversities, as of old in *Salamanca*: but condemned Anno 1318. by the Chancellour and Vniversity of [p] *Paris.* Our Pontificiall writers retaine many of these adiurations, & formes of Exorcismes still in their Church, besides those in Baptisme vsed, they exorcise meats, and such as are possessed as they hold, in Christs name. Read *Hieron. Mengus cap. 3 Thyreus part. 3. cap. 58.* what exorcismes they prescribe, besides those ordinary meanes of [q] *suffumigations*, *cutting the*

[k] *Magus Minister & Vicarius Dei.*

[l] *Vtere forti Imaginatione & experieris effectum, dicant in aduersum quicquid volunt Theologi.*

[m] *Idem Plinius contendit quosdā esse morbos qui incantationibus solum curentur.*

[n] *Qui talibus credunt aut ad eorum domum euntes aut suis domibus introducunt aut interrogant sciant se fidē christianam & Baptismum prevaricasse & Apostatas esse. Austin. de superst. observ. hoc pacto à Deo deficitur ad diabolum. P. Mart.*

[o] *Mori præstat quam superstitiosè sanari. disquis. mag. lib. 2. cap. 2. sect. 6. quæst. 2. Tom. 3.*

[p] *P. Lumbard.*

[q] *Suffitus, gladiatorum ictus, &c.*

au-

ayre with ſwords, *cap, 57.* hearbs, oders. Of which *Toſtat.* 291
treates. 2.Reg.c.16.quæſt.43. you ſhall find many vaine frivolous ſuperſtitions, formes of exorciſmes among them not to be tolerated.

Memb. 2.

Lawfull cures firſt from God.

BEing ſo clearely evinced, as it is, that all vnlawfull cures are to be refuſed, it remaines to treat of ſuch as are to be admitted, & thoſe are commonly thoſe which God hath appointed, [r] by vertue of ſtones, hearbs, plants, mettles, &c, and ſuch like which are prepared and applied to our vſe, by art & induſtry of Phyſitians, who are the diſpenſers of ſuch treaſures for our good, and to bee [t] *honoured for neceſſities ſake*, Gods immediate miniſters, to whom in our infirmities wee are to ſeeke for helpe. Yet not ſo that wee rely too much, or wholy vpon them, *A Iove principium*, wee muſt firſt beginne with prayer, and then vſe Phyſicke, not one without the other, but both together. To pray alone and reiect ordinary meanes, is to doe like him in *Æſope*, that when his cart was ſtalled, lay flat on his backe and cryed aloud helpe *Hercules*, but that was to little purpoſe, except as his friend adviſed him, *rotis tute ipſe annitaris*, hee whipt his horſes withall, and put his ſhoulder to the wheel. God works by means, as *Chriſt* cured the blind man with clay and ſpittle. *Orandum eſt vt ſit mens ſana in corpore ſano.* As we muſt pray for health of body and mind, ſo we muſt vſe our vtmoſt indeavours to preſerue and continue it. Some kinde of Divells are not caſt out but by faſting and prayer, and both neceſſarily required, not one without the other. For all the phyſicke wee can vſe, art, excellent induſtry, is to no purpoſe without calling vpō God *Nil iuvat immenſos Cratero promittere montes.* It is in vaine to ſeeke for helpe, runne, ride, except God bleſſe vs.

[r] The Lord hath created medicines of the earth, and he that is wiſe will not abhorre them. *Eccleſ.38.4.*

[t] My ſon faile not in thy ſickneſſe but pray vnto the Lord and hee will make thee whole. *Eccleſ.* 38.9.

Huc omne principium huc refer exitum. Hor.3.carm. Od.6.

----non Siculæ dapes

[u] Musicke and fine fare can doe no good.

[x] *Hor. l. 1. ep. 2.*

[y] *Sint Cræsi & Crassi licet nò hos Pactolus aureas undas agens eripiet unquam è miseriis.*

[z] *Scientia de Deo debet in medico infixa esse. Mesue Arabs. sanat omnes langores deus.*

For you shall pray to your Lord that hee would prosper that which is given for ease and then physicke for the prolonging of life *Eccl.* 38. 14

[a] *Omnes optant quandam in medicinâ felicitatem sed hanc nõ est quod expectent nisi deum vera fide innocent atq; ægros similiter ad ardentem vocationem excitent.*

[b] *Lemnius è Gregor. exhor ad vitam opt instit. cap. 48. quicquid meditaris aggredi aut perficere deum in consilium adhibeto.*

[c] *Commentar. lib. 7 ob infelicem pugnam contristatus in ægritudinem incidit ita vt à medicis curari non poterat.*

[d] *In his animi imalis princeps imprimis ad deum precetur & peccatis veniam exoret inde ad medicinam, &c.*

[u] *Dulcem elaborabunt saporem----*
----non animum cytharæue cantus.

[x] *Non domus & fundus non æris acervus & auri*
Ægroto possunt domino deducere febres.

[y] With house, with land, with mony, and with gold,
The masters fever will not be control'd.

We must vse prayer and physicke both together: and so no doubt but our prayers will be availeable and our physicke take effect. T'is that *Ezechiah* practised *2. Kings 20. Luke* the Evangelist, and which wee are enioyned *Coloss. 4.* not the patient only, but the Physition himselfe. *Hippocrates* an heathen required this in a good practitioner, and so did *Galen. lib. de Plat. & Hipp. dog. lib. 9. cap. 15.* and in that tract of his, *an mores sequuntur temp. cor. cap. 11.* t'is a thing which he doth inculcate, [z] and many others. *Hiperius* in his first booke *de sacr. scrip. lec.* speaking of that happinesse and good successe, which all Physitians desire, and hope for in their cures, [a] *tells them that it is not to be expected, except with a true faith they call vpon God, & teach their patients to doe the like.* The counsell of *Lateran Canone 22.* decreed they should doe so, the Fathers of the Church haue still advised as much, whatsoever thou takest in hand, saith [b] *Gregory, let God be of thy counsell, and consult with him. That healeth those that are brõken in heart (Ps. 147. 3.) and bindeth vp their sores.* Otherwise as the Prophet *Ieremy cap. 46. 11.* denounced to *Ægypt*, in vaine shalt thou vse many medicins, for thou shalt haue no health. It is the same counsell which [c] *Cominæus* that politick historiographer giues to all Christian princes, vpon occasion of that vnhappy overthrowe of *Charles* Duke of *Burgundy*, by meanes of which he was extreamely melancholy, and sick to death: In so much that neither physick, nor perswasion could do him any good, perceauing his prepostrous errour belike, adviseth all great men in such cases, [d] *to pray first to God, and*

with all submission and penitency to confesse their sinnes, and thē to vse physicke. The very same fault it was which the Prophet reprehends in *Asa* king of *Iuda* that hee relied more on physicke then on God, and by all meanes would haue him to amend. And is a fit caution to be obserued of all sorts of men. The Prophet *David* was so obseruant of this precept, that in all his misery and vexation of mind, hee put this rule first in practise. *Psal.77.3. When I am in heauinesse I will thinke on God. Psal.86.4. Comfort the soule of thy seruant, for vnto thee I lift vp my soule. & ver.7. In the day of trouble will I call vpon thee for thou heareſt me. Ps.54.1. Saue me O God by thy name &c. Psal.87. Psal.20. And t'is the common practise of all good men. Ps.107.13. when their heart was humbled with heauinesse, they cryed to the Lord in their trouble, and hee delivered them from their distresse.* And they haue found good successe in so doing, as *David* confesseth, *Psal.30.11. Thou hast turned my ioy into mourning*, thou hast loosed my sacke, and girded me with gladnesse. And therefore hee adviseth all others to doe the like, *Psal.31.24. All yee that trust in the Lord, be strong and he shall establish your heart.* It is reported by [e] *Suidas*, speaking of *Ezekiah*, that there was a great book of old, of king *Solomons* writing, which contained medicines for all manner of diseases, and lay still open as they came into the Temple: but *Ezekiah* king of *Ierusalem* caused it to bee taken away, because it made the people secure, to neglect their duties in calling and relying vpon God, out of a confidence on those remedies. [f] *Minutius* that worthy Consull of *Rome* in an Oration he made to his souldiers, was much offended with them, and taxed their ignorance that in their misery, called more on him then vpon God. A generall fault it is all over the world, and *Manutius* his speech concernes vs all, we rely more on Physicke, and seeke more to Physitians then to God himselfe. And as much falty are they that prescribe, as they that aske, respecting more their gaine, and trust to their ordinary receipts and medicines many times, then to him that made them. I would wish all patients in this behalfe.

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[e] *Greg. Tholoss. To.2.lib.28.c.7. Syntax. In vestibulo templi Salomon. liber remediorum cuiusq; morbi fuit quem revulsit Ezekias quod populus neglecto deo nec invocato sanitatem inde peteret.*

Livius lib.23. strepunt aures clamoribus plorantium sociorū, sæpius vos quam deorum invocantium opem.

294 behalfe, in the midst of their melancholy to remember that of *Siracides, Ecc. 1. 12. & 12. The feare of the Lord is glory & gladnesse and reioycing. The feare of the Lord maketh a merry heart, and giueth gladnesse and ioy, and long life.* And all such as prescribe physicke to beginne in *nomine Dei*, as *Mesue* did, to imitate *Lelius à Fonte Eugubinus*, that in all his consultations still concludes with a prayer for the good successe of his businesse, and to remember that of *Crato* one of their predecessors, *fuge auaritiam, & sine oratione, & inuocatione Dei nihil facias.* Avoid covetousnesse, and doe nothing without invocation vpon God.

g Rulandus additi optimam orationem ad finem empiricorum. Mercurialis consil. 25. ita concludit. Montanus passim &c. & plures alij &c.

Memb. 3.

Whether it be lawfull to seeke to Saints for aide in this Disease.

THat we must pray to God no man doubts, but whether we should pray to Saints in such cases, or whether they can do vs any good, it may be lawfuly cõtroverted. Whether their Images, Shrines, Relliques, consecrated things, holy water, benedictions, those divine amulets, holy exorcismes, and the signe of the Crosse be availeable in this disease. The Papists on the one side stiffly maintaine, how many melancholy, mad, dæmoniacall persons are dayly cured at *Saint Anthonies* Church in *Padua*, at St *Vitus* in *Germany*, by our Lady of *Loretta* in *Italy*, our Lady of *Sichem* in the low Countries? h *Quæ & cæcis lumen, ægris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat; & in ipsos dæmones imperium exercet*, she cures halt, lame, blind, al diseases of body and minde, & commands the divel himselfe, saith *Lipsius*, 25000. *in a day come thither*, i *quis nisi numen in vnũ locum sic induxit?* who brought them? *in auribus, in oculis omniũ gesta, noua nouitia.* New news lately done, all our eyes & eares are full of her cures, and who can relate them all. They haue a peculiar Saint almost for euery peculiar infirmity; for poyson,

h Lipsius.

i 1. Cap. 26.

poyſon, gowts, agues, *Petronella*; *St Romanus* for ſuch as are poſſeſſed, *Valentine* the falling ſickneſs. *S. Vitus* for madmen, &c. and as of old [k] *Pliny* reckons vp gods for all diſeaſes, *Febri fanum dicatum eſt*, And *Lilius Giraldus* repeats many of her ceremonies: all affections of the mind were heretofore accounted gods. *Loue* and *Sorrow*, *Vertue*, *honor*, *liberty*, *Contumely*, *Impudency*, had their temples, Tempeſts, ſeaſons; *Crepitus ventris*, *dea Vacuna*, *dea Cloacina*, there was a goddeſſe of Idlenes, a goddeſſe of the draught, or leakes, *Prema*, *Premunda*, *Priapus*, bawdy gods, and gods for [m] all offices. *Varro* reckons vp 30000 gods, *Lucian* makes *Podagra* the Gowt a goddeſſe, and aſſignes her Prieſts & Miniſters; and Melancholy comes not behind: for as *Auſtin* mentioneth *lib. 4. de Civit. dei cap. 9.* there was of old *Angerona dea*, & ſhe had her chappell & feaſts, to whom ſaith [n] *Macrobius*, they did offer ſacrifice yearely, that ſhe might be pacified as well as the reſt. T'is no new thing you ſee, this of Papiſts, & in my iudgment that old doting *Lipſius* might haue fitter dedicated his [o] pen after all his labors, to this our goddeſſe of *Melancholy*, then to his *Virgo Hallenſis*, & haue bin her Chaplin, it would haue becomed him better. But he poore man, thought no harme in that which he did, & will not be perſwaded but that he did well, he hath ſo many patrons & honorable precedents in the like kind, that iuſtifies as much, as eagerly, & more then he there ſaith of his Lady & Miſtris: read but ſuperſtitious *Coſter* & *Gretſers* Tract *de Cruce*. *Laur. Arcturus Fanteus de Invoc. Sanct. Bellarmine*, *Delrio diſ. mag. Tom. 3. lib. 6. quæſt. 2. ſec. 3. Greg. Tholoſanus Tom. 2. lib. 8, cap. 24. Syntax. Strozius Cicogna lib. 4. cap. 9. Tyreus*, *Heironymus Mengus*, & you ſhall find infinite examples of cures done in this kind, by holy water, reliques, croſſes, exorciſmes, amulets, Images, conſecrated beades, &c. *Barradius* the Ieſuite boldly giues it out, that *Chriſts* Countenance, & the Virgin *Maries*, would cure Melancholy if one had looked ſtedfaſtly on them. And *P. Morales* the Spaniard in his booke *de pulch. Ieſ. & Mar.* confirms the ſame out of *Carthuſianus*, and I know not whom, that it

[k] *Lib. 2. cap. 7. de Deo. morbiſq; in genera deſcriptis deos reperimus.*

[l] *Selden. prolog. cap. 3. de dijs Syris Roſinus.*

[m] See *Lily Giraldi ſyntagma de dijs &c.*

[n] *12. Cal. Iauuarij ferias celebrabant vt angores & animi ſollicitudines propitiata depellat.*

[o] *Hanc diuæ pœnã conſecrauit Lipſius.*

was

296 was a common proverb in those dayes, for such as were troubled in mind, to say, *Eamus ad videndum filium Mariæ*, as they doe now goe to St *Anthonies* in *Padua*, or to St *Hilaries* at *Poictiers* in *France*. [p] In a closet of this Church there is at this day St *Hilaries* bed to be seen, *to which they bring all the madmen in the country, and after some prayers and other ceremonies, they lay them downe there to sleepe, and so they recouer.* It is an ordinary thing in those parts to send all their mad men to *S. Hilaries* craddle. They say the like of St *Tubery* in [q] another place. *Giraldus Cambrensis Itiner. Camb. cap. 1.* tels strange stories of St *Ciricius* staffe, that would cure this and all other diseases. Read *Lipomannus*, or that golden Legend of *Iacobus de Voragine*, and you shall haue infinite stories, or those new relations of our [t] *Iesuites* in *Iapona* and *China* of *Matt. Riccius, Acosta, Loiola, Xauerius* life &c. *Iasper Belga* a Iesuite, cured a mad woman by hanging St *Iohns* Gospell about her neck, & many such. Holywater did as much in *Iapona* &c. Nothing so familiar in their works, as such examples.

But we on the other side seek to God alone. We say with *David Psal. 46. 1. God is our hope and strength, and helpe in trouble, ready to be found.* For their Catalogues of examples we make no other answere, but that they are false fictions, or diabolicall illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on St *Anthonies* day in *Padua*, to bring divers mad men & dæmoniacall persons to be cured; but we deny that such parties are so affected indeed, but so prepared by their Priests, by certain oyntments and drammes, to cosen the commonalty, as [s] *Hildisheim* well saith; the like is commonly practised in *Bohemia*, as *Mathiolus* giues vs to vnderstand in his preface to his Comment vpon *Diascorides*, tricks only to get opinion and money, meere impostures. *Æsculapius* of old that counterfeit God, did as many famous cures, his Temple, as [t] *Strabo* relates, was dayly full of patients, & as many seuerall tables, inscriptions, pendants, donaries, &c. to be seen in his Church, as at this day at

our

[p] *Iodocus Sincerus Itin. Galliæ edit. 1617. Huc mente captos deducunt, & statis orationibus, sacrisq; peractis in illum lectum dormitum ponunt &c.*

[q] *In Gallia Narbonensi.*

[r] *Em. Acosta. com. rerum in Oriente gest. à societ. Jes. Anno 1568. epist. Gonsalui Fernandes. Anno 1560. è Iaponiâ.*

[s] *Spicel. de morbis dæmoniacis. sic à sacrificulis parati vnguentis Magicis corpori illitis, vt stultæ plebeculæ persuadeant tales curari à S^o Antonio.*

[t] *Greg. lib. 8. cuius fanum ægrotantiũ multitudine refertum, vndiquaq; & tabellis pendentibus in quibus sanati languores erant inscripti.*

our Lady of *Loretta's* in *Italy*. It was a custome

------*suspendisse potenti*
Vestimenta maris deo. Hor. od. 1. lib. 5. od.

to doe the like, in former times they were seduced and deluded as they are now. T'is the same divell still, called heeretofore *Apollo, Mars, Neptune, Venus, Æsculapius* &c. as [u] *Lactantius lib. 2. de orig. erroris cap. 17.* obserues. The same *Iupiter* and those bad Angels, are now worshipped and adored by the names of *S. Sebastian, Barbara* &c. *Christopher* and *George* are come in their places. Our Lady succeedes *Venus*, and so of the rest, as [x] *Lavater* writes, and so they are deluded. [y] *And God often winkes at these impostures, because they forsake his word, and betake themselues to the diuell, as they doe that seeke after holy water, crosses &c. Wierus lib. 4. cap. 3.* What can these men plead for themselues more then those heathen gods, the same cures done by both, the same spirit that seduceth: or put case they could help, why should we rather seek to them, then to Christ himself? since that he so kindly invites vs to him, *come vnto me all ye that are heavy laden, and I will ease you Mat. 11.* and we know that there is one God, *one Mediator betwixt God and man Iesus Christ (1 Tim. 2. 5.) who gaue himselfe a ransome for all men. We know that we haue an* [z] *Advocate with the Father, Iesus Christ, 1 Iohn 2. 1.* that there is no *other name vnder Heauen by which we can be saved but by his*, who is alwayes ready to heare vs [a], and sits at the right hand of God, and from [b] whom we can haue no repulse, *solus vult, solus potest, curat vniversos tãquã singulos, & vnũquemq; nostrum vt solum*. We are all as one to him, & cares for vs all as one, and why should we seek to any other but to him.

[u] *Mali angeli sumpserunt olim nomen Iouis, Iunonis, Apollinis, &c. quos Gentiles deos credebant, nunc Sti Sebastiani, Barbaræ &c. nomen habent, & aliorum.*

[x] Parte 2. cap. 9. de Spect. *Veneri substituunt Virginem Mariam.*

[y] *Ad hæc ludibria Deus connivet frequenter vbi relicto verbo Dei ad Satanam curritur, quales hi sunt qui aquam lustralem, crucem &c. lubricæ fidei hominibus offiunt.*

[z] *Charior est ipsis homo quam sibi.* Paul.

[a] Bernard.

[b] Austin.

Memb. 4. Subsec. 1.

Physitian, Patient, Physick.

OF those divers gifts which our Apostle *Paul* saith, God hath bestowed on man, this of Physick is not the least,

298 as most necessary, and especially conducing to the common good of mankind. Next therefore to God in all our extremities (*for of the most high commeth healing, Ecclus 38.2.*) We must seek to, and rely vpon the Physitian,[c] who is *manus Dei* saith *Hierophilus*, and to whom he hath giuen knowledge, that he might be glorified in his wondrous works. *With such doth he heale men, & taketh away their paines, Ecclus 38.6.7. when thou hast need of him, let him not goe from thee. The houre may come that their enterprises may haue good successe, ver.13.* It is not therefore to be doubted, but if we seek a Physitian as we ought, we may be eased of our infirmities, and to such a one as is sufficient, and worthily so called; for there be many mountebanks, quacksaluers, Empericks, in every street almost, and in every village, that take vpon them this name, & make this noble & profitable Art to be euill spoken of, and contemned, by reason of such base and illiterate artificers: but such a one I speake of, as is approued, learned, skilfull, honest, &c. of whose duty *Wecker Antid.cap.2. & Syntax.med. Crato. Iulius Alexandrinus lib.de med. Hernius prax.med.l.3.cap.1. &c.* treat at large. For this particular disease, he that shall take vpon him to cure it,[d] *Paracelsus* will haue to be a Magician, a Chimist, a Philosopher, an Astrologer. *Thurnesserus, Severinus* the *Dane*, and some other of his followers require as much: *many of them cannot be cured but by Magicke*: and [e] *Paracelsus* is so stiffe for his Chimicall medicines, that in his cures he will admit almost of no other Physick, deriding in the mean time *Hippocrates, Galen*, and all their followers: but Magick and all such remedies, I haue already censured, and shall speak of Chimistrie [f] elsewhere. Astrology is required by many famous Physitians, *Ficinus, Crato, Fernelius*, [g] doubted of & exploded by others. I will not take vpon me to decide the Controuersy. *Paracelsus* goes farther, and will haue his Physitian [h] predestinated to this mans cure, and this malady, and time of cure, of gathering of herbs, of administring Astrologically obserued, which *Thurnesserus*, & some *Iatromathimaticall* professors, are too superstitious in my Iudgment.

[c] Ecclus 38. In the sight of great men he shall be in admiration.

[d] *Tom.4.Tract. 1. de morbis amentium. Horum multos non nisi à Magis curandos, & Astrologis quoniam origo eius à cœlis petenda est.*

[e] *Lib. de Podagrâ.*

[f] *Sec.5.*

[g] *Langius. I. Cæsar Claudius consult.*

[h] *Prædestinatum ad hũc curandum.*

ment.[i] *Hellebor will helpe, but not alway, not giuen by euery Physitian* &c. but these men are too peremptory, and selfe-conceited as I think. But what doe I doe, interposing in that which is beyond my reach? a blind man cannot iudge of colors, nor I of these things. Only this much I would require, Honesty in every Physitian, that he be not ouer careless or covetous, Harpy like to make a prey of his patient, as an hungry Surgeon often doth prolong & wierdraw his cure so long as there is any hope of pay, *Non missura cutem, nisi plena cruoris hirudo.* Many of them to get a fee, will giue Physick to euery one that comes, when there is no cause, and so *irritare silentem morbum*, as[k] *Hernius* complaines, stirre vp a silent disease which often fals out, which by good counsell alone, good advice alone might haue bin composed, or by rectification of those 6. non-naturall things, otherwise cured. This is *naturæ bellum inferre*, to oppugne Nature, and to make a strong body weake. *Arnoldus in his 8. and 11.* Aphorismes, giues cautions against it, and expresly forbids it.[l] *A wise Physitian will not giue Physick but vpon necessity, and first try medicinall diet, before he proceed to medicinall cure.* And in another place laughs those men to scorne that think, *longis syrupis expugnare dæmones, & animi phantasmata*, they can purge the diuell by Physick. Another caution is, that they proceed vpon good grounds, if so be there be need of Physick, & not mistake the disease, they are often deceiued by the[n] similitude of symptomes saith *Hernius*, & I could giue instance in many consultations, wherein they haue prescribed opposite Physick. Somtimes they goe too perfunctorily to worke, in not prescribing a iust[o] course of Physick, to stirre vp the humor, and not to purge it, doth oftentimes more harme then good. *Montanus consil. 30.* inveighs against such perturbations, *that purge to the halfes, and tire Nature, and molest the body to no purpose.* T'is a crabbed humor to purge; and as *Laurentius* cals this disease, the reproch of Physitians, and for

[i] *Helleborus curat, sed quòd ab omni datus medico vanum est.*

[k] *Quod sæpè evenit lib.3. cap. 1. cum non sit necessitas. Frustra fatigant remediis ægros, qui victus ratione curari possunt. Hernius.*

[l] *Modestus & sapiens medicus nunquam properabit ad pharmacum, nisi cogente necessitate. 41. Aphor. prudens & pius medicus cibis prius medicinal. quã medicinis puris morbum expellere satagit.*

[m] *Breviar. lib. 1 cap. 18.*

[n] *Similitudo sæpè bonis medicis imponit.*

[o] *Qui melancholicis præbent remedia non satis valida. Longiores morbi imprimis solertiam medici postulant, & fidelitatem, qui enim tumultuariè boi tractant, vires q; absq; vllo commodo ledunt & frangunt, &c.*

that.

300 that cause more carefully to be respected. Though the Patient be averse, saith *Laurentius*, desire help, and refuse it again, though he neglect his own health, it behoues a good Physitian, not to leaue him helpless. But most part they offend in that other extreame, they prescribe too much Physick, and tire out their bodies with continuall potions to no purpose. *Ætius Tetrabib. 2. ser. 2. cap. 90.* will haue them by all meanes therefore [p] *to giue some respit to Nature*, to leaue off now and then: and *Lelius à Fonte Ægubinus* in his consultations found it (as he there witnesseth) often verified by experience, [q] *that after a deale of Physicke to no purpose, left to themselues, they haue recouered.* T'is that which *Nic. Piso, Donatus Altomarus*, still inculcate, *dare requiem Naturæ*, to giue Nature rest.

[p] *Naturæ remissionem dare oportet.*

[q] *Plerique hoc morbo medicinâ nihil proficisse visi sunt, & sibi dimissi invaluerunt.*

Svbsec. 2.

Patient.

WHen all these precedent cautions are accurately kept, and that we haue now got a skilfull honest Physitian to our mind, if his Patient will not be conformable vnto him, and be content to be ruled by him, all his endeavors will be to no good end. Many things are necessarily to be obserued and continued on the Patients behalfe, first that he be not too niggardly miserable of his purse, or think it too much he bestowes vpon himself, to saue charges, endanger his health. The *Abderites* when they sent for *Hipocrates*, promised him what reward he would, [r] *all the gold they had, if all their city were gold, he should haue it.* Another thing is, that out of bashfulnes, he doe not conceale his grief, if ought trouble his mind, let him freely disclose it. *Stultorum incurata pudor malus vlcera celat*, and by that meanes procures to himselfe great mischief, and runnes into a greater inconvenience: He must be willing by all meanes to be cured, and voluntarily desire. *Pars sanitatis velle sanari fuit. Seneca.* T'is a part of his

Abderitani epist. Hipoc.

[r] *quicquid auri apud nos est, libenter persoluemus, etiamsi tota vrbs nostra aurum esset.*

his cure, to wish his owne health. And not deferre it too long. 301

[f] *Qui blandiendo dulce nutrivit malum,*
Serò recusat ferre quod subijt iugum.

[f] *Seneca.*

Et [t] *Helleborum frustra quum iam cutis ægra tumebit*
Poscentes videas, venienti occurrite morbo.

[t] *Per.3.Sat.*

He that by cherishing, a mischief doth provoke,
Too late at last refuseth to cast off his yoke.
When the skinne swels, to seek it to appease
With Hellebor is vaine; meet your disease.

by this meanes many times, or through their ignorance in not taking notice of their disease and danger of it, contempte, supine negligence, extenuation, wretchednes & peeuishnesse, they vndoe themselues, & often out of a preiudice, a lothing, a distaste of Physick, they had rather dye or doe worse, then take any of it. *Barbarous immanity Melancton* termes it, *and folly, to be deplored, so to contemne the precepts of health, good remedies, and voluntarily to pull death, and many maladies vpon their own heads.* Though many againe are in that other extreame too profuse, suspitious and jelous of their health, too apt to take Physick vpon euery small occasion, to aggravate euery small passion, imperfection, impediment; if their finger doe but ake, run, ride, send for a Physitian, as many Gentlewomen frequently doe; and when he comes, they make it worse then it is, by amplifying that which is not. [x] *Hier. Capivaccius sets it downe as a common fault of all melancholy persons, to say their symptomes are greater then they are, to belye themselues.* And which *Mercurialis* notes *consil.53. to be more troubleſome to their Physitians, then other ordinary Patients, that they may haue change of Physicke.*

[u] *De animâ Barbarâ tamen immanitate, & deplorandâ insciti â contemnunt præcepta sanitatis, mortem & morbos vltro accersunt.*
[x] *Consil.173. è Scoltzio.*
Melancholicorũ hoc ferè proprium est, vt graviora dicant esse symptomata, quã revera sunt.
[y] *Melancholici plerumq; medicis sunt molesti, vt alia aliis adiungant.*

A third thing to be required in a Patient, is confidence to be of good cheare, and haue good hope that his Physitian can help him. [z] *Damascen* the *Arabian* requires likewise in the Physitian himself that he be confident he can cure him, otherwise his Physick will not be effectuall, and promise him withall, that he will certainly help him, make him beleeue so

[z] *Oportet infirmo imprimere salutem, vtq; promittere etsi ipse desperet. Nullum medicamentum efficax nisi medicus etiam fuerit, fortis Imaginationis.*

at

302 at least. [a] *Galeottus* giues the reason, because the forme of health, is contained in the Physitians mind; and as *Galen* holds, [b] *confidence and hope doe more good then Physicke.* And he cures most, in whom most are confident. *Paracelsus* assignes it for an only cause, why *Hipocrates* was so fortunate in his cures, not for any extraordinary skill hee had, but [c] *because the common people had a most strong conceipt of his worth.* To this of confidence, we may adde perseverance, and obedience, constancy, not to change his Physitian, or dislike him vpon every toy, for he that so doth, saith [d] *Ianus Damascen, or consults with many, falls into many errors, or that vseth many medicines.* It was a chiefe caveat of [e] *Seneca* to his friend *Lucilius*, that she should not alter his Physitian, or prescribed Physick, *Nothing hinders health more, a wound can never be cured that hath severall plasters.* *Crato consil.186.* taxeth all melancholy persons of this fault, [f] *T'is proper to them if things fall not out to their minde, & that they haue not present ease, to seeke another & another, twenty one after another, & they still promise all to cure them, try a thousand remedies, & by this meanes they encrease their malady, and make it most dangerous and difficill to be cured. They try many* saith *Montanus, and profit by none:* and for that cause *consil.24.* he inioynes his patient before he take them in hand, [h] *perseuerance and sufferance, for in such a small time no great matter can be effected, and vpon that condition he will administer Physicke, otherwise all his endeauour and counsell would be to small purpose.* And in his *31. counsell* for a noble matron, he tels her, [i] *if she will be cured, she must be of a most abiding patience, faithfull obedience, and singular perseverance, if she remit or despaire, she can expect or hope for no good successe.* *Consil. 230.* for an *Italian Abbat* he makes it one of the greatest reasons why this disease is so incurable, [k] *because the parties are so restlesse, and impatient, & will therefore haue him that intends to be eased, to take Physicke*

[a] *De promiscuo.* [b] *quoniam sanitatis formā anima medici continet.* [c] *Spes & confidentia plus valent quam medicina.* [d] *Aphoris.89. æger qui plurimos consulit medicos; plerumq; in errorem singulorum cadit.* [e] *Nihil ita sanitatem impedit, ac remediorum crebra mutatio, nec venit vulnus ad cicatricē in quo diversa medicamenta tentantur.* [f] *Melancholicorum proprium quum ex eorum arbitrio non fit subita mutatio in melius, alterare medicos quiquidvis &c.* [g] *Consil.31. Dum ad varia se conferunt, nullo prosunt.*

[h] *Imprimis hoc statuere oportet requiri perseverantiam & tolerantiam. Exiguo enim tempore nihil cx &c.* [i] *Si curari vult; opus est pertinaci perseverantiâ, fideli obedientiâ & patientiâ singulari si tardet aut desperet, nullum habebit effectum.* [k] *Ægritudine amittunt patientiam, & inde morbi incurabiles.*

not

[l] *not for a moneth, a yeare, but to apply himselfe to their prescriptions, all the dayes of his life.* Last of all it is required that the patient be not too bold to practise vpon himselfe without an approued Physitians consent, or to try conclusions, if he read a Receipt in a Book, for so many grossely mistake, and doe themselues more harme then good. *Many things* saith [n] *Penottus, are written in our Bookes, which seeme to the Reader to be excellent remedies, but they that make vse of them are often deceiued, and take for Physicke, poyson.* I remember in *Valleriolas* obseruations, a story of one *Iohn Baptist* a *Neapolitan*, that finding by chance a pamphlet in *Italian*, written in praise of Hellebor, would needs adventure on himselfe, and took ℥ j for ℈ j: and had not he bin sent for, the poore fellow had poysoned himselfe. From whence he concludes out of *Damascenus 2. & 3. Aphor.* [n] *that without exquisite knowledge, to worke out of bookes, is a most dangerous thing, and how vnsauory a thing it is to beleeue Writers, and take vpon trust, as this Patient perceiued by his own perill.* I could recite such another example of mine owne knowledge, of a friend of mine, that finding a Receipt in *Brassiuola*, would needs take Hellebor in substance, and try it on himselfe, but had not some of his friends come to visit him by chance, he had by his indiscretion hazarded himselfe, many such I haue obserued. These are those ordinary Cautions, which I would think fit to be noted, and he that shall keepe them, as [o] *Montanus* saith, shall surely be much eased, if not throughly cured.

[l] *Non ad mensē aut annum, sed oportet toto vitæ curriculo curationi operam dare.*

[n] *Præfat. denar. med.*

In libellis quæ vulgò versantur apud literatos incautiores multa legunt, à quibus decipiuntur eximia illis, sed portentosum hauriunt venenum.

[n] *Operari ex libris absq; cognitione & sollerti ingenio periculosum est.*

vnde monemur quam insipidum scriptis authoribus credere quod hic suo didicit periculo.

[o] *Consil. 23. hæc omnia si quo ordine decet egerit vel curabitur, vel certè minus afficietur.*

Subsec. 3.

Physicke.

PHysicke it selfe in the last place is to be considered, *for the Lord hath created medicines of the earth, and he that is wise will not abhorre them*, Ecclus 38. 4. *and ver. 8. of such doth the Apothecary make a confection &c.* Of these medicines there be diuers and infinite kindes, plants, mettals, animals,

304 &c. and those of seuerall natures, some good for one, hurtfull to another: some noxious in themselues, corrected by art, very wholesome and good, simples, mixt &c. and therefore left to be managed by discreet and skilfull Physitians, and applyed to mans vse. To this purpose they haue invented method, and seuerall rules of art, to put these remedies in order, for their particular ends. Physick, as *Hipocrates* defines it, is nought els but [p] *addition & substraction*, & as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being as [q] *Mercurialis* acknowledgeth, so common an affection in these our times, and therefore fit to be vnderstood. Seuerall prescripts and methods I find in seuerall men, some take vpon them to cure all diseases with one medicine, seuerally applyed, as that *Panacea*, *Aurum potabile*, so much controverted in these dayes, *herba solis* &c. *Paracelsus* reduceth all diseases to 4 principall heads, to whom *Severinus*, *Ravelascus*, *Leo Sauius*, and others adhere and imitate. And those are *Leprosy*, *Gout*, *Dropsy*, *Falling-sickneſſe*. To which they reduce the rest, as to *Leprosy* vlcers, itches, furfures, scabbes &c. To *Goute*, stone, cholick, toothache, headache &c. To *Dropsy*, Agues, Iaundies, Cacexia &c. To the *Falling-sickneſſe* belong Palsy, Vertigo, Crampes, Convulsions, Incubus, Apoplexy, Mother, Melancholy &c. [r] *If any of these foure principall be cured, (*saith *Ravelascus*) *all the inferiour be cured*, and the same remedies commonly serue: but this is too generall, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speake, I find seuerall cures, seuerall methods, and prescripts. They that intend the practick cure of Melancholy, saith *Duretus* in his notes to *Hollerius*, set down nine peculiar scopes or ends *Savanorola* prescribes 7 especiall Canons. *Ælianus Montaltus cap. 26*, *Faventinus in his Empiricks*, *Hercules de Saxonia* &c, haue their seuerall iniunctions and rules, all tending to one end. The ordinary is threefold, which I meane to follow. Διαιτητικὴ, *Pharmaceutica*, & *Chirurgica*. Diet or Liuing, Apothecary, Surgery, which *Wecker*, *Crato*, *Guianerius* &c. and

[p] *Fuchsius cap. 2. lib. 1.*

[q] *In pract. med. hæc affectio nostris temporibus frequentissima, ergo maximè pertinet ad nos huius curationē intelligere.*

[r] *Si aliquis horum morborum summus sanatur, sanantur omnes inferiores.*

and most prescribe, of which I will insist, and speake in their order. 305

SECT. 2.

Memb. 1. Svbsect. 1.

Diet rectified in substance.

Διαιτητικὴ or *Victus*, Diet, Liuing, according to [f] *Fuchsius* and others comprehend those six non-naturall things, which I haue before specified, are especiall causes, and being rectified, a sole or chief part of the Cure. [r] *Io. Arculanus cap. 16. in 9. Rhasis*, accompts the rectifying of these six a sufficient cure. *Gvianerius Tract. 15, cap. 9.* cals it *propriam & primam curam*, the principall cure, so doth *Montanus, Crato, Mercurialis, Altomarus* &c. first to be tried, *Lemnius instit. cap. 22.* cals them the hinges of our health, [u] no hope of recovery without them *Reinerus Solenander* in his 7. consultation for a Spanish young Gentlewoman, that was so melancholy, she abhorred all company, and would not sit at table with her familiar friends, prescribes this Physick aboue the rest, [x] no good to be done without it. [y] *Areteus lib. 7. cap.* an old Physitian, is of opinion that this is enough of it self, if it be not too farre gone. [z] *Crato* in a consultation of his for a noble patient, tels him plainly, that if his Highnes will keep but a good diet, he will warrant him his former health. [a] *Montanus consil. 27.* for a nobleman of *France*, admonisheth his Lordship to be most circumspect in his Diet, or els all his other Physicke will be to small purpose. The same iniunction I find *verbatim* in *I. Cæsar Claudinus, Respon. 34. Scoltzij consil. 183. Trallianus cap. 16. lib. 1.* and [b] *Lælius à Fonte Ægubinus* often brag that they haue done more cures in this kind by rectification of Diet, then all other Physick. So that in a word I may say

[f] *Instit. cap. 8. sect. 1. victus nomine non tam cibus & potus, sed aer, exercitatio, somnus, vigilia, & reliquæ res sex non-naturales continentur.*

[r] *Sufficit plerumq; regimen rerum sex non-naturalium.*

[u] *Et in his potissima sanitas consistit.*

[x] *Nihil hic agendum sine exquisita vivendi ratione &c.*

[y] *Si recens malum sit ad pristinum habitum recuperandum alia medelâ non est opus.*

[z] *Consil. 99. lib. 2 si celsitudo tua rectam victus rationem &c.*

[a] *Moneo Domine vt sis prudens ad victum, sine quo cætera remedia frustra adhibentur.*

[b] *Omnia remedia irrita & vana sine his. Noviſtis me plerosq; ita laborantes victu potius quam medicamentis curasse.*

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to most melancholy men, as the Fox said to the Wesell, that could not get out of the garner, *macra canum repetes, quem macra subisti*, the six nonnaturall things caused it, and they must cure it. Which howsoeuer I doe heare treat of, as proper to the Meridian of melancholy, yet nevertheless that which is here said, will generally serue [c] most other diseases, and ease them likewise, if it be obserued.

Of these six non-naturall things, the first is Diet properly so called, which consists in meat and drink, in which we must consider Substance, Quantity, Quality, and that, opposite to the precedent. In Substance such meats are generally commended, which are [d] *moist, easy of digestion, and not apt to ingender winde, not fryed nor rosted, but sod*, saith *Valescus*, *Altomarus*, *Piso &c. hote and moist, and of good nourishment*; *Crato consil.21.lib.2.* admits rost meat, if the burned and scorched *superficies*, the browne we call it, be pared off. *Salvianus lib.2 cap.1.* cryes out of cold and dry meats, [f] yong flesh and tender is approued, as of kid, rabbets, chickens, veale, mutton, capons, hennes, partridge, Phesant, and all mountain birds. *Galen* takes exception at mutton, but without question he meanes that rammy mutton, which is in *Turkie* and *Asia minor*, which haue those great fleshy tailes, 28l weight, as *Vertomanus* witnesseth *navig.lib.2.* The leane of fat meat is best, and all maner of brothes and pottage, with burrage, lettice, and such wholesome herbes are excellent good, especially of a cock, all spoon meat. *Arabians* commend brains, but [g] *Laurentius cap.8.* excepts against them, and so doe many others: [h] Egges are justified as a nutritiue wholesome meat. Butter and oyle may passe, but with some limitation, so [h] *Crato confines it, and to some men sparingly at set times, or in sauce, & so sugar and hony are approued.* [i] All sharp & sowre sauces must be avoided, and spices, or at least seldome vsed: and so saffron sometimes in broth may be tolerated, but these things may be more freely vsed, as the temperature of the party is hot or cold, or as he shall find offence or inconvenience by them. The thinnest, whitest, smallest wine is best, not thicke, nor strong,

[c] *Modo non multum elongetur.*

[d] *Lib.1.cap. de melan.cap.7. calidus & humidus cibus cōcoctu facilis. status exortes elixi non assi, neq; cibi frixi sint.*

[e] *Si interna tantum pulpa devoretur, non superficies torrida abigne.*

[f] *Benè nutrientes cibi tenella ætas multum valet carnes non virosæ, nec pingues.*

[g] *Inimica stomacho.*

[h] Not fryed or buttered, but potched best.

[h] *Consil.16. Nō improbatur butyrum & oleum, si tamen plus quam par sit non profundatur. sacchari & mellis vsus vtiliter ad ciborum condimenta comprobatur.*

[i] *Mercurialis consil.88. acerba omnia evitentur.*

strong, and so of Beere, the middling is fittest. Bread of good wheat, pure, well purged from the bran, *Laurentius cap. 8.* would haue it kneaded with raine water, if it may be had. Pure water by al means vse, which as [k] *Pindarus* holds, is better then gold. It is a wonder to read of those stupend Aqueductes, and infinite cost hath bin bestowed in *Rome* of old, *Constantinople, Carthage, Alexandria*, and such populous cities, to conveigh good and wholesome waters, read [m] *Frõtinus, Lipsius de Admir.* [n] *Plinius lib.3.cap.11. Strabo* in his Geogr. that Aqueduct of *Claudius* was most eminent, fetched vpon arches 11 miles, euery arch 109 foot high, they had 14 such other Aqueducts, besides lakes and cisternes, 700 as I take it, [o] every house had private pipes and chanels to serue them for their vse. [p] *Peter Gillius* in his acurate description of *Constantinople*, speaks of an old cisterne which he went down to see 336 foot long. 180 foot broad, built of marble, couered ouer with archworke, and sustained by 336 pillars, 12 foot asunder, and in 11 rowes, to contain sweet water. Infinit cost in chanels and cisternes from *Nilus* to *Alexandria* hath bin formerly bestowed to the admiration of these times, [q] their cisternes so curiously cemented and composed, that a beholder would take them to be all of one stone: when the foundation is laid, & cisterne made, their house is halfe built. That *Segouian* Aqueduct in *Spaine*, is much wondred at in these dayes, [r] vpon three rowes of pillars, one aboue another, conuaying sweet water to euery house: but every city almost is full of such Aqueducts. Amongst the rest [s] he is eternally to be commended that brought that new streame to the Northside of *London* at his owne charge: and Mr *Otho Nicholson* founder of our water-works and elegant Conduit in *Oxford*. So much haue all times attributed to this Element, to be conueniently provided of it; for private families in what sort they should furnish themselues, let them consult with *P. Crescentius de Agricult. lib.1. cap.4.* and the rest.

Watrr.

[k] *Auro aqua melior.*

[l] *Opera gigantea dicit aliquis.*

[m] *De aquæduct.*

[n] *Curtius fons à quadragesimo lapide in vrbem opere arcuato perductus. Plin. lib.36.15.*

[o] *Quæq; domus Romæ fistulas habebat & canales &c.*

[p] *Lib.2.cap.20.*

[q] *Iod.à Meggen cap.15.perig. Hieros. Bellonius.*

[r] *Cyprian Echovius delit. Hisp. aqua profluens inde in omnes ferè domos ducitur in puteis quæq; æstivo tempore frigidissima conseruatur.*

[s] Mr *Hugh Middleton.*

Among Fishes those are most allowed of, that liue in gra- Fish.

308 velly or sandy waters, pikes, pearch, trout, gudgeon, smelts, flounders &c. *Hippolitus Salvianus* takes exception at Carp, but I dare boldly say with [f] *Dubravius*, it is an excellent meat if it come not from [r] muddy waters, that it retaine not an vnsavory tast, *Erinacius Marinus* is much commended by *Oribasius*. *Ætius*, and most of our late Writers.

[f] *De piscibus lib. habent omnes in lautitijs modo non sunt è cænoso loco.*

[r] *De pisc cap.2. lib.7. plurimum præstat ad vtilitatem & iucunditatem. Idem Trallianus lib.1.cap.16. Pisces petrosi & molles carne.*

[u] *Crato consil.21.lib.2.* censures allmaner of fruits, as subiect to putrefaction, yet tolerable at some times, after meales at second course, they keep down vapors, and haue their vse. Sweet fruits are best, as sweet cherries, plummes, sweet apples and pippins, which *Laurentius* extols, as hauing a peculiar property against this disease, but they must be corrected for their windinesse, ripe grapes are good, and raysins of the Sun, muskemillions well corrected, and sparingly vsed. Figs are allowed, and almonds blanched. *Trallianus* discommends figs, [x] *Salvianus* oliues and capers, which [y] others especially like of, and so of pistick nuts. *Montanus* and *Mercurialis* out of *Avenzoar* admit peaches, [z] peares and apples baked after meales, only corrected with sugar and anniseed or fennelseed, & so they may be profitably taken, because they strēgthen the stomack, and keep down vapors. [i] The like may be said of preserued cherries, plummes, marmalit of plummes, quinces &c. but not to drinke after them; [a] pomegranats, Oranges are tolerated, if they be not too sharpe.

Fruits.

[u] *Cæsi omnes putredini sunt obnoxij vbi secundis mensis incepto iam priore devorentur commodi succi prosunt qui dulcedine sunt præditi.*

vt dulcia cerasa, poma &c.

[x] *Lib.2.cap.1.*

[y] *Montanus consil.24.*

[z] *Pyra quæ grato sunt sapore, cocta mala poma.tosta & sacharo vel anisi semine conspersa vtiliter statim à prandio vel à cœnâ sumi possunt, eo quod ventriculum roborent. & vapores caput petentes repimant. Mont.* [a] *Punica mala aurantia commodè permittuntur modo non sint austera & acida.*

[c] *Crato* will admit of no herbes but borage, bugloss, endiue, fennell, anniseed, bawme. *Callenius* and *Arnoldus* admit of lettice, spinage, beets &c. The same *Crato* will allow no roots at all to be eaten. Some approoue of potato's, parsnips, but all corrected for winde. No raw sallets; but as *Laurentius* prescribes in brothes, and so *Crato* commends many of them: or to vse borage, hoppes, bawme, steeped in their ordinary drinke. [c] *Avenzoar* magnifies the iuyce of a pomegranat if it be sweet, and especially Rosewater, which he

[b] *Olera omnia præter boraginem, buglossum, intybum, feniculum, anisum melissum vitari debent.* [c] *Mercurialis pract. Med.*

would

would haue to be vsed in every dish, which they put in practice in those hot countries, about [d] *Damascus*, where if wee may believe the relations of *Vertomannus*, many hogsheads of Rosewater are to be sold in the market, it is in so great request with them, 309

[d] *In Syria.*

SVBSEC. 2.

Diet rectified in quantity.

MAn alone, saith [e] *Cardan*, eates and drinkes without appetite, and vseth all his pleasure without necessity, *animæ vitio*, and thence come many inconveniences vnto him. For there is no meat whatsoeuer, though otherwise wholesome and good, but if it be vnseasonably taken, or immoderatly vsed, more then the stomack can well beare, will ingender crudity, and doe much harme. And therefore [f] *Crato* adviseth his patient to eat but twice a-day, and that at his set meales, by no meanes to eat without an appetite, or vpon a full stomack, and to put seuen houres difference betwixt dinner and supper, which rule if we did obserue in our Colledges, it would be much better for our healths. But custome that tyrant so prevailes, that contrary to all good order and rules of Physick we scarce admit of fiue. If after 7 houres tarrying he shall haue no stomack, let him differre his meale, or eat very little at his ordinary time of repast. This very counsell was giuen by *Prosper Calenus*, to *Cardinall Cæsius* laboring of this disease; and [g] *Platerus* prescribes it to a patient of his to be most severely kept. *Guianerius* admits of three meales a day, but *Montanus consil.23. pro.ab.Italo*, ties him precisely to two: and as he must not eat overmuch, so he must not absolutely fast; for as *Celsus* contends *lib.1. Iacchinus cap.15. in 9. Rhasis*, [h] repletion and inanition may both doe harme in two contrary extreames. Moreouer that which he doth eat, must be well [i] *chewed*, and not hastily gobbeled, for that causeth crudity and wind, and by all meanes to

[e] *Lib.2. de consol. solus homo edit, bibitq; &c.*

[f] *Consil.21. si plus ingeratur quam par est, & ventriculus tolerare possit, nocet, & cruditates generat &c.*

[g] *Observat. lib. 1. assuescat bis in die cibos sumere certâ semper horâ.*

[h] *Ne plus ingerat cavendum quam ventriculus ferre potest. semperq; surgat à mensâ non satur.*

[i] *Siquidem qui semimansum velociter ingerunt cibum, ventriculo laborem inferunt, & flatus maximos promovent. Crato.*

310 eat no more then he can well digeſt, melancholy men moſt part haue [k] good appetites, but ill digeſtion, and for that cauſe they muſt be ſure to riſe with an appetite, and that which *Socrates* and *Diſarius* the Phyſitians in *Macrobius* ſo much require, and S[t] *Hierom* inioynes *Ruſticus*, to eat and drink no more then will [m] ſatisfie hunger and thirſt. [n] *Leſſius* the Ieſuite holds *12*, 13, or 14 ounces, or in our Northerne countries *16. at moſt*, (for all ſtudents, weaklings, and ſuch as lead an idle ſedentary life,) *of meat, drinke, bread &c. a fit proportion for a whole day, and as much or little more of drink.* Nothing peſters the body and mind ſooner then to be ſtill fed, to eat and ingurgitate beyond all meaſure, as many doe, [o] *by ouermuch eating and continuall feaſts, ſtifle Nature, and choke vp themſelues, which had they lined courſely, or like gallyſlaues bin tyed to an oare, might haue happily prolonged many faire yeares.*

As great inconvenience comes by variety of diſhes, which cauſeth the precedent diſtemperature, [p] *then which*, ſaith *Auicenna, nothing is worſe, to feed on diuerſity of meats, or euermuch, Sertorius* like *in lucem cœnare*, and as they commonly doe in *Muſcouy* and *Iſland* to prolong their meales all day, or all night. Our Northerne countries offend, eſpecially in this, and we in this Iſland, (*ampliter viuentes in prandys & cœnis*, as [q] *Polydore* notes) are moſt liberall feeders, but to our owne hurt. Exceſſe of meat breedeth ſickneſſe, and gluttony cauſeth cholericke diſeaſes, *by ſurfeiting many periſh, but hee that dieteth himſelfe prolongeth his life, Ecclus 37.29.30.* Wee account it a great glory for a man to haue his table daily furniſhed with variety of meats, but heare the Phyſitian, he puls thee by the eare as thou ſitteſt and telleth thee, [r] *that nothing can be more noxious to thine health, thē ſuch variety & plenty.* To auoid therefore all thoſe inflations, torments, obſtructions, crudities, and diſeaſes that come by a full diet, the beſt

[k] *Multa appetunt, pauca digerunt.*

[l] *Saturnal. lib. 7 cap. 4.*

[m] *Modicus & temperatus cibus & carni & animæ vtilis eſt.*

[n] *Hegiaſticon reg. 14. 16 vnciæ per diem ſufficiant computato pane carne ouis vel alijs obſonijs, & totidem vel paulo plures vnciæ potius.*

[o] *Idem reg. 27. plures in domibus ſuis breui tempore paſcentes exſtinguuntur, qui ſi triremibus vincti fuiſſent, aut gregario pane paſti ſani & incolumes in longam ætatem vitam prorogaſſent.*

[p] *Nihil deterius quam diuerſa nutrientia ſimul adiungere, & comedendi tempus prorogare.*

[q] *Lib. 1. hiſt.*

[r] *Cibi rum varietate & copiâ in eadem menſâ nihil nocentius homini ad ſalutem. Tr. Valeriola ob. lib. 2. cap. 6.*

way

way is to [f] feed sparingly of one or two dishes at most, [t] *to chuse one of many, and to feed on that alone,* as *Crato* adviseth his patient. The same counsell [u] *Prosper Calenus* giues to *Cardinall Casius*, to vse a moderate and simple diet, & though his table be iovially furnished, by reason of his state and guests; yet for his owne part to single out some one savory dish and feed of it. The same is inculcated by [x] *Crato consil.9. lib.2.* to a noble personage affected with this grievance, hee would haue his highnesse to dine or sup alone, without al his honourable attendance and courtly company, with a private friend or so, a dish or two, a cup of Rhenish wine, &c. *Montanus consil.24.* for a noble Matrone inioynes her one dish, & by no meanes to drinke betwixt meales. The like *consil. 229.* he will allow his patient [y] one only dish.

It much availes likewise to keepe good order in our diet [z] *to eat liquid things first, brothes, fish, and such things, as are sooner corrupted in the stomacke, harder meats of digestion must come last. Crato would haue the supper lesse then dinner,* which *Cardan. contradic. lib.1. tract.5. contradic.18.* disallowes, and that by the authority of *Galen.7.art.curat.cap.6.* & for foure reasons he will haue the supper biggest. I haue read many treatises to this purpose, I knowe not how it may concerne some few sick men, but for my part generally for all, I should subscribe to that custome of the *Romanes*, to make a sparing dinner, and a liberall supper. All their preparation and inuitation was stil at supper, no mention of dinner. Many reasons I could giue, but when all is said *pro* and *con.* [a] *Cardans* rule is best, to keepe that we are accustomed vnto, though it bee naught, and to follow our disposition and appetite in some things is not amisse, to eat sometimes of a dish which is hurtfull, if we haue an extraordinary likeing to it. *Alexander Severus* loued Hares and Apples aboue all other meats, as *Lampridius* relates in his life; one Pope porke, another Peacocke, &c.

[f] *Nullus cibum sumere debet nisi stomachus sit vacuus. Gordonius lib. med. lib.1.cap.11.*

[t] *E multis edulijs vnum elige, relictisq; cæteris ex eo comede.*

[u] *Lib. de atrâbile Simplex sit cibus, & non varius, quod licet dignitati tuæ ob conviuas difficilè videatur &c.*

[x] *Celsitudo tua prandeat solus absq; apparatu aulico, contentus sit illustrissimus princeps duobus tantum ferculis, vinoq; Rhenano solum in mensâ vtatur.*

[y] *Semper intra satietatem à mensâ recedat vno ferculo contentus.*

[z] *Crato. Multum refert non ignorare qui cibi priores & c liquida præcedant carnium iura, pisces, fructus &c.*

Cæna brevior sit prandio. [a] *Tract 6. contradict.1. lib.1.* [b] *Super omnia quotidianum leporem habuit & pomis indulsit.*

These

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These few rules of diet he that shall keep shall surely find great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and Fathers of the Church, hee that shall but read their liues written by *Hierom, Athanasius, &c.* how abstemious heathens haue beene in this kind, those *Curios* and *Fabricios*, the old Philosophers, as *Pliny recordes lib.11, Xenophon lib.1. de vit.Socrat.* Emperours and Kings, *Nicephorus Eccles.hist.lib.18.cap.8.* of *Mauritius, Lodovicus pius, &c.* cannot but admire them, this haue they done voluntarily, and in health; what shall these private men doe that are visited with sicknesse, and necessarily [c] inioyned to recover, and continue their health? It is a hard thing to obserue a strict diet, *& qui medicè vivit, miserè viuit*, as the saying is, yet he that loues himselfe, will easily endure this little misery, to avoid a greater inconvenience, *è malis minimũ*, better do this then doe worse.

[c] *Ægiptij olim omnes morbos curabant vomitu & Ieiunio Bohemus lib.2.cap 5.*

Memb. 2.

Rectifying, Retention and Evacuation.

I Haue declared in the causes, what harme costiuenes hath done in procuring this disease, if it be so noxious, the opposite must needs be good, or meane at least, as indeed it is, & to this cure necessarily required, *maximè conducit*, saith *Montaltus cap.27.* it very much availes. [d] *Altomarus cap.7. commends walking in a morning, into some faire greene pleasant fields, but by all meanes first, by art or nature he will haue these ordinary excrements evacuated. Piso* calls it *Beneficium ventris*, the benefit, help, or pleasure of the belly, for it doth much ease it. *Laurentius cap.8. Crato consil.21.l.2.* prescribes it once a day at least: where nature is defectiue, art must supply, by those lenitiue electuaries, suppositaries, condite prunes, turpentine, clisters, as shall be shewed. *Prosper Calenus lib.de atr. bile.* commends Clisters in Hypocondriacall melancholy, still to be vsed as occasion serues. [e] *Peter Cnemand.* in a consultation

[d] *Debet per ãmeam exerceri, & loca viridia excretis prius arte vel naturâ alvi excrementis.*

[e] *Hildisheim spicel.2. de mel. Primum omnium operam dabis vt singulis diebus habeas beneficium ventris, semper cauendo ne aluus sit diutius astricta.*

tion of his *pro Hippoc.* will haue his patient continually looſe and to that end ſets downe there many formes of Potions & Cliſters. *Mercurialis conſil.88.* If this benefit come not of it's owne accord, preſcribes [f] Cliſters in the firſt place, ſo doth *Montanus conſil.24.& conſil.31.& 229.* hee commends Turpentine to that purpoſe. The ſame he ingeminats, *conſil.230.* For an Italian Abbot. T'is very good to waſh his hands and face often, to haue faire linnen about him, to be decently and comely attired, for *ſordes vitiant*, naſtineſſe defiles, & deiects any man that is ſo voluntarily, or compelled by want, it dulleth the ſpirits.

[f] *Si non ſponte cliſteribus purgatur.*

Bathes are either artificiall or naturall, both haue their ſpeciall vſes in this malady, and as [g] *Alexander* ſuppoſeth *lib.1.cap.16.* yeeld as ſpeedy a remedy, as any other phyſicke whatſoever. *Ætius* would haue thē dayly vſed, *aſſidua balnea. Tetra.2.ſect.2.cap.9.* [h] *Galen* crakes how many ſeverall cures he hath performed in this kind by vſe of bathes alone, and *Ruffus* pills, moiſtning them which are otherwiſe drye. *Rhaſis* makes it a principall cure. *Tota cura ſit in humectando*, to bath and afterwards annoint with oyle. *Iaſon Pratenſis*, *Laurentius*, *cap.8.* and *Montanus* ſet downe many peculiar formes of artificiall bathes. *Crato conſil.17. lib.2.* commends Mallowes, Camomile, Violets, Burrage to be boyled in it, & ſometimes faire water alone, and in his following counſell, *Balneum aquæ dulcis ſolum ſæpiſſime profuiſſe compertum habemus.* So doth *Fuchſius lib.1.cap.33. Friſimelica lib.2. conſil.42. in Trincavelius.* Some beſides hearbes, will haue a Rams head and other things boyled. [i] *Fernelius conſil.44.* will haue them continued 10. or 12. daies together, to which hee muſt enter faſting, and ſo continue in a temperate heat, and after that frictions all over the body. *Lelius Ægubinus*, *conſ.142.* and *Chriſt. Ærerus.* in a conſultation of his, holdes once or twice a weeke ſufficient to bathe, the [k] *water to be warme not hot, for feare of ſweating. Felix Plater. obſerv. lib.1.* for a melancholy lawyer, [l] *will haue lotions of the head ſtill ioyned to theſe bathes, with a lye wherein capitall hearbes haue been boyled.*

[g] *Balneorum vſus dulcium ſi quid aliud ipſis opitulatur. Credo hæc dici cum aliquâ iactantia inquit Montanus conſil.26.*

[i] *In quibus ieiunus diu ſedeat eo tepore, ne ſudorem excitet, aut manifeſtum teporem, ſed quadam refrigeratione humectent.*

[k] *Aqua non ſit calida, ſed tepida, ne ſudor ſequatur.*

[l] *Lotiones capitis ex lixiuio, in quo herbas capitales coxerint.*

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led. [m] *Laurentius* speakes of bathes of milke, which I find approued by many others. And still after bath, the body to bee annointed with oyle of bitter Almonds, of Violets, new or fresh butter, [n] Capons grease, especially the backe bone, and then lotions of the head, embrocations &c. These kinde of bathes haue beene in former times much frequented, and diuersly varied, and are still in generall vse in those Easterne countries. The *Romanes* had their publike Bathes, very sumptuous and stupend, as those of *Antoninus* and *Diocleſian. Plin. lib. 36.* saith there were an infinite number of them in *Rome*, and mightily frequented, some bathed seauen times a day, as *Commodus* the Emperour is reported to haue done. Vsually twice a day, and they were after annointed with most costly ointments wee haue many ruines of such Bathes found in this Iland, amongst those parietines and rubbish of old *Roman* townes. *Lipſ. de mag. Vrb. Rom. lib. 3. cap. 8. Roſin. Scot* of *Antwerpe*, and other Antiquaries tell strange stories of their Bathes. *Gillius lib. 4. cap. vlt. Topogr. Conſtant.* reckons vp 155 publike [o] Bathes in *Conſtantinople* of faire building, they are still [p] frequented in that citty by the *Turks* of all sorts, men and women, and all over *Greece*, & those hot countries. [q] *Buſbequius* in his Epistles is very copious in describing the manner of them, how their women goe covered with a maid following with a box of ointment to rub them. The richer sort haue private Bathes in their houses, the poorer goe to the common, and are generally so curious in this behalfe, that they will not eat or drinke vntill they haue bathed, before and after meales some, [r] *and will not make water (but they will waſh their hands) or goe to the ſtoole.* *Leo Afer, lib. 3.* makes mention of 100 severall Bathes at *Fez* in *Africk*, most sumptuous, and such as haue great reuenewes belonging to them. *Buxdorf. cap. 14. Synagog. Iud.* speakes of many ceremonies amongst the Iewes in this kinde, they are very superstitious in their Bathes, especially women.

Naturall Bathes are praised by some, discommended by others, but it is in a diverse respect. [s] *Marcus de oddis in Hip.*

affec.

[m] *Cap. 8. de mel.*

[n] *Aut axungia pulli. Piſo.*

[o] *Therme. Nymphea.*

[p] Sandes *lib. 1.* saith, their women goe twice a weeke to the bathes at least.

[q] *Epiſt. 3.*

[r] *Nec alvum excernit, quin aquam ſecum portent, quâ partes obſcenas lavent. Buſbequius ep. 3 Leg. Turcic.*

[s] *Hildiſheim ſpicel. 2. de mel. Hypocon. ſi non adeſſet iecoris caliditas, Thermas laudarem, & ſi non nimia humoris exſiccatio eſſet metuenda.*

affec. consulted about Bathes, condemnes them, because of the heat of the liver, and because they dry too fast, and yet by and by in another [r] counsell for the same disease, he approues of them, because they cleanse by reason of the *sulfur*, and would haue the water of them to be drunke. *Areteus cap.7.* commends allum Bathes aboue the rest, and [u] *Mercurialis consil.88.* those of *Luca* in that Hypocondriacall passion, *He would haue his patient tarry there 15 dayes together, & drinke the water of them, and to be bucketed or haue the water powred on his head. Iohn Baptista Silvaticus cont. 64.* commends all the Bathes in *Italy*, and drinking of their water, whether they be Iron, Allum, Sulphur. So doth [x] *Hercules de Saxoniâ.* But in that they cause sweat, and drye so much, he confines himselfe to Hypocondriacall melancholy alone, excepting that of the head and the other. *Trincavelius consil.14. lib.1.* preferres those [y] *Porrectan* Bathes before the rest because of the mixture of brasse, iron, allum, and *consil.55. lib.3.* for a melancholy lawyer, *& consil.36.* in that Hypocondriacall passion, the Bathes of [z] *Aquaria*, *& 36. consil.* the drinking of them. *Frisimelica* consulted amongst the rest in *Trincavelius, consil. 42, lib.2.* preferres the waters of [a] *Apona* before all artificiall Bathes whatsoever in this disease, and would haue one nine yeares affected with Hypocondriacall passions, fly to them, as to an [b] holy-anchor. Of the same minde is *Trincavelius* himselfe there, and yet both put a hot liver in the same party for a cause, and send him to the waters of S. *Helen* which are much hotter. *Montanus consil.230.* magnifies the [c] *Chalderinian* bathes, *& consil.237. & 239.* he exhorteth to the same, but with this caution, [d] *that the Liuer be outwardly anointed with some coolers, that it be not ouerheated.* But these bathes must be warily frequented by melancholy persons, and such as are very cold of themselues, for as *Gabelius* concludes of al Dutch Bathes, and especially of those of *Baden*, *they are good for all cold diseases,* [e] *naught for cholericke, hote and dry, and all*

[r] *Fol.141.*
[u] *Thermas Lucenses adeat ibiq; aquas eius per 15 dies potet & calidarum aquarum stillicidijs tum caput, tum ventriculum de more subijciat.*
[x] *In Panth.*
[y] *Aquæ porrectanæ.*
[z] *Aquæ Aquariæ.*
[a] *Ad aquas Aponenses velut ad sacram anchoram confugiat.*
[b] *Io. Baubinus lib.3 cap.14. hist. admir. Fontis Bollensis in ducat. Wirtemberg. laudat aquas Bollenses ad melancholicos morbos mœrorem fascinationem, aliaq; animi pathemata.*
[c] *Balnea Chalderina.*
[d] *Hepar externè vngatur ne calefiat.*
[e] *Nocent calidis & siccis cholericis & omnibus morbis ex cholera hepatis splenisq; affectionibus infir-*

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infirmities proceeding of choler, inflammations of the ſpleene and liuer. Our Engliſh Bathes as they are hote, muſt needs incurre the ſame cenſure. But *D. Turner* of old, and *D. Iones* haue written at large of them. As for ſweating, vrine, bloodletting by hæmrods, or otherwiſe, I ſhall elſwhere more opportunely ſpeake of them,

[f] *Saluit Venus rationis vim impeditam, ingentes iras remittit &c.*

Immoderate *Venus* in exceſſe, a cauſe, or in defect, ſo moderatly vſed to ſome parties an only helpe, a preſent remedy. *Peter Foreſtus* cals it, *aptiſſimum remedium*, a moſt appoſite remedy, [f] *remitting anger, and reaſon, that was otherwiſe bound. Avicenna Fen.3.20. Oribaſius med.collect. lib.6.cap.37.* contend out of *Ruffus* and others, [g] *that many madmen, melancholy, and laboring of the falling ſickneſſe, haue bin cured by this alone. Montaltus cap. 27. de melan.* will haue it driue away ſorrow and all illuſions of the braine, to purge the heart and braine from all ill ſmokes and vapors that offend them, [h] *and if it be omitted as Valeſcus ſuppoſeth, it makes the mind ſad, the body dull and heauy. Marcellus Donatus lib.2. med. hiſt. cap.1.* tels a ſtory to confirme this out of *Alexander Benedictus*, of a maide that was mad, *ob menſes inhibitos, cum in officinam meritoriam incidiſſet, à quindecim viris eâdem nocte compreſſa, menſium largo profluvio, quod pluribus annis ante conſtiterat, non ſine magno pudore mane menti reſtituta deceſſit.* But this muſt be warily vnderſtood; for as *Arnoldus* obiects *lib. 1. breviar. 18.cap. quid coitus ad melancholicum ſuccum?* what affinity haue theſe two? [i] *except it be manifeſt that ſuperabundance of ſeed, or fulneſſe of blood be a cauſe, or that loue, or an extraordinary deſire of Venus haue gone before. Montaltus cap. 27.* will not allow of moderate *Venus* to ſuch as haue the gout, palſy, Epilepſy, Melancholy, except they be very luſty, and full of blood. [k] *Lodovicus Antoninus lib. med. miſcel.* in his Chapter of *Venus*, forbids it vtterly to all wreſtlers, ditchers, laboring men &c. [l] *Ficinus* and [m] *Marſilius Cagnatus* put *Venus* one of the fiue mortal enemies of a ſtudent: *it conſumes the ſpirits, and weakeneth the braine. Haliabbas* the *Arabian 5. Theor.cap.36.* and *Iaſon Pratenſis* make it the fountaine

[g] *Multi comitiales, melancholici, inſani, huius vſu ſolo ſanati.*

[h] *Si omittatur coitus, contriſtat & plurimum gravat corpus & animum.*

[i] *Niſi certo conſtet nimium ſemen aut ſanguinem cauſam eſſe, aut amor preceſſerit, aut &c.*

[k] *Athletis, Arthriticis podagricis nocet, nec opportune prodeſt, niſi fortibus, & qui multo ſanguine abundant. Idem Scaliger exer.269. Turcis ideo luctatoribus prohibitum.*

[l] *De ſanit. tuen. lib.1.*

[m] *Lib.1. cap.7. exhaurit enim ſpiritus, animũq; debilitat.*

taine of most diseases,[n] *but most pernitious to them which are cold and dry*, a melancholy man must not meddle with it, but in some cases. *Plutarch* in his book *de san. tuendâ*, accompts of it as one of the three principall signes and preseruers of health, temperance in this kind,[o] *To rise with an appetite, to be ready to worke, & abstaine from Venery, tria saluberrima*, are three most healthful things. We see their opposites how pernitious they are to mankind, as to all other creatures they bring death, & many ferall diseases. *Immodicis brevis est ætas & [p] rara senectus. Aristotle* giues instance in sparrows, which are *parum vivaces ob salacitatem*, short liued because of their salacity, which is very frequent, as *Scoppius* in his *Priapeijs* will better informe you. The extreames being both bad, [†] the medium is to be kept, which cannot easily be [q] determined. Some are better able to sustaine, such as are hote and moist, phlegmatick as *Hipocrates* insinuateth, some strong and lusty, well fed, like *Hercules*, [r] *Proculus* the Emperour, [s] *Messalina* the Empresse, and by Philters, and such kinde of lascivious meats, vse all meanes to [t] inable themselues, and brag of it: others impotent, of a cold and dry constitution cannot sustaine those gymnicks without great hurt done vnto their owne bodies, of which number are melancholy men for the most part.

[n] *Frigidis & siccis corporibus inimicissima.*

[o] *Vesci intra satietatem, impigrum esse ad laborem, vitale semen conservare.*

[p] *Nequitia est quæ te non sinit esse senem.*

[†] *Vid. Montan. Pet. Godefridum Amorum lib. 2. cap. 6. curiosum, &c.*

[q] *Thespiadas genuit.*

[r] *Vide Lampridium vit. eius, 4*

[s] *Et lassata viris &c.*

[t] *Vid. Mizald. cent. 8. 1x. Lemnium lib. 2. cap. 16. Catullum ad Ipsithillam, &c. Ovid. Eleg. 3. & 6. &c.*

Memb. 3.

Aire rectified. With a digression of the Aire.

As a long-winged Hawke when he is first whistled off the fist, mounts aloft, and for his pleasure fetcheth a many circuits in the Aire, still soaring higher and higher, till he be come to his full pitch, and in the end when the game is sprung, comes down amaine, and stoupes vpon a sudden: so will I, hauing now come at last into these spatious fields of Aire, wherein I may freely expatiate and exercise my selfe, for my

318 my recreation a while roue, and wander round about the world, and mount aloft to those ætheriall orbes and celestiall spheres, and so descend to my former elements againe. In which progresse, I would first see whether that relation of the Frier of [u] *Oxford* be true, concerning those Northerne parts vnder the Pole, as whether there be such 4. *Euripes*, & a great rocke of Lodestones which may cause the needle in the compasse still to bend that way, and what should be the true cause of the variatiō of the compasse, [x] is it a magneticall rock or Pole-star as *Cardan* will, why at the *Azores* it looks directly North, otherwise not? whether rules may be made of it, as *11. grad. Lond. variat alibi. 36. &c.* Whether the Sea be open and navigable by the Poles, and which is the likeliest way that of [y] *Bartison* the Hollander, or by *fretum Dauies*, or *Nova Zembla*. Whether [y] *Hudsons* discoveries bee true of a new found Ocean, or any probability to passe by the Straights of *Anian* to *China* by the Promontory of *Tabin*. And if there be, I should soone perceaue whether [z] *Marcus Polus* the *Venetians* narration bee true or false of that great citty of *Quinsay* and *Cambalu*, whether there bee any such places, or that as [a] *Mat. Riccius* the Iesuite hath written, *China* and *Cataia* be all one, the great *Cham* of *Tartary*, and the King of *China* be the same. *Xuntain* and *Quinsay*, and that citty of *Cambalu* be the same with *Paquin*, or such a wall 400. leagues long to part *China* from *Tartary*. Whether [b] *Presbyter Iohn* be in *Asia* or *Africke*. Whether [c] *Guinea* be an Island or part of the Continent, or that hungry [d] Spaniards discovery of *Terra Australis Incognita* or *Magellanica*, be as true as that of *Mercurius Britannicus*, or his of *Vtopia*, or his of *Lusinia*. And yet in all likelyhood it may bee true, for without all question it being extended frō the Tropicke of *Capricorne*, to the Circle *Antarticke*, and lying as it doth in the Temperate *Zone* cannot chuse but yeeld in time, some flourishing kingdomes to succeeding ages, as *America* did vnto the *Spaniards*. As I goe by *Madagascar* I would see that great bird [e] *Rucke* that can carry a man and horse, or an Elephant

[u] *Nich. de Lynna* cited by *Mercator* in his Mappe.

[x] *Mons Sloto.* Some call it the highest hil in the world next Teneriffe in the *Canaries* *Lat.* 81.

[y] 1612.

[z] *Lib. 2. cap. 64 de nob. civitat. Quinsay, & cap 1c. de Cambalu.*

[a] *Lib. 4. expedit ad Sinas cap 3. & lib. 5. cap. 11.*

[b] *M. Polus in Asia Pref. Iohan. meminit.*

[c] *Lat. 10. Gr. Aust.*

[d] *Ferdinando de Quir. Anno. 1612.*

[e] *Alarum penne continent in longitudine 12. passus Elephantum in sublime tollere potest Polus lib. 3. c. 40.*

Elephant. And afterwards in *Africke* examine the fountains of *Nilus*, whether [f] *Herodotus*, [g] *Seneca*, *Plin.lib.5.c.9.Strabo lib.5.* giue a true cause of his annuall flowing, [h] or *Pagafetta* discourse rightly of it,,or of *Niger* and *Senega*, Examin *Cardan*, [i] *Scaligers* reasons and the rest. I would obserue al those motions of the Sea,and from what causes, from the Moone, or earths motion. Why in that Ocean of *Sur* it is scarce perceaued, in our *Brittish* Seas most violent, in the mediterranean and *Red Sea* so vehement, irregular and diverse? Why the current in that *Atlanticke Ocean* should still be towards the North,and why they can come sooner then goe? And so frō *Moabar* to *Madagascar* in that *Indian* Ocean, the Marchāts come in three weekes,as [k] *Scaliger* discusseth, they goe backe scarse in three months,with the same or like winds. The continuall current is from East to West. Whether mount *Athos Caucasus Atlas* bee so high as *Pliny*, *Solinus*, *Mela* relate, aboue Clouds,meteors, and equall to the greatest depths of the Sea,which is as *Scaliger* holds,1580.paces,*Exerc.38. alij* 100.paces. I would see those inner parts of *America*,whether there be any such great citty of *Manoa*, as hee relates, or golden countries of *Guiana*, *Amazons* or giganticall Patagones in *Chica*. [l] The pike of *Teneriffe* how high it is? 70 miles or 52,as *Patritius* holds:see that strāge† *Cirknickzerkscy* lake in *Carniola*, whose waters gush so fast out of the ground,that they will overtake a swift horseman,and by and by with as incredible celerity supped vp, which *Lazius* and *Warnerus* make an argument of the *Argonautes* sailing vnder ground. I would examine the *Caspian* Sea, and see where and how it exonerates it selfe, after it hath taken in *Volga*, *Iaxares*, *Oxus*,and those great rivers;what vent the *Mexican* lake hath,& that of *Trasumene*, at *Peruziū* in *Italy*. I would finde out with *Traian* the fountains of *Danubius*, of *Ganges*, *Oxus*,see those *Ægyptian Pyramids*, *Traianes* bridge,*Grotta de Sibilla*,*Lucullus* fish-ponds;the Temple of *Nidrose*,*&c.* Many strange creatures, mineralls,vegetalls, Zoophites were fit to be considered in such an expedition, & amongst the rest

[f] *Lib.2.*
[g] *Natur. quæst. lib.4.cap.2.*
[h] *Lib. de reg. Congo.*
[i] *Exercit. 47.*
[k] *Exercit.52.de maris motu causæ inuestigandæ prima reciprocationis, secunda varietatis, tertia celeritatis,quarta cessationis, quinta privationis, sexta contrarietatis.*
[l] *Patritius* saith 52 miles in heighth.
† *Luge alij vocant Geor. Wernerus. aquæ tanta celeritate erumpunt & absorbentur vt expedito equiti aditum intercludant.*

320 that of [m] *Herbaſtein* of his *Tartar* lambe, [n] *Hector Boethius* gooſe-bearing tree in the *Orchades*, [o] *Vertomannus* wonderfull palme, that fly in *Hiſpaniola* that ſhines like a torch in the night, that one may ſee well to write. Thoſe ſphericall ſtones in *Cuba* which nature hath ſo made. &c. I would examine that demonſtration of *Alexander Piccolomineus*, whether the earths ſuperficies be bigger then the Sea: or whether that be true which *Iordanus Brunus* ſcoffes at, that if God did not detaine it, the Sea would overflow the earth. I would examine the true ſite of that terreſtriall † Paradiſe, and where *Ophir* was, where *Solomon* did fetch his gold. I would examine all *Plinies*, *Solinus*, *Straboes*, S[r]. *Iohn Mandevills*, *Olaus Magnus*, *Marcus Polus lies.* Correct thoſe errors in Navigation, reforme Coſmographicall Chartes, and rectifie longitudes, if it were poſſible, obſerue ſome better meanes to finde them out. Or I would finde a convenient place to go down with *Orpheus*, *Vlyſſes*, *Hercules*, [p] *Lucians Menippus*, at S. *Patricks* Purgatory at *Trophonius* den, *Hecla* in *Iſland* *Ætna* in *Sicily*, &c. to deſcend, & ſee what is done in the bowels of the earth. If it be 21500 miles in [q] compaſſe, his Diameter is 7000 miles from vs to our Antipodes and what ſhall bee comprehended in all that ſpace? What is in the centre of the earth, or is it pure element only, as *Ariſtotle* decrees inhabited as [r] *Paracelſus* thinks with creatures, whoſe Chaos is the earth with *Fairies*, as the woods and waters according to him, are with *Nymphes* or as the ayre with ſpirits. Or is it the place of Hell as *Virgill* in his *Æneades*, *Plato*, *Lucian*, *Dantes*, and others poetically deſcribe it, and as many of our Divines thinke, or of Purgatory and Limbus patrum, as *Gallucius*, [s] or *Ignatius* parler. *Virgil* ſometimes Biſhoppe of *Mentz* was therefore called in queſtion, becauſe he held *Antipodes*, and ſo by that meanes tooke away the ſeat of Hell, or ſo contracted it that it could beare no proportion to Heaven, & contradicted that opinion of *Auſtin*, *Baſil*, *Lactantius*, that held the earth round as a trencher, but not as a ball. If it bee no

materiall

[m] *Commentar. Muſcovit.*

[n] *Hiſt. Scot. l. 1.*

[o] *Vertomannus lib. 5. cap. 16.* mentioneth of a tree that beares fruites to eat, wood to burne, bark to make ropes wine and water to drinke, oyle, and ſugar and leaues as tiles to cover houſes, flowers for cloths, &c.

† *Animal inſectum Cuſino ut quis legere & ſcribere poſſit ſine alterius ope luminis.*

† *Vid. Pererium in Gen.*

[p] *In Necyomantia Tom. 2.*

[q] Or plaine as *Patritius* holds which *Auſtin*, *Lactantius*, and ſome others held of old, round as a Trencher.

[r] *Lib. de Zilphis & Pigmeis*, they penetrat the earth as we doe the ayre.

[s] *Conclaue Ignatii.*

materiall fire as *Soncinas* disputes, it may bee there or elſe where, for ſure ſome where it is. If it bee ſollid earth, t'is the fountaine of mettles, waters, which by his innate tẽper turns ayre into water, which ſprings vp in ſeveral chinks to moiſten the earths ſuperficies, and that in a tenfold proportion, as *Ariſtotle* holds, or elſe theſe fountaines come directly from the ſea by [t] ſecret paſſages, and are ſo made freſh againe by [u] running through the bowels of the earth, and are either thicke, thinne, hot, cold, as the matter or mineralls are by which they paſſe. Or elſe it may be full of winde, which ſometimes breaking out cauſeth thoſe horrible Earthquakes, which are ſo frequent in theſe dayes in *Iapan*, *China*, and oftentimes ſwallow vp whole Cities. Let *Lucians Menippus* conſult with, or aske of *Tireſias*, if you will not beleeue Philoſophers, hee ſhall cleere all your doubts when he makes a ſecond voiage. In the meane time let vs conſider of that which is *ſub dio*, and finde out a true cauſe, if it be poſſible, of ſuch accidents, Meteors, alterations, as happen aboue ground. Whence proceed that variety of manners, and a diſtinct character as it were to ſeverall nations? Some are wiſe, ſubtill, witty; others dull, heavy, ſome bigge, ſome little, as *Bodine* proues at large, *method. cap. 5.* ſome ſoft & ſome hardy, barbarous, civill, [x] black, dunne: white; is it from the ayre, or from the ſoyle, or influence of ſtarres, or ſome other ſecret cauſe? Why doth *Africa* breed ſo many venom beaſts, *Ireland* none, whence comes this variety of complections, colours, plants, birds, beaſts, [y] mettals, peculiar almoſt to every place? How comes it to paſſe that in the ſame place, in the ſame latitude, to ſuch as are *Periœci*, there ſhould be ſuch difference of ſoil, mettall, ayre, &c. *Moſco in 55. deg.* of lat: extreame cold, as all thoſe countries are, hauing one perpetuall hard froſt all winter long: [z] *England* neere the ſame latitude, and *Ireland* very moiſt and

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[t] As they come from the Sea ſo they return to the Sea againe by ſecret paſſages as in all likelihood the *Caſpian* ſea vents it ſelfe into the *Euxine* or *Ocean*.

[u] *Seneca nat. quæſt. lib. 3. cap. 4. 5. 6. 7. 8. 9. 10 11. 12. de cauſis aquarum perpetuis.*

[x] *Ad caput bonæ ſpei incolæ ſunt nigerrimi, Si Sol cauſa cur non Hiſpani & Itali æque nigri in eadem latitudine æque diſtãtes ab æquatore hi ad Auſtrum illi ad Borcam? quiſub Presbytero Iohanne habitant ſubfuſci ſunt in Zeilan & Malabar nigri æquè diſtantes ab Æquatore eodemq; cœli parælelo. ſed hoc magis mirari quis poſſit in tota Americâ nuſquam nigros inveniri præter paucos in loco Quarena illis dicto, quæ huius caloris cauſa efficiens cæliue an terræ qualitas an ſoli proprietas aut ipſorum hominum innata ratio aut omnia? Ortelius in Africa Theat.*

[y] *At Quito in Peru plus auri quam terræ foditur in Auri fodinis. Giraua.*

[z] *Regio quocunq; anni tempore temperatiſſima. Ortel. multas Galliæ & Italiæ regiones molli tepore & benigna quadam temperie prorſus antecellit. Iouius.*

322 warme, and more temperate in winter then *Spaine*, *Italy*, or *France*. Is it the Sea that causeth this difference, and the ayre that comes from it? why then is [a] *Ister* so cold neere the *Euxine*, [b] *Queuira*, or *Nova Albion* in *America* bordering on the Sea, so cold in Iuly, that our [c] Englishmen could hardly endure it? *Norembega* in 45 lat. all the Sea frozen Ice, and yet in a more Southerne latitude then ours. Our climes breed lice, come to the *Azores*, by a secret vertue of that ayre they are instantly consumed and all our European vermin almost, *Ortelius*. *Ægypt* is watered with *Nilus*, and not farre from the Sea, and yet there it seldome or never raines: *Rhodes* an Iland of the same nature, and yet our Ilands ever dropping & inclining to raine. Is it from Topicke starres, *apertio portarum* such aspects of Planets, or dissolving ayre, or thicke ayre, which causeth this and those differences of heat & cold? that as *Bodine* relates of a *Portingall* Embassadour comming frō [d] *Lisbon* to [e] *Danzike* in *Spruce*, found greater heat there then at any time at home. The torrid Zone was by our Predecessors held to be inhabitable, but by our moderne travellers found to be most temperate, bedewed with pleasant raines, and moistning shewers, in some parts, as *Acosta* describes, most pleasant and fertile. In some againe hard, dry, sandy, barren, a very desart & still in the same latitude. Many times we finde great diversity of ayre in the same [f] country, by reason of the site to Sea, hills or dales, want of water, nature of soyle, and the like: as in *Spaine*, *Estramadura* is dry, sandy, barren most part, extreame hot, by reason of his plaines, *Andalusia* another Paradise, and *Valence* a most pleasant ayre, and continually greene. And so is it about [g] *Granado*, on the one side fertill plaines, on the other continuall snowe to bee seene all summer long on the hill tops. In the heat of Sūmer, in the kings Pallace in *Escuriall*, the ayre is most temperate, by reason of a cold blast which comes from the snowy moūtaines hard by, when as in *Toledo* it is very hot, so in all other countries. But the causes of these alterations are common, by reason of their neerenesse to the middle region, but this diversity

[a] *Lat.45. Danubij.*
[b] *Queuira. lat. 40.*
[c] *In. S. Francis Drakes voiage.*
[d] *Lisbon lat. 38*
[e] *Danzik lat.54.*
[f] The same variety of weather *Lod Guicciardine*, obserues betwixt *Leige* and *Aix* not far distāt. *descrip. Belg.*
[g] *Magin. Quadus.*

versity of ayre in places equally site, elevated, and distant frō the Pole can hardly be satisfied with that diversity of Plants Birds, Beasts, which is so familiar with vs, with Indians, every where: the sunne is equally distant, the same verticall stars, the same irradiations of Planets, aspects alike, the same neerenesse of Seas, the same superficies, the same soyle, or not much different. The Philosophers of *Conimbra* will refer this diversity to the influence of that *Empyræan* heauen. *Clavius* & others coniecture otherwise, but they be but coniectures. About *Damascus* in *Syria Comagena*, is a [i] Paradise by reason of the plenty of waters, *in promptu causa est*, and the Deserts of *Arabia* barren because of rocks, and barren sands, dry mountains, which by no art can be manured, t'is evident, *Bohemia* is cold by reason it lies all along to the North. But why should it be so hot in *Ægypt*, or there never raine? Why should those [k] Etesian Easterne winds blowe continually in some places, and at set times in the dog dayes only, here perpetuall drought, there dropping shewers, here foggy mist, there a pleasant ayre, here [l] terrible thunder and lightning at such a season, frosen seas, there open in the same latitude, to the rest no such thing, nay quite opposite is to bee found? Sometimes as in *Peru* on the one side the moūtaines it is hot, on the other cold, with infinite such. Who can giue a reason of this diversity of Meteors, that it should raine [n] Stones, Frogges, Mice, &c. *Aristotles* reasons are exploded by *Paracelsus*, his principles confuted, and other causes assigned. *Sal, Sulphur, Mercury*, in which they are so expert that they can alter Elements, and seperate at their pleasure, make perpetuall motions, imitate thunder, snowe, haile, the Seas motions, giue life to creatures, as they say, without generation, & what not. *P. Nonius Salacienſis*, and *Kepler*, take vpon them to demonstrate that no Meteors, Clowds, Fogges, &c. [o] Vapours arise higher then 50 or 80 miles, and all the rest to bee purer ayre or element of fire. Which [p] *Cardan*, [q] *Tycho*, and [r] *Iohn Pena* manifestly confute by refractions, and many other arguments. If as *Tycho* proues the Moone be distant frō

[i] *Vertoman. Nau. lib. 1. c. 5.*

[k] *Strabo.*

[l] As vnder the Æquator in many parts, shewers here at such a set time, winds at such a time. &c.

[m] *Ferd. Cortesius lib. Novus orbis inscript.*

[n] *Lapidatum est Liuye.*

[o] *Cardan.* saith Vapours rise 288 miles frō the earth, *Eratosthenes* 48. miles.

[p] *De subtil. l. 2.*

[q] *In Progymnas.*

[r] *Præfat. ad Euclid. Catop.*

324 vs betwixt 50 and 60 Semediameters of the earth, & as *Peter Nonius* will haue it, the ayre be so anguſt, what proportion is there betwixt the other three elements and it? to what vſe ſerues it? is it full of ſpirits which inhabit it as the *Paracelſians* and *Platoniſts* hold, the higher the more noble, [f] or full of Birds, or a meere *Vacuum* to no purpoſe? It is much controverted betwixt *Tycho Brahe* and *Chriſtopher Rotman* the *Lanſgraue* of *Haſſias* Mathematitian in their Aſtronomicall Epiſtles, whether it be the ſame *Diaphanum* cleereneſſe, matter, of the Ayre and Heavens, or two diſtinct Eſſences. *Chriſtopher Rotman, Iohn Pena, Iordanus Brunus*, with many other late Mathematitians, contend that it is the ſame and one matter throughout, ſauing that the higher it is the purer it is, and more ſubtill. [t] *Tycho* will haue too diſtinct matters of heauen and ayre, but to ſay truth, with ſome ſmall qualification, they haue one and the ſelfe ſame opinion, about the Eſſence and matter of Heavens, that it is not hard and impenetrable, as *Peripateticks* hold, tranſparent, of a *quinta eſſentia*, *but that it is penetrable and ſoft as the ayre it ſelfe is, and that the Planets moue in it as Birds in the ayre, fiſhes in the ſea.* This they proue by the motion of Comets, and otherwiſe, which are not generated, as *Ariſtotle* holds in the ayeriall region of hot and dry exhalations, and ſo conſumed, but as *Anaxagoras* and *Democritus* held of old of a celeſtiall matter, and as [u] *Tycho*, [x] *Heliſæus Roeſlin, Thaddeus Hageſius, Pena, Rotman, Fracaſtorius*, demonſtrate by Paralaxes, refractions, motions, and [y] other ſufficient reaſons, farre aboue the Moone: exploding in the meane time thoſe *Eccentricks* and *Epicycles*. Which howſoeuer *Ptolemy, Alhaſen, Vitello, Maginus, Clavius*, and many of their aſſociats ſtiffely maintaine, to be reall orbs, excentricke, concentricke, circles æquant &c. are abſurd and ridiculous. For who is ſo mad to thinke that there ſhould be ſo many circles, like ſubordinate wheeles in a clock, al impenetrable and hard, as they faine, adde and ſubſtract at their pleaſures. [z] *Maginus* makes eleuen Heavens, all ſubdiuided into

[f] *Manucaudiatæ*, a Bird that liues cõtinually in the ayre and are never ſeene on ground but dead. ſee *Vliſſes Aldouran-dus Ornithol. Scal.exerc.229.*

[t] *Epiſt. lib. 1. p. 83. Ex quibus conſtat nec diverſa aeris & ætheris Diaphana eſſe nec refractiones aliunde quam à craſſo aere cauſari.---*

Non dura aut impervia ſed liquida ſubtilis motuiq; planetarum facile cedens.

[u] *In Progimnaſ.*

[x] *In Theoria nova Met. cœleſtium. 1578.*

[y] *Multa ſane hinc conſequuntur abſurda & ſi nihil aliud tot Cometæ in æthere animadverſi qui nullius orbis ductum comitantur idipſum ſufficienter refellunt. Tycho aſtr. epiſt. pag. 107.*

[z] *In Theoric.*

into their orbs and circles,and all too little to ſerue thoſe ſeverall apparances,*Fracaſtorius 72.* Homocentricks, *Tycho Brahe,Nicholas Rhamerus,Heliſæus Rœſlin*,haue ſeverall hypotheſes of their owne inventions, and they bee but inventions,as moſt of them acknowledge, as we admit of *Æquators,Tropicks,Colures* for doctrines ſake(though *Ramus* think them all vnneceſſary)they will haue them ſuppoſed only for method and order, as *Tycho* hath fained: I knowe not how many ſubdiuiſions of Epicycles in Epicycles,&c. to calculate & expreſſe the Moons motion:But when all is done,as a ſuppoſition and no otherwiſe.Not(as they hold) hard, impenetrable,ſubtill,tranſparent,&c.or making muſicke, as *Pythagoras* maintained. If the heauens be penetrable, as theſe men deliuer and no lets, it were not amiſſe in this aeriall progreſſe to make wings,and fly vp,as that *Turke* in *Buſbequius*, made his fellowe Cittizens in *Conſtantinople* beleeue hee would performe:& ſome new fangled wits me thinks ſhould ſometime or other finde out: or if that may not be;yet with a *Galelies* glaſſe,or *Icaro-menippus* wings in *Lucian*, cõmand the Spheares and Heavens, and ſee what is done amonſt thẽ. Whether there be generation and corruption in the Heavens as ſome thinke by reaſon of ætheriall Comets, that in *Caſſiopea* 1570. that Aº 1607,&c. & many like,or that they were created *ab initio*,and ſhew themſelues at ſet times: and as *Heliſæus Rœſlin* contends,haue Poles, Axeltrees, Circles of their owne,and regular motions. *An cœlum ſit coloratum?* Whether the Starres be of that bigneſſe,diſtance,as Aſtronomers relate,ſo many in [b] number,1026.or 1725, as *I.Bayerus*; or as ſome *Rabbins*, 29000. *Myriades*; or as *Galelye* diſcovers by his glaſſes infinite,the leaſt Starre in the eighth Spheare 18 times bigger then the earth, whether they bee thicker parts of the orbs, as *Ariſtotle* deliuers; or ſo many habitable worlds,as *Democritus*; whether they haue light of their owne,or from the Sunne,or giue light round, as *Patritius* diſcourſeth.Whether light bee of ther Eſſence; whether they be hot by themſelues,or by accident cauſe heat? Whether

[a] *Theor.nova cœleſt.Meteor.*
[b] *An ſit crux & nubecula in cœlis ad Polum Antarcticum, quod ex Corſalio refert Patritius.*

326 ther there be such a Precession of the Æquinoxes, as *Copernicus* holds, or that the eight Spheare moue. *An benè Philosophẽtur, R. Bacon, & I. Dee Aphoris. de multiplicatione specierũ.* Whether there be any such Images ascending with each degree of the Zodiack in the East, as *Aliacensis* faines. *An aqua super cœlum*, as *Patritius*, &c. Or to omitt all smaller controversies, or matters of lesse moment, to examine that maine controversie of the earths motion, now so much in question. *Pythagoras* maintained it of old, *Democritus*, and many of their Schollers, reviued since by *Copernicus*; not as a truth, but as a suppositon, as he confesseth himselfe in his Preface, but now maintained in good earnest by *Kepler, Rotman, Gilbert, Digges*, and some other of his followers. For if the earth be the Center of the world, stand still and the heavens moue, as the most receaued opinion is, *Quis ille furor, &c.* What Fury is that, saith [c] Dr *Gilbert*, that shall driue the Heavens about with such incomprehensible celerity in 24 houres, whẽ as every point of the Firmament, and in the *Æquator* must needs moue as [d] *Clavius* calculats, 176660 in 1. 1240th. part of an houre; and an arrow out of a bowe, must goe seauen times about the earth, whilst a man can say an *Ave Maria*, if it keepe the same space, or compasse the earth 1884 times in an houre, which is *supra humanam cogitationem*, beyond humane conceipt. A man could not ride so much ground, going 40 miles a day, in 2904 yeares, as the Firmament goes in 24 houres, *quod incredibile videtur*: and the [e] Pole starre, which to our thinking scarce moueth out of his place, goeth a bigger circuit then the Sunne, whose Diameter is much bigger then the Diameter of the Heaven of the Sunne. To avoid therefore these impossibilities, they ascribe a triple motion to the Earth, the Sunne immouable in the Center, and salue all apparances better then any other way whatsoever; calculate all motions, much more certaine then by those *Alphonsine*, or any other tables, which are grounded frõ those other suppositions. Now if the earth moue, it is a Planet & shines to them in the Moone, and to the other Planetary Inhabitãts,

[c] *de Magnete.*

[d] *Commen. in 2. cap. sphæræ Io. de Sac. Bosc.*

[e] *Dist. 3 gr. 1 ½ à Polo.*

as

as the Moone and they doe to vs vpon the Earth: but shine she doth, as *Galelye*, [f] *Kepler*, and others proue, and then *per consequens* the rest of the Planets are inhabited, as well as the Moone, which hee grants in his dissertation with *Galelies Nuncius Siderus*, [g] *that there be Iouiall and Saturnine inhabitants &c.* & that those severall Planets haue their severall moones about them, as the earth hath hers, as *Galileus* hath already evinced by his glasses 4 about *Iupiter*, and 2 about *Saturne* (though *Sittius* the *Florentine*, cavell at it) and *Kepler* the Emperors Mathematician, confirmes out of his experience, that he saw as much by the same helpes. Then the earth and they be Planets alike, [h] inhabited alike, mouing about the Sunne, the common center of the world alike: And we may inferre with *Brunus*, that which *Melissus*, *Democritus*, *Leucippus* maintained in their ages there be [i] *infinit worlds* and infinite earths, because infinite starres & Planets like vnto this of ours. [k] *Kepler* betwixt iest and earnest in his perspectiues, Lunar Geography. *dissertat cum nunc syder.* seemes in part to agree with this, and partly to contradict, for the planets he yeelds them to be inhabited, he doubts of the stars, and so doth *Tycho* in his Astronomical Epistles, out of a consideration of their vastity and greatnes, break out into some such like speaches, that he will neuer belieue that those great & huge bodies were made to no other vse, then this that we perceiue, to illuminate the Earth, a point insensible in respect of the whole. But who shall dwell in these vast Bodies, Earths, Worlds, [l] *if they be inhabited, rationall creatures,*

[f] *Luna circumterrestris Planeta quum sit. consentaneum est esse in lunâ viventes creaturas: & singulis Planetarum globis sui seruiunt circulatores, ex quâ consideratione de eorum incolis summâ probabilitate cõcludimus, quod & Tychoni Braheo ex solâ consideratione vastitatis eorum visum fuit. Kepler dissert. cum nunc sid. fol. 29.*

[g] *Temperare non possum, quin ex inventis tuis hoc moneam veri non absimile, non tam in lunâ, sed etiam in Ioue & reliquis Planetis incolas esse. Kepler. fol. 26*

Si non sint accolæ in Iouis globo qui notent admirandam hanc varietatem oculis, cui bono quatuor illi Planetæ Iouem circumcursitant. [h] It may be the green children came thence, which Nubrigensis speakes of. *Rerum Anglic lib. 1. cap. 27. de viridibus pueris.* [i] *Infiniti alij mundi, vel vt Brunus, terræ huic nostræ similes.* [k] *Kepler. fol. 2. dissert. quid impedit quin credamus ex his initijs, plures alios mundos detegendos, vel vt Democrito placuit, infinitos.* [l] *Quid igitur inquies si sint in cælo plures globi, similes nostræ telluris, an cum illis certabimus, quis meliorem mundi plagam teneat. Si nobiliores illorum globi nos non sumus creaturarum rationalium nobilissimi, quomodo igitur omnia propter hominem? quomodò nos domini operum Dei? Kepler. fol. 29.*

as

328 as *Kepler* demands? *or haue they ſoules to be ſaued, or doe they inhabit a better part of the World then we doe, or are we or they Lords of the World, and how are all things made for man? Difficile eſt nodum hunc expedire, eo quod nondum omnia quæ huc pertinent, explorata habemus*, t'is hard to determine, this only he proues that we are in *præcipuo mundi ſinu*, in the beſt place, beſt world, neareſt the Heart of the Sun. Theſe and ſuch like prodigious Paradoxes, inferences muſt needs follow, if it once be granted, which *Rotman*, *Kepler*, *Gilbert*, *Diggeus*, *Galely*, and others maintaine of the Earths motion, that it is a Planet, and ſhines as the Moone doth, which containes in it [m] *both land and ſea as the Moone doth*, for ſo they find by their glaſſes, that *Macula in facie Lunæ, the brighter parts are Earth, the duskier Sea.* Which *Plutarch* and *Pythagoras* formerly taught: and manifeſtly diſcerne hils and dales, & ſuch like concavities, if we may ſubſcribe to, and believe *Galelies* obſervations. But to avoid theſe Paradoxes of the Earths motion, our later Mathematitians haue rolled all the ſtones that may be ſtirred, and to ſalue all apparances & obiections, haue invented new hypotheſes, and fabricated new ſyſtemes of the World, out of their own *Dedalian* heads. *Fracaſtorius* will haue the Earth ſtand ſtill as before, and to avoid that groſſe ſuppoſition of *Eccentricks* and *Epicicles* he hath coyned 72 Homocentrickes, to ſolue all apparances. *Nicholas Ramerus* will haue the Earth the Center of the World, but moueable, & the eighth Spheare immoueable, the fiue vpper Planets to moue about the Sun, the Sun and Moone about the Earth. Of which Orbes *Tycho Brahe* puts the Earth the Centre immoueable, the Stars moueable; the reſt with *Ramerus*, the Planets without Orbes to wander in the Aire, and keep time and diſtance, true motion according to that vertue which God hath giuen them. [n] *Heliſæus Rœſlin* cenſureth them both, with *Copernicus* and *Ptolemæus* as vnſufficient: one offends againſt naturall Philoſophy, another againſt Opticke principles, a third againſt Mathematicall, as not anſwering to Aſtronomicall obſervations, one puts a great ſpace betwixt

[m] *His argumentis planè ſatisfeciſti, do maculas in Luna eſſe maria, do lucidas partes eſſe terrã. Kepler. fol. 16.*

[n] *In Hypotheſ. de mundo. Edit. 1597.*

betwixt *Saturnes* Orbe, and the eighth Spheare, another too narrow. In his own hypotheſis he puts the Earth as before, the vniverſall Centre, the Sun Center to the fiue vpper Planets, to the eighth Spheare he aſcribes diurnal motion, & Eccentricks and Epicycles to the ſeuen Planets, which hath bin formerly exploded, and ſo *dum vitant ſtulti vitia in contraria currunt*, as a tinker ſtops one hole, and makes two, he corrects them, & doth worſe himſelf; reformes ſome, & marres all. In the mean time the world is toſſed in a blanket amongſt them, they toſſe the Earth vp and down like a ball, make her ſtand and goe at their pleaſures; one ſaith the Sun ſtands, another he moues, a third comes in, taking thē all at rebound: and leſt there ſhould any Paradox bee wanting, [o] he findes certain ſpots or clouds in the Sun, by the help of glaſſes, by means of which the Sun muſt turne round vpon his own center, or they about the Sun. *Fabricius* puts only three, & thoſe in the Sun, *Apelles 15.* & thoſe without the Sun, floating like the *Cyanean* Iſles in the *Euxine* Sea. The [p] *Hollander* in his *diſſertatiuncula cum Apelle* cenſures all, and ſo whileſt theſe men contend about the Sun and Moon, like the Philoſophers in *Lucian*, it is to be feared the Sun & Moon will hide themſelues, & be as much offended as [q] ſhe was with thoſe, & ſend another meſſage to *Iupiter* by ſome new-fangled *Icaromenippus*, to make an end of all theſe curious controverſies, & ſcatter them abroad. But why ſhould the Sun and Moon be angry, or take exceptions at Mathematicians and Philoſophers? when as the like meaſure is offered vnto God himſelfe, by a company of Theologaſters, they are not contented to ſee the Sun and Moone, and meaſure their ſite and biggeſt diſtance in a glaſſe, calculate their motions, or viſite the Moone in a Poëticall fiction, or a dreame, as he ſaith, [r] *Audax Facinus & memorabile nunc incipiam, neq; hoc ſæculo vſurpatum prius, quid in Lunæ regno hâc nocte geſtum ſit exponam, & quo nemo vnquam niſi ſomniando pervenit:* He and *Menippus:* or as [s] *Peter Cunæus, Bonâ fide agam, nihil eorum quæ ſcripturus ſum, verum eſſe ſcitote &c. quæ nec facta, nec futura ſunt, dicam, [t] ſtili tantum*

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[o] *Io. Fabritius de maculis in Sole. Witeb. 1611.*

[p] *Lugduni Bat. Ao 1612.*

[q] *Ne ſe ſubducant, & relictâ ſtatione deceſſú parent, vt curioſitatis finem faciant.*

[r] *Hercules tuam fidem Satyra Menippea edit. 1608.*

[s] *Sardi Venales. Satyr. Menip. Ao 1612.*

[t] *Puteani Comus ſic incipit,* or as Lipſius Satyre in a dreame.

330 *tantum & ingenij causâ*, not in jest, but in good earnest they will transcend Spheares, Heauen, Starres, into that *Empyraan* Heauen, soare higher yet, and see what God himself doth, and his Angels, about what he busies himself. The Iewish Talmudists take vpon them to determine how God spends his whole time, somtimes playing with Leviathan, somtimes ouerseeing the world &c. like *Lucians Iupiter*, to see who offered sacrifice, and tell the houres when it should rain, how much snow should fall in such a place, which way the wind should stand in *Greece*, which way in *Africke*. In the *Turkes Alcoran*, *Mahomet* is taken vp to Heauen vpon a *Pegasus* sent a purpose for him, as he lay in bed with his wife, and after some conference with God, is set on ground again. The Pagans paint him and mangle him after a thousand fashions, and our Hæreticks and Schismaticks, and some Schoolmen, come not farre behind, some paint him in the habit of an old man, and make maps of Heauen, number the Angels, tell their [u] severall names, offices, some deny God and his providence, some take his office out of his hand, and will [x] bind and loose in heauen, release, pardon, forgiue, and be quarter-master with him, some call his Godhead in question, his power, attributs, omnipotency. *an possit plures similes creare deos, an ex scarabeo deum &c. & quo demum ruetis sacrificuli?* some by visions & revelations, take vpon them to be familiar with God himself, and to be of privy counsell with him, they will tell how many, and who shall be saued, and when the World shall come to an end, what yeare, what moneth, and whatsoeuer els God hath reserued vnto himself, and to his Angels. But hoo? I am now gone quite out of sight, I am almost giddy with roving about, I could haue ranged farther yet, but I am an infant, and not [z] able to diue into these profundities, not able to vnderstand, much lesse to discusse: I leaue the contemplation of these things, to stronger wits, that haue better ability, and happier leisure to wade into such Philosophicall mysteries: my melancholy spaniels quest, my game is sprung, and I must come down and follow.

[u] *Tritemius lib. de 7 secundis.*

[x] They haue fetched *Traianes* soule out of Hell, and canonize for Saints whom they list.

[y] Napier. Brightman.

[z] *Ve me pluma leuat, sic grave mergit onus.*

Iason

Iason Pratensis in his book *de morbis capitis*, and Chapter of Melancholy, hath these words out of *Galen*,[a] *let them come to me to know what meat and drinke they shall vse, and besides that I will teach them what temper of ambient Aire they shall make choice of, what wind, what countries they shall choose, and what avoide.* Out of which words of his, this much we may gather, that to this cure of melãcholy, amongst other things, this Rectification of Aire is necessarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to choose or avoide, and t'is either generall to Countries, Provinces, or particular to Cities, Townes, Villages, or private houses. What harme those extremities of heat or cold doe in this malady, I haue formerly shewed, the medium must needs be good, where the aire is temperate, serene, quiet, free from bogs, fens, mists, all manner of putrefaction, contagious and filthy noysome smels. The [b] *Ægyptians* by all Geographers are commended to be *hilares*, a conceited and merry Nation, which I can ascribe to no other cause then to the serenity of their Aire. They that liue in the *Orchades* are commended by [c] *Hector Boethius* and [d] *Cardan*, to be faire of complexion, long-liued, most healthfull, free from all maner of infirmities of Body & mind, by reason of a sharp purifying Aire, which comes from the Sea. The *Boetians* in *Greece* were dull and heavy, *Crassi Bœoti*, by reason of a foggy Aire in which they liued, *Attica* most acute, pleasant and refined. The Clime changeth not so much customes, maners, wits, as *Bodine* hath proued at large, *method. hist. cap. 5.* as constitutions of their Bodies, and temperature it self. In all particular Provinces we see it confirmed by experience, as the Aire is, so are the Inhabitants dull, heavy, witty, subtill, neate, cleanly, clownish, sick and sound. In [d] *Perigort* in *France* the Aire is subtill, healthfull, seldome any plague or contagious disease, but hilly and barren; the men sound, nimble and lusty, but in some parts of *Quienne* ful of moores and marishes, the people dull and heavy, & subiect to many infirmities. Who sees not a great difference betwixt

[a] *Veniant ad me audituri quo esculento, quo item poculento vti debeant, & præter alimentum ipsum, potumq; ventos ipsos docebo item aeris ambientis temperiẽ insuper regiones quas eligere, quas vitare ex vsu sit.*

[b] *Leo Afer, Maginus &c.*

[c] *Lib. 1. Scot. hist.*

[d] *Lib. 1. de rer. var.*

[d] *Maginus.*

332 twixt *Surrey*, *Sussex*, and *Rumny* marsh, the woods in *Lincolnshire*, and the Fens. He therefore that loues his health, if his ability will giue him leaue, must often shift place, & make choice of such as are wholsome, pleasant, and conuenient, there is nothing better then change of Aire in this Malady, & generally for health, to wander vp and down, as those [e] *Tartari Zamolhenses*, that liue in hords, and take oportunity of times, places, seasons. The Kings of *Persia* had their Summer and Winter houses, in Winter at *Sardes*, in Summer at *Susa*. The *Turkes* liue somtimes at *Constantinople*, somtimes at *Adrianople* &c. The Kings of *Spaine* haue their *Escuriall* in heat of Summer, [f] *Madritte* for an wholesome seat, *Valladolite* a pleasant site &c. variety of *secessus*, as all Princes and great men haue, and their seuerall progresses to this purpose. *Lucullus* the *Roman* had his house at *Rome*, at *Baiæ* &c. [g] When *Cn. Pompeius*, *Marcus Cicero* (saith *Plutarch*) & many noble men in the Sommer came to see him, at Supper *Pompeius* iested with him, that it was an elegant and pleasant Village, full of windowes, galleries, and all offices fit for a Summer house; but in his Iudgment very vnfit for Winter: *Lucullus* made answere, that the Lord of the house had wit like a Crane, that changeth her Country with the season, he had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Laureta*n Village, & euery Gentleman of any fashion in our times, hath the like. The [h] Bishops of *Exeter* had 14 seuerall housesall furnished in times past. In *Italy* though they liue in Cities all Winter, which is more Gentleman-like, al the Summer they come abroad to their Country houses to recreate themselues. Our gentry in *England* liue most part in the Country (except it be some few Castels) building most part still in bottomes, (saith [i] *Iouius*, or neare woods, *corona arborum virentium*, you shall know a Village by a tufte of trees at it, or about it, to avoid those strong windes, wherewith the Island is infested, and cold Winter blasts. Some discommend all moted houses, as vnholesome, as *Camden* saith of

[e] *Haitonus de Tartaris.*

[f] The Aire so cleare it neuer breeds the plague.

[g] *Leander Albertus in Campaniâ, è Plutarcho vita Luculli. Cum Cn. Pompeius, Marcus Cicero, multiq; nobiles viri L. Lucullum æstivo tempore conuenissent, Pompeius inter cœnandum familiariter iocatus est eam villam imprimis sibi sumptuosam & elegantem videri. fenestris, porticibus &c.*

[h] *Godwin. vita Io, Voysye al. Harman.*

[i] *Descript. Brit.*

[k] *New-*

[k]*New-elme*, that it was therfore vnfrequented, *ob ſtagni vicini halitus*, and all ſuch places as be neare lakes or riuers. But I am of opinion, that theſe inconveniences will be mitigated, or eaſily corrected by good fires, as one reports of *Venice* that *graueolentia*, & fog of the moores, is ſufficiently qualified by thoſe innumerable ſmokes. But it is not water ſimply that ſo much offends, as the ſlime and noyſome ſmels, that accompany ſuch ouerflow'd places, which is but at ſome few ſeaſons after a flood, and is ſufficiently recompenced with ſweet ſmels and aſpects in Sommer. *Ver pingit vario gemmantia prata colore.* Howſoeuer they be vnſeaſonable in winter, or at ſome times, they haue their good vſe in Summer. If ſo be that their meanes be ſuch, as they may not admit of any ſuch variety, but muſt make choice once for all, and make one houſe ſerue all ſeaſons, I know no men that haue giuen better rules in this behalfe, then our husbandry writers. [l] *Cato* and *Columella* preſcribe a good houſe to ſtand by a navigable riuer, good highwayes, & good ſoile, but that is more for cõmodity then health. The beſt ſoile commonly yeelds the worſt Aire, a dry ſandy plat is fitteſt to build vpon, & ſuch as is rather hilly then plain, as being moſt cõmodious for hawking, hunting, wood, waters, and all maner of pleaſures. *Perigort* in *France* is barren, yet by reaſon of the excellency of the Aire, and ſuch pleaſure that it affords, much inhabited by the Nobility; as *Noremberge* in *Germany*, *Toledo* in *Spaine*. Our Countriman *Tuſſer* will tell vs ſo much, that the fieldone is for profit, the woodland for pleaſure & health, the one commonly a deep clay, the other a dry ſand: proviſion may be had elſwhere, and our townes are generally bigger in the woodland then the fieldone, more frequent and populous, & Gentlemen more delight to dwel in ſuch places. *Sutton Coldfield* in *Warwickeſhire* (where I was once a Grãmer Scholler) may be a ſufficiẽt witnes, which ſtands, as *Camden* notes, *loco ingrato & ſterili*, but in an excellent Aire, and full of all maner of pleaſures. And he that built [m] *Wullerton* in *Nottingamſhire*, is much to be commended (though the tract be ſandy barren about

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[k] In Oxfordſhire.

[l] *Lib.1.cap.2.*

[m] Sr Francis Willoughbye.

334 about it) for making choice of such a seat. *Constantine lib.2. cap.de agricult.* commends mountainous, hilly, steep places aboue the rest by the Sea side, and such as look towards the [n] North, such as is the generall site of *Bohemia, serenat Boreas*, the Northwind clarifies, *but neere lakes or marishes, in holes, obscure places, or to the South & West he vtterly disproues*, those windes are vnwholsome, putrifying, & make men subiect to diseases. The best building for health according to him is [p] *in high places, and in an excellent prospect.* *P. Crescentius* in his *1.lib.de Agric.cap.5.* is very copious in this subiect, how a house should be wholsomly sited, in a good coast, good Aire, wind &c. *Varro de re rust.lib.1.cap.12.* [q] forbids lakes and rivers, marish grounds, they cause a bad aire, grosse diseases hard to be cured: [r] *if it be so that he cannot helpe it, better as he aduiseth sell thy house and land, then lose thy health.* He that respects not this in choosing of his seat, or building his house, is *mente captus*, mad, [s] *Cato* saith, *& his dwelling next to Hell it selfe* saith *Columella*, he commends the middle of an hill vpon a descent. *Baptista Porta Villa lib.1.cap.22.* censures *Varro, Cato, Columella*, and those ancient Rusticks, approuing many things, disallowing some, and will by al means haue the front of an house stand to the South, which how it may be good in *Italy* I know not, in our Northerne Countries I am sure it is best. *Stephanus* a Frenchman *prædio rustic. lib.1.cap.4.* subscribes to this, approuing especially the Descent of an hill South or South-East, with trees to the North, so that it be well watered, a condition in all sites, which must not be omitted, as *Herbastein* inculcates *lib.1.* *Iulius Cæsar, Claudinus* a Physitian, *consult.24.* for a Nobleman in *Poland*, melancholy giuen, aduiseth him to dwell in a house inclining to the [t] East, and [u] by all means to provide the Aire be cleare and sweet, which *Montanus consil.229.* counselleth the Earle of *Monfort* his patient, to inhabit a pleasant house, and in a good Aire. If it be so the naturall Site may not be alte-

[n] *Montani & maritimi salubriores acclives, & ad Boream vergentes.*

[o] *Prope paludes, stagna & loca concava vel ad Austrum, vel ad occidentem, inclinatæ domus sunt morbosæ.*

[p] *Oportet igitur ad sanitatem domus in altioribus ædificare, & ad speculationem.*

[q] *Hieme erit vehementer frigida, & æstate non salubris, paludes enim faciunt crassum aerem, & difficiles morbos.*

[r] *Vendas quot assibus possis, & si nequeas, relinquas.*

[s] *Lib.1.cap.2. in Orco habitat.*

[t] *Aurora musis amica. Vitruv.*

[u] *Ædes Orientem spectantes vir nobilissimus inhabitet & curet vt sit aer clarus, lucidus, odoriferus. Eligat habitationem optimo aere iucundam.*

red

red of our citty, towne, village, yet by artificiall means it may be helped. In hote countries therfore they make the streets of their cities very narrow, all ouer *Spaine*, *Africke*, *Greece*, and many cities of *France*, in *Languedocke* especially, & *Provence*, those Southerne parts: *Montpelier* the habitation and Vniversity of Physitians is so built, with high houses, narrow streets, to keep out these scaulding beames, which *Tacitus* commends *lib. 15. Annal.* as most agreeing to their health, [x] *because the hight of buildings, and narrownesse of streets, keepe away the Sun beames*. In our Northerne countries we are opposite, we commend straight, broad, faire streets, as most befitting and agreeing to our Clime. Of that artificiall site of houses I haue sufficiently discoursed, if the site of the house may not be altered, yet there is much in choice of such a chāber or roome in opportune opening and shutting of windowes, excluding forrain aire & windes, and walking abroad at convenient times. [y] *Crato* a *German* commends East and South site, disallowes cold aire and Northerne winds in this case, rayny weather and misty dayes, free from putrefaction, bogs and muckhils. If the Aire be such, open no windowes, come not abroad. *Montanus* will haue his Patient not to [z] stirre at all if the wind be big, stand how it will, and *consil.* 27, and 30. not to [a] *open a casement in bad weather*, or a boisterous season, and *consil.* 299. he especially forbids vs to open windowes in a South wind. The best site for a chamber windowes in my Iudgment are North, East, South, & which is the worst, West. *Levinus Lemnius lib. 3. cap. 3. de occult. nat. mir.* attributes so much to Aire, and rectifying of wind and windowes, that he holds it alone sufficient to make a man sick or well, to alter body and mind. *A cleare Aire cheares vp the spirits, exhilerates the mind, a thicke blacke, misty, tempestuous contracts, ouerthrowes.* Great heed is therefore to be taken at what times we walke, how we place our windowes, lights & houses, how we let in or exclude this ambient Aire. The *Ægyptians* to avoid immoderat heat, make their windowes on the top of the house like chimnies, with two tunnels to draw

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[x] *Quoniam angustiæ itinerum, & altitudo tectorum non perinde Solis calorem admittit.*

[y] *Consil. 21. lib 2. frigidus aer, nubilosus, densus vitandus, eque ac venti septentrionales &c.*

[z] *Consil. 24.*

[a] *Fenestram non aperiat.*

Discutit Sol horrorem crassæ spiritus mentem exhilerat, non enim tam corpora, quam & animi mutationē, inde subeunt pretæli & ventorū ratione, & sani aliter affecti sint cæ'o nubilo aliter sereno.

De natura ventorum see *Pliny lib. 2. cap. 26. 27 28. Strabo lib. 7. &c.*

336 a through Aire. In *Spaine* they commonly make great oppoſite windowes without glaſſe, ſtill ſhutting thoſe which are next to the Sun: many excellent means are invented to correct Nature by Art. If none of theſe wayes help, the beſt way is to make an artificiall Aire, which howſoeuer, is profitable & good, and that is ſtill to be made hot and moiſt, & to be ſeaſoned with ſweet perfumes,[c] and as light as may be, to haue roſes and violets, and ſweet ſmelling flowres ſtill in their windowes, poſies in their hands. *Laurentius* commends water lillies, a veſſell of warme water ſtill to evaporate in the roome, which wil make a more delightſome perfume, if there be added Orange flowres, pils, citrons, Roſemary, cloues, bayes, Roſe-water, Roſe vineger, Belzoin, Ladanum, Styrax, and ſuch like gummes, which make a pleaſant and acceptable perfume.[d] *Guianerius* preſcribes the Aire to be moiſtned with water, and ſweet hearbs boyled in it, with vine & ſallow leaues &c. [e] to beſprinkle the ground and poſts with roſe-water, roſe-vineger, which *Auicenna* much commends.[f] Of colors it is good to behold green, red, yellow and white, and by all means to haue light enough, with windowes in the day, wax candles in the night; for though they loue to be darke, yet darknes is a great increaſer of it. And although our ordinary aire be good by nature or art, yet it is not amiſſe as I haue ſaid, ſtill to change it, no better Phyſick for a melancholy man then change of aire, and variety of places, to travel abroad, and ſee faſhions. [g] *Leo Afer* ſpeaks of many of his countrymen ſo cured, without all other Phyſick: amongſt the *Negroes, there is ſuch excellent Aire, that if any of them be ſicke elſwhere, and brought thither, he is inſtantly recouered, of which he was often an eye-witneſſe.* [h] *Lipſius* and *Zuinger*, and ſome other, adde as much of ordinary travell. No man ſaith *Lipſius*, in an Epiſtle to a friend of his, now ready to make a voyage: [i] *can he be ſuch a ſtocke or ſtone, whom that pleaſant ſpeculation of countries, cities, townes, will not affect?* In ſo much

[c] *Altomarus cap.7. Bruel. aer ſit lucidus, bene olens, humidus. Montaltus idem cap.26. olfactus rerum ſuauium Laurentius c.8.*

[d] *Tract.15.cap.9 ex redolentibus herbis & foliis vitis vinifere ſalicis &c.*

[e] *Pauimentum aceto & aquâ roſaceâ irrorare.*

[f] *Laurentius cap.8.*

[g] *Lib.1.cap. de morb. Afrorum. In Nigritarum regione tanta aeris temperies, vt ſi quis alibi morboſus eo advehatur, optimè ſtatim ſanitati reſtituitur, quod multis accidiſſe, ipſe meis vidi oculis.*

[h] *Lib.de peregrinat.* [i] *Nec quiſquam tam lapis aut frutex quem non titillat amœna illa variaq; ſpectio locorum, vrbium, gentium &c.*

that

that [k] *Rhasis cont. lib. 1. Tract. 2.* doth not only commend, but inioyne travell; and such variety of obiects to a melancholy man, *and to lye in seuerall Innes, to be drawne into seuerall companies, Montaltus cap. 36.* and many Neotericks are of the same mind. *Celsus* adviseth him therefore that will continue his health, to haue *varium vitæ genus*, diversity of callings, occupations, to be busied about, [l] *sometimes to be in the city, sometimes in the country, now to study or worke, to be intent, then againe to hauke or hunt, swimme, runne, ride, or exercise himselfe.* A good prospect alone will ease Melancholy, as *Gomesius* commends *lib. 2. cap. 7. de Sale.* The citizens [m] of *Barcino* saith he, otherwise penned in, melancholy, and stirring little abroad, are much delighted with that pleasant prospect their citty hath into the Sea, and so are the *Neapolitanes*, and inhabitants of *Genua* to see the ships, boates, and passengers goe by, out of their windowes, their whole citties being site on the side of an hill, like *Pera* by *Constantinople*, so that every house almost hath a free prospect into the Sea. Euery country is full of such [n] delightsome prospects with vs, those of the best note are *Glassenbury* Towre, *Beuer* Castle, *Rodway Grange* &c. & which I may not omit for vicinities sake, *Oldbury* in *Warwickeshire*, where I haue often looked about me with great delight, and at the foot of which Hill, [o] I was borne. [p] *Barcley* the *Scot* commends that of *Greenwich* Towr for one of the best prospects in *Europe*, to see *London* on the one side, the Thames, ships, and pleasant meddowes on the other. But I roue, the summe is this, that variety of actions, obiects, aire, places, are excellent good in this infirmity and al others, good for man, good for beast. [q] *Constantine* the Emperour *lib. 18. cap. 13. ex Leontio, holds it an onely cure for rotten sheepe, and any manner of sicke cattle. Lelius à Fonte Ægubinus* that great Doctor, at the latter end of many of his consultations (as commonly he doth set down what successe his Physick had) in melancholy most especially approues of this aboue all other remedies, as appeares *consult. 69. consult. 229.* &c. [r] *Many other things helped, but change of aire was it*

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[k] *Mutatio de loco in locum, Itinera & voiagia longa & indeterminata, & hospitari in diversis diversoriis.*

[l] *Modo ruri esse modo in vrbe, sæpius in agro venari &c.*

[m] In Catalonia in Spaine.

[n] *Laudaturq; domus longos quæ prospicit agros* Some delight to see Passengers go by in great high Rodewayes *&c.*

[o] At Lindley in Leicestershire,

[p] *In Icon. animorum.*

[q] *Ægrotantes oves in alium locum transportandæ sunt, vt alium aerem & aquã participantes convalescant & corroborentur.*

[r] *Alia vtilia, sed ex mutatione aeris potissimum curatus.*

MEMB. 4.

Exercise rectified of Body and Minde.

TO that great Inconvenience, which comes on the one by immoderate & vnseasonable exercise, and too much solitarinesse and idlenesse on the other, must be opposed as an Antidote, a moderate and seasonable vse of it, and that both of Body and Mind, as a most materiall circumstance, & much conducing to this cure, and to the general preservation of our health. For which cause *Hierome* prescribes *Rusticus* the Monke, that he be alwayes occupied about some busines or other, [t] *that the divell doe not finde him idle.* The [t] *Ægyptians* of old, and many flourishing common-wealths since, haue injoyned labor and exercise to all sorts of men, and to giue an accompt of their time, to prevent those grievous mischiefes that come by Idlenes. The *Turkes* inioyne all men whatsoever, of what degree, to be of some trade or other, the *grand Senior* himself is not excused. [u] *In our memory* (saith *Sabellicus*) *Mahomet the Turke, he that conquered Greece, at that very time when he heard Embassadors of other Princes, did either carue and cut wooden spoones, or frame something vpon a table.* [x] And this present *Sultan* makes notches for bowes. The *Iewes* are most seuere in this examination of time, and all well governed places, townes, families, and every discreet person will be a law vnto himself. For this Disease in particular, [y] *there can be no better cure, then continuall businesse,* as *Rasis* holds, *to haue some imployment or other, which may set their mind aworke, and distract their cogitations.* If it be of the Body, *Guianerius* allowes that which is gentle, [z] *and that after those ordinary frications,* which must be vsed every morning.

[t] *Ne te demonstiosa inveniat.*

[t] Amasis compelled euery man once a yeere to tell how he liued.

[u] *Nostrâ memoriâ Mahometes Othomannus qui Græciæ imperiũ subuertit, quum oratorum postulata audiret externarum gẽtiũ, cochlearia ligneа assiduè cælabat, aut aliquid in tabula effingebat.*

[x] Sands fol. 73 of his voiage to Ierusalem.

[y] *Non est cura melior quam iniungere iis necessaria & opportuna operum administratio illis magnum incrementum, & quæ replent animos eorum, & incutiant iis diversas cogitationes. Cent. 1. tract. 9.*

[z] *Ante exercitium leues toto corpore frications conveniunt. Ad hunc morbum exercitationes quum rectè & suo tempore fiunt, mirificè conducunt, & sanitatem tuentur &c.*

Mon-

Montaltus cap.26. and *Iason Pratensis* vse almost the same words, highly commending Exercise if it be moderate, *a wonderfull helpe so vsed Crato* cals it, *and a great meanes to preserue our health, as adding strength to the whole Body, increasing naturall heat, by meanes of which the nutriment is well concocted in the stomacke, liuer and veines, few or no crudities being left, is happily distributed ouer all the Body.* Besides it expels excrements by sweat, and other insensible vapors; in so much, that [a] *Galen* prefers exercise before all Physick, and rectification of Diet, or any regiment in what kind soeuer. [b] *Fulgentius* out of *Gordonius, de conser. vit. hom. lib. 1. cap. 7.* termes Exercise, *a spurre of a dull sleepy nature, the comforter of the members, cure of infirmities, death of diseases, destruction of all mischiefes and vices.* The fittest time for exercise is a little before dinner, or a little before supper, [c] or at any time when the Body is empty. *Montanus consil. 31.* prescribes it euery morning to his patient, and that as [d] *Calenus* ads, *after he hath done his ordinary needes, rubbed his body, washed his hands and face, combed his head, & gargarized.* What kind of Exercise we should vse, *Galen* tels vs *lib. 2. & 3. de sanit. tuend.* [e] *till the Body be ready to sweat*, and rouse vp, *ad ruborem*, some say, *non ad sudorem*, lest it should dry the Body too much; some inioyne frequent and violent labor and exercises. *epid. 6. Hippocrates* confounds them, but that is in some cases to some peculiar men; [f] they most forbid it, and by no meanes will haue it goe farther then a beginning Sweat, as being [g] perilous if it exceed.

Of these labors, exercises and recreations which are likewise included, some properly belong to the Body, some to the mind, some more easy, some hard, some with delight, some without, some within doores, some naturall, some are artificiall. Amongst bodily exercise *Galen* commends *ludum parvæ pilæ*, to play at ball, be it with the hand or racket, in tennise courts or otherwise, it exerciseth each part of the Body, and doth much good, so that they sweat not too much.

The ordinary sports which are vsed abroad, are *Hauking, hunting,*

[a] *Lib. 1. de sanituend.*

[b] *Exercitium naturæ dormientis stimulatio, membrorum solatium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum. Crato.*

[c] *Alimentis in ventriculo probè concoctis.*

[d] *Ieiuno ventre vesica & alvo ab excrementis purgato fricatis membris, lotis manibus & oculis &c. Lib. de atra bile.*

[e] *Quousq; corpus vniversum intumescat, & floridum appareat, sudoremq;, &c.*

[f] *Omninò sudorem vitent cap. 7. lib. x. Valescus de Tar.*

[g] *Exercitium si excedat, valde periculosum. Salust. Salvianus de re med. lib. 2. cap. 1.*

340 *hunting, hilares venandi labores* one cals them, becauſe they recreate Body and Mind, [l] another *the* [k] *beſt exerciſe that is, by which alone many haue beene* [l] *freed from ſerall diſeaſes. Hegeſippus lib.1.cap.37.* relates of *Herod*, that he was freed from a grievous melancholy by that meanes. *Xenophon* in *Cyropæd.* graceth it with a great name, *Deorum munus*, the gift of the gods, a princely ſport, which they haue euer vſed, ſaith *Lanſius epiſt. 59.lib.2.* as well for health as pleaſure, and doe at this day, it being the ſole almoſt and ordinary ſport of all our Noblemen in *Europe* and elſwhere all ouer the World, *Bohemus de mor.gent.lib.3,cap.12.* ſtiles it therefore *ſtudium nobilium, communiter venantur, quod ſibi ſolis licere contendunt*, t'is all their ſtudy, all their exerciſe, ordinary buſineſſe, all their talke, and indeed ſome dote too much after it, they can doe nothing els, diſcourſe of nought els. *Paulus Iouius deſcr. Brit.* doth in ſome ſort taxe our [m] *Engliſh Nobility for it, for liuing in the Countrey ſo much, and too frequent vſe of it, as if they had no other meanes, but hauking and hunting to approue themſelues Gentlemen with.*

Hauking comes next to *Hunting*, the one in the Aire, as the other on the Earth, a ſport as much affected as the other, by ſome preferred. [n] It was neuer heard of amongſt the *Romanes*, invented ſome 1200 yeares ſince, and firſt mentioned by *Firmicus lib.5.cap.8.* The *Greeke* Emperors began it, and now nothing ſo frequent, he is no body that in the Seaſon hath not a Hauke on his fiſt. A great Art, and many bookes written of it. It is a wonder to heare, [o] what is related of the *Turkes* officers in this behalfe, how many thouſand men are imployed about it, how many haukes of all ſorts, how much reuenewes conſumed on that only diſport, how much time is ſpent at *Adrianople* alone euery yeare to that purpoſe. The [p] *Perſian* Kings hawk after butterflies with ſparrowes made to that vſe and ſtares, leſſer hawkes for leſſer game, aud bigger for the reſt, that they may produce their ſport to all ſeaſons. The *Muſcouian* Emperors reclaime Eagles to flye at

[k] Camden in Staffordſhire.

[l] *Fridouallius lib.1.cap.2. optimum omnium exercitationum, multi ab hoc ſolummodo morbis liberati.*

[l] *Ioſephus Quercetanus dialec. polit.ſec.2.cap.11. inter omnia exercitia præſtantiæ laudem meretur.*

[k] *Chyron in mõte Pelio præceptor heroum eos à morbis animi venationibus & puris cibis tuebatur. Maximus Tyrius.*

[m] *Nobilitas omnis ferè vrbes faſtidit, caſtellis, & liberiore cælo gaudet, generiſq; dignitatem vnà maximè venatione, & falconum aucupijs tuetur.*

[n] *Joſ.Scaliger comment.in Cir. in.fol.344. Salmuth. 23. de Nov.repert. com. in Pancir o Lonicerus. Geſſnerus. Jovius.*

[o] Sr Anthony Shurlies relations.

[p] Hindes,

Hindes, foxes &c. and such a one was sent for a present to [r] Queene *Elizabeth*: some reclaime ravens, castrils, pies &c. and manne them for their pleasures. 341

[r] *Hacluit.*

Fowling is more troublesome, but all out as delightsome to some sorts of men, be it with guns, lime, nets, gins, strings, pitfals, pipes, calls, stawking-horses, setting dogges &c. or otherwise, some much delight to take Larkes with day-nets, small birds with chaffe-nets, plouers, partridge, Herons, snite &c. *Henry* the third, King of *Castile*, as *Mariana* the Iesuite reports of him *lib.3.cap.7.* was much affected [s] *with catching of quailes*, and many Gentlemen take singular pleasure at morning and euening to goe abroad with their Quail-pipes, and will take any paines to satisfie their delight in that kind. *Tycho Brahe* that great Astronomer, in the Chorography of his Isle of *Huena*, and castle of *Vraniburge*, puts downe his nets, and the manner of his catching of small birds, as an ornament, and a recreation, wherein he himselfe was sometimes imployed.

[s] *Coturnicum aucupio.*

[t] *Non minorem voluptatem animo capiunt quam qui feras insectantur aut missis canibus comprehendunt, quum retia trahentes squamosas pecudes in ripas adducunt.*

Fishing is a kind of hunting by water, be it by nets, weeles, boates, Angling, or otherwise, and yeelds all out as much pleasure to some men, as dogs, hawkes. [t] *When they draw their Fish vpon the banke*, saith *Nic. Henselius Silesiographiæ cap.3.*, speaking of that extraordinary delight his countrymen took in Fishing, and in making of pooles. *Iames Dubravius* that *Moravian* in his book *de pisc.* telleth, how travelling by the highwayes side in *Silesia*, he found a Nobleman [u] *booted vp to the groines*, and wading himself, pulling the nets, and laboring as much as any fisherman of them all: and when some belike obiected to him the baseneſse of his office, he excused himself, [x] *that if other men might hunt hares, why should not he hunt carpes?* Many Gentlemen in like sort with vs, will wade vp to the armeholes vpon such occasions, & voluntarily vndertake that to satisfie their pleasure, which a poore man for a good stipend would scarce be hired to vndergoe. *Plutarch* in his book *de soler.animal.* speakes against all Fishing, [y] *as a filthy, base, illiberall imployment, as hauing neither wit nor perspicacy*

[u] *More piscatorum cruribus ocreatus.*

[x] *Si principis venatio leporis non sit inhonesta, nescio quomodo piscatio cyprianorum videri debeat pudenda.*

[y] *Omninò turpis piscatio nullo studio digna, illiberalis credita est, quod nullum habet ingenium, nullam perspicaciam.*

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Many other ſports and recreations there be, much in vſe, as Ringing, bowling, ſhooting, which *Askam* commends in a iuſt volume, and hath in former times bin inioyned by Statute, as a defenſiue exerciſe, and an [z] honor to our land, as wel may witnes our victories in *France*. Keelpins, tronkes, coits, pitching barres, hurling, wreſtling, wafters, foot-ball, quintans &c. and many ſuch, which are the common recreations of country folkes. Riding of great horſes, running at ring, tilts and turnaments, horſe-races, wilde-gooſe chaſes, which are the diſports of greater men, and good in themſelues, though many Gentlemen by that meanes, gallop quite out of their fortunes.

[z] *Precipua hinc Anglis gloria, crebrę victoriæ parta. Iovius.*

But the moſt pleaſing of all outward paſtimes is that of [a] *Areteus, deambulatio per amœna loca.*

[b] *Viſere ſæpe amnes nitidos, peramœnaq́, Tempe,*
Et placidas ſummis ſectari in montibus auras.

To ſee the pleaſant fields, the Chriſtall fountaines,
And take the gentle ayre, amongſt the mountaines.

[c] To walke amongſt Orchards, Gardens, Bowers, & Arbors, arteficiall Wilderneſſes, and greene thickets, Arches, Groues, Pooles, Fiſhponds, betwixt wood and water in a faire Meddowe,

[a] *Cap.7.*
[b] *Fracaſtorius.*
[c] *Ambulationes ſubdiales quas hortenſes aviæ miniſtrant. ſub fornice viridi pampinis virẽtibus concamerata.*

dowe, by a riuer side, to disport in some pleasant plaine, or runne vp a steepe hill, or sit in a shady seat, must needs bee a delectable recreation. S. *Bernard* in his description of his Monastery, is almost rauished with the pleasures of it. *A sicke man* (saith he) *sits vpon a greene banke, and when the dog-star parcheth the Plaines, and dries vp Riuers, hee sits in a shady bower, Fronde sub arboreâ feruentia temperat astra, & feeds his eyes with variety of obiects, hearbes and trees, and to comfort his misery he receaues many delightsome smels, and fills his ears with that sweet and various harmony of Birds; good God,* saith he) *what a company of pleasures hast thou made for man.* Hee that should be admitted on a suddaine to the sight of such a Pallace as that of *Escuriall* in *Spaine*, or to that which the *Moores* built at *Granada*, *Fountenblewe* in *France*: the *Turks* gardens in his *Seraglio*, or vpon the bancks of that *Thracian Bosphorus*, the Popes *Beluedere* in *Rome*, those famous gardens of the Lord *Chantelow* in *France*, could not choose though he were neuer so ill apaid, but be much recreated for the time; or many of our Noblemens gardens at home. To take a Boat in a pleasant evening and with musicke [f] to rowe vpon the waters which *Plutarch* so much applauds, must needs refresh and giue content to a melancholy dull spirit. To see some Pageant, or sight go by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, receaued, entertained with Masks, shews, fireworks, &c. To see two kings fight in single combat, as *Canutus* and *Edm. Ironside*, or a battle fought, or one of *Cæsars* triumphs in old *Rome* reviued, or the like. To be present at an Interviewe, [g] as that famous of *Henry* the 8th, & *Francis* the first so much renowned all over *Europe*, to the sight of which many times they will come hundreds of miles, giue any mony for a place, and remember many yeares after with singular delight. *Bodine* when hee was Embassadour in *England*, said he saw the Noblemen goe with their robes to the Parliament house, *summâ cum iucunditate vidimus*, hee was much affected with the sight of it. *Pomponius Columna*, saith *Iouius*,

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[d] *Sedet ægrotus cespite viridi & cum inclementia Caniculari terras excoquit & siccat flumina, ipse securus sedet sub arborea fronde, & ad doloris sui solatium naribus suis gramineas redolet species, pascit oculos herbarum amæna viriditas, aures suavi modulamine demulcet pictarum concentus avium &c. Deus bone quanta pauperibus procuras solatia.*

[e] *Pet. Gillius Paul. Hentzerus Itinerar. Italiæ. 1617. Iod. Sincerus. Itinerar. Galliæ. 1617. Symp. lib. 1. quæst. 4.*

[f] *Iucundissima deambulatio iuxta mare & navigatio prope terram.*

[g] Betwixt *Ardes* and *Guines. 1519.*

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us in his life, saw 13. *Frenchmen*, and so many *Italians* once fight for a whole army, *Quod iucundissimum spectaculum in vitâ dicit suâ* the pleasantest sight that ever he saw in his life.

[h] *Paterculus vol.post.*

[h] When *Iulius Cæsar* warred about the bancks of *Rhene*, there came a *Barbarian* Prince to see him, and the *Roman* army, & when he had beheld *Cæsar* a good while, [i] *I see the Gods now*, said he, *which before I heard of, nec fœliciorem vllum vitæ meæ aut optaui, aut sensi diem.* It was the happiest day that ever he had in his life: such a sight alone were able of it selfe to driue away melancholy, if not for ever, yet it must needs expell it for a time.

[i] *Quos antea audivi inquit hodie vidi deos.*

The Country hath it's recreations, the Citty it's severall Gymnicks and exercises, Maygames, Feasts, Wakes, & merry meetings to solace themselues; the very being in the coũtry, that life it selfe is a sufficient recreation to some men to enioy the pleasures of that life, as those olde Patriarkes did. *Diocletian* the Emperour was so much affected with it, that he gaue over his Scepter & turned gardner, *Constantine* writ 13 bookes of it. *Lysander* when Embassadours came to see him, bragged of nothing more then of his Orchard, *hi sunt ordines mei.* What shall I say of *Cincinnatus*, *Cato*, *Tully*, and many such, how haue they beene pleased with it, to prune to plant,

[k] *Virg.1.Georg.*

[k] *Nunc captare feras laqueo, nunc fallere visco,*
Atq; etiam magnos manibus circundare saltus,
Insidias avibus moliri, incendere vepres.

Sometimes with traps deceaue, with line and string
To catch wild Birds and Beasts, encompassing
The groue with dogges, and out of bushes firing.

Iocundus in his preface to *Cato*, *Varro*, *Columella*, *&c.* put out by him, confesseth of himselfe that hee was mightily delighted with these husbandry studies, and tooke extraordinary pleasure in them: if the Theorick or speculation can so much affect, what shall the place and exercise it selfe, the practicke part doe? The same confessions I finde in *Herbastein*, *Portæ*, *Camerarius*, and many others that haue written of that subiect.

iect. If my testimony were ought worth, I could say as much of my selfe. I am *Verè Saturninus.* No man euer tooke more delight in Springs, Woods, Groues, Gardens, Walkes, Fishponds, Riuers, &c. But *Tantalus à labris sitiens fugientia captat flumina.* And so doe I, *Velle licet, potiri non licet.*

Every Citty almost hath it's peculiar Walkes, Groues, Theaters, Pageants, Games, and seuerall recreations, euery country some peculiar Gymnicks to exhilerate their mindes, and exercise their bodies. The [l] *Greeks* had their *Olympian, Pythian, Isthmian* games: *Athens* hers, *Corinth* hers. Some for Honors, Garlands, Crownes, for [m] beauty, dancing, running, leaping, like our siluer games. The [n] *Romans* had their Feasts, Playes, Naumachies places for sea fights. [o] Theaters, Amphitheaters able to containe 70000 men, wherein they had seuerall delightsome shewes to exhilerate the people, [p] Gladiators, Cumbats of men with themselues, with wild beasts, & wild beasts amongst themselues; dancers on ropes, Comedies, Tragedies publikely exhibited at the Emperours and Cities charge, and that with incredible cost & magnificence. In the low Countries, as [q] *Meteran* relates, before these wars they had many solemne Feasts, Plaies, Challenges, Colledges of Rimers, Rhetoricians, Poets, as in *Italy* they haue solemne Declamations, of certaine select yong Gentlemen in *Florence* to exercise themselues. All seasons almost, and al places haue their seuerall pastimes, some in Somer, some in Winter, some abroad, some within, some of the body, some of the mind, & seuerall men haue their seuerall recreations, exercises. [r] *Domitian* the Emperor was much delighted with catching of flies; [s] *Alexander Severus* was much pleased to play with whelps and young Pigges. [t] *Adrian* was so much enamored on dogs and horses, that hee bestowed monuments and tombes on them, and buried them in graues. In fowle wether, or when they can vse no other conuenient sports, by reason of the

[l] *Boterus lib. 3. polit. cap. 1.*
[m] See *Athenæus dipnoso.*
[n] *Ludi votiui, sacri, ludici Megalenses, Cereales, Florales Martiales, &c. Rosinus 5. 12.*
[o] See *Lipsius Amphitheatrum Rosinus lib. 5.*
[p] 1500. Men at once, Tigers, Lions, Elephantss, horses, Dogges, Beares, &c.
[q] *Lib. vlt. & l. 1. ad finem. consuetudine non minus laudabili quam veteri cõtubernia Rhetorum Rhythmorum in vrbibus & municipijs. Certisq; diebus exercebant se sagittarij sclopetarij, gladiatores &c. Alia ingenij animiq; exercitia quorum præcipuum studium principem populum tragedijs, comedijs, fabulis scenicis alijsq; id genus ludis recreare.*
[r] *Suetonius.*
[s] *Lampridius.*
[t] *Spartian.*

time,

346 time, as we vse Cock-fighting to auoid idleneſſe. [u] *Severus* vſed Partridges and Quailes, and to keepe Birds in Cages, with which he was much pleaſed, when at any time he had leaſure from publike cares, and buſineſſe. He had, ſaith *Lampridius* tame Pheſants, Ducks, Partridges, Peacocks, & ſome 20000 Ringdoues and Pigeons. *Buſbequius* the Emperours Oratour, when he lay in *Conſtantinople*, and could not ſtirre much abroad, kept, to recreat his mind, and buſie himſelfe to ſee them fed, almoſt all manner of ſtrange Birds and Beaſts; This was ſomething though not to exerciſe his body, yet to buſie his mind. *Conradus Geſner* at *Zuricke* in *Suitzerland* kept ſo likewiſe for his pleaſure a great company of wilde beaſts, and as he ſaith himſelfe, tooke great delight to ſee thē eat their meat. *Turkie* Gentlewomen that are perpetuall priſoners, ſtill mewed vp according to the cuſtome of the place, haue little elſe beſides their houſhold buſineſſe, or to play with their childrē to driue away time, but to dally with their Cats, which they haue *in delitijs*, as many of our Ladies and Gentlewomen vſe Monkies, and little Dogs. The ordinary recreations which we haue in Winter, & in moſt ſolitary times buſie our minds with, are *Cardes*, *Tables*, and *Dice*, *Shouelboard*, *Cheſſe-play*, the Philoſophers game, ſmall trunckes, muſicke, masks, ſinging, dancing, vlegames, catches, purpoſes, [x] merry tales, newes, &c. Many too nicely take exceptions at Cards, [y] Tables, and Dice, and ſuch luſorious lots, whom *Gataker* well confutes. Which though they be honeſt recreations in themſelues, yet may iuſtly be otherwiſe excepted at, as they are often abuſed, and forbidden as things moſt pernitious, *inſanam rem & damnoſam*, as [z] *Lemnius* cals it, *For moſt part in theſe kinde of diſports, t'is not art or skill, but ſubtilty, cunnycatching, knauery, chance and fortune carries all away.* Not to paſſe away time for honeſt diſport, but for filthy lucre and couetouſneſſe of mony. [a] *A thing ſo common all o-*

[u] *Delectatus luſu catulorum, Porcellorum, vt perdices inter ſe pugnarent, aut vt aues paruulæ ſurſum & deorſum volitarent, his maximè delectatus vt ſolitudines publicas ſublevaret.*

[x] *Brumales lætè vt poſſint protrudere noctes.* like that of *Pſyche* in *Apuleius.*

[y] They accoūt them vnlawfull becauſe ſortiligious

[z] *Inſtitut. c 44. In his ludis plerumq; non ars aut peritia viget ſed fraus, fallacia, dolus, aſtutia, caſus, fortuna, temeritas locum habent, non ratio, conſilium, ſapientia &c.* [a] *Abuſus tam frequens hodiè in Europa vt pleriq; crebrarum vſu patrimoniūm profundant exhauſtiſq; facultatibus ad inopiam rediganter.*

ver

ver Europe at this day, and so generally abused, that many men are vtterly vndone by it, their meanes spent, patrimonies consumed, they and their posterity beggered, besides swearing, wrangling, drinking, losse of time, and such inconveniences which are ordinary concomitants. [b] *For when once they haue got a haunt of such companies, and a habit of gaming, they can hardly be drawne from it, but as an itch it will tickle them, and as it is with whoremasters once entred they can hardly leaue off. Vexat mentes insana cupido*, they are madd vpon their sport. So good things may be abused, and that which was first invented to [c] refresh mens weary spirits, when they come from other labours and studies to exhilerate the minde, to entertaine time and company, tedious otherwise in those long solitary winter nights, and keepe them from wourse matters, an honest exercise is contrarily perverted.

[b] *Vbi semel prurigo ista animũ occupat ægre discuti potest sollicitantibus vndiq; eiusdem farinæ hominibus damnosas illas voluptates repetunt, quod & scortatoribus insitum &c.*

[c] *Instituitur ista exercitatio non lucri sed valetudinis & oblectamenti ratione & quo animus defatigatus respiret nouasq; vires ad subeundos labores denuò concipiat.*

Chess-play is a good exercise of the mind, for some kind of men, and fit for such melancholy, as *Rhasis* holds, as are Idle, and haue extrauagant impertinent thoughts, or are troubled with cares, nothing better to distract their minde, and alter their meditations: but if it proceed from overmuch study, in such case it may doe more harme then good, it is a game too troublesome for some mens braines, too full of anxiety, all out as bad as study, and besides it is a testy, cholericke game, and very offensiue to him that looseth the Mate. [d] *William* the Conquerer in his younger yeares playing at Chesse with the Prince of *France*. (*Dauphine* was not annexed to the Crowne of *France* in those dayes) loosing a Mate knocked the Chess-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius in his 3. booke Tit. 12. de reg. institut.* forbids his Prince to play at Chesse, hauking & hunting, riding &c. he will allow of, and this to other men, but by no meanes to him. In *Muscouy* where they liue in Stoues & hot-houses all winter long, and come seldome or little abroad, it is again very necessary, & therefore in those parts, saith [e] *Herbastein*, much vsed. At *Fessa* in *Africke*, where the like inconuenience

[d] *D. Haward vita eius.*

of

348 of keeping in doores is through heat, it is very laudable, and as [f] *Leo Afer* relates, as much frequented. A sport fit for idle Gentlemen, and Souldiers in Garrison, and Courtiers that haue naught but loue matters to busie themselues about, but not altogether so conuenient for such as are students. The like I may say of *Cl. Bruxers* Philosophy game, D *Fulks* metromachia, Ouranomachia, and the rest of those curious games.

[f] *Inter Cives Fessanos latrunculorum ludus vsitatissimus, l. 3. de Africa.*

Dancing, *Singing*, *Masking*, *Mumming*, *Stage-playes*, howsoeuer they be heauily censured by some seuere *Catoes*, yet if opportunely and soberly vsed, may iustly be approued. *Melius est fodere quam saltare*, saith *Austin*, but what is that if they delight in it? [g] *Nemo saltat sobrius.* But in what kind of dance? I knowe these sports haue many oppugners, whole volumes writ against them, and some againe because they are now cold and wayward, past themselues, cauell at all such youthfull sports in others, as he did in the Comedy, they thinke them *Illicò nasci senes, &c.* Some out of preposterous zeale obiect many times triuiall arguments, and because of some abuse will quite take away the good vse, as if they should forbid wine because it makes men drunke, but in my iudgement they are too sterne; there is a time for all things, for my part I subscribe to the *Kings Declaration*, and was ever of that minde, those May-games, Wakes, & Whitson ales, &c. If they bee not at vnseasonable times, may iustly be permitted. In *Franconia* a Prouince of *Germany*, saith [h] *Aubanus Bohemus*, the old folkes after Euening prayer went to the Alehouse, and the younger sort to dance, and to say with [i] *Salisburiensis*, *Satius fuerat sic otiari, quam turpiùs occupari*; better to doe so, then wourse, as without question otherwise (such is the corruption of mans nature) many of them will doe. And for that cause, Playes, Maskes, Iesters, Gladiators, Tumblers, Iuglers, &c. and all that crewe is admitted and winked at. *Tota iocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatum, vt his occupentur qui perniciosiùs otiari solent*: that they might bee busied about such toyes, that would otherwise more pernitiously

[g] *Tully.*

[h] *De mor. gent.*

[i] *Policrat. lib. 1. cap. 8.*

[k] *Idem Sarisburiensis.*

cusly be idle. *Evill is not to bee done,* I confesse, *that good may come of it,* but this is evill *per accidens,* and in a qualified sence, to avoid a greater inconuenience may iustly bee tolerated. Sr *Thomas Moore* in his *Vtopian commonwealth, as hee will haue no man idle, so will he haue no man labour over hard, to bee toyled out like an horse, t'is more then slauish infelicity, and the life of most of our hired seruants, and tradesmen elsewhere* (excepting his *Vtopians*) *but halfe the day allotted for worke, and halfe for honest recreations, or whatsoeuer imployment they shall thinke fit themselues.* If one halfe day in a weeke were allotted to our ordinary Servants, for their merry meetings by their hard masters, or in a yeare some feasts, like those *Roman* Saturnals, I thinke they would labour harder all the rest of the yeare, and both parties would better bee pleased; but this needs not you will say, for some of them doe naught but loiter all the weeke long.

[1] *Nemo desidit otiosius ita nemo asinino more ad seram noctem laborat nam ea plusquam servilis ærũna quæ tamen vbiq; plerumq; opificum vita est exceptis Vtopiensibus qui diem in 24. horas dividunt sex duntaxat operi deputant reliquum à somno & cibo cuiusq; arbitrio permittitur.*

This which I ayme at, is for such as are *Fracti animis,* troubled in mind, to ease them, overtoyled on the one part to refresh; over idle on the other, to keepe themselues busied. And to this purpose as any labour or imployment will serue to the one, any honest recreation will conduce to the other; of which, as there be divers sorts & peculiar to seuerall callings, ages, sexes, conditions, so there be proper for severall seasons and those of seuerall natures, to fit that variety of humours which is amongst men, that if one will not, another may take place, some in Somer, some in Winter, some gentle, some more violent; some for the minde alone, some for body and mind; some without, some within doores; new, old, &c. as the season serueth, and as men are inclined. It is reported of *Philip. Bonus* that good Duke of *Burgundy*, by *Lodov. Vives in epist.* and *Pont. Heuter* in his history, that the said Duke at the marriage of *Eleonora* sister to the king of *Portugall* at *Bruges* in *Flaunders*, which was solemnised in the deepe of Winter; when as by reason of vnseasonable weather he could neither hauke nor hunt, and was now tired with cards, dice, &c. and such other domesticall sports, or to see Ladies dance with some

350 some of his Courtiers, he would in the Euening walke disguised all about the Towne. It so fortuned as he was walking late one night he found a country fellow dead drunke, snorting on a Bulke, he caused his followers to bring him to his pallace, and there stripping him of his old clothes, and tyring him after the Court fashion, when he wakened, he and they were all ready to attend vpon his Excellency, and perswaded him he was some great Duke. The poore fellow was serued in state all day long, after supper he saw them dance, heard musicke, and all the rest of those Court-like pleasures, but late at night when he was well tipled and againe fast asleepe, they put on his old robes, and so conuayed him to the place where they first found him. And the fellow had not made them so good sport the day before, as he did now whē he returned to himselfe, all the iest was to see how he [m] looked vpon it. In conclusion, after some little admiration the fellow told his friends he had seene a vision, and constantly beleeued it, and would not otherwise be perswaded, and so the iest ended. [n] *Antiochus Epiphanes* would often disguise himselfe, and steale from his Court, & goe into Marchants, Goldsmiths, and other tradesmens shoppes, and sit and talke with them, and sometimes ride and walke alone, and fall aboord with any Tinker, Clowne, Seruingman, Carrier, or whomsoeuer he met first. Sometimes he would *ex insperato*, giue a poore fellow mony to see how he would looke, or on set purpose loose his purse as he went, to watch who found it, & withall how he would be affected, and with such obiects hee was much delighted. Many such tricks are ordinarily put in practise by great men, to exhilarate themselues and others, all which are harmelesse iests, and haue their good vses.

[m] *Quid interest*, saith *Lodov. Vives*, betwixt this one dayes dreame and all our life.

[n] *H. Stephan. præfat. Herodoti*

But amongst all those Exercises, or recreations of the mind within doores, there is none so generall, so aptly to be applyed to all sorts of men, so fit and proper to expell Idlenesse and Melancholy, as that of *Studye*. To read, walke and see Mappes, Pictures, Statues, old Coynes of seuerall sorts in a fayre Gallery, artificiall workes, perspectiue glasses, old reliques

liques, Roman antiquities, variety of colors. A good picture is *muta poësis*, and though, as [o] *Vives* saith, *artificialia delectant, sed mox fastidimus*, artificiall toyes please but for a time yet who is he that will not be moued to see those well furnished Galleries of those *Roman* Cardinals, so wel stored with all moderne Pictures, old statues and antiquities? Or in some Princes or great Noblemens houses, to see such variety of tyres, faces, so many, so rare, and such exquisite peeces of mē, birds, beasts, &c. to see those excellent landskips, and Dutch-works, curious cuts of *Sadler of Prage*, *Albertus Durer*, *Vrintes*, *&c.* such pleasant pieces of perspectiue, *Indian Pictures* made of fethers, *China* works; frames, motions, exotick toyes, &c. Who is he that is now wholy ouercome with idlenesse, or otherwise inuolued in a Labyrinth of worldly cares, troubles, and discontents, that will not bee much lightned in his mind by reading of some inticing story, Poeme, or some pleasant bewitching discourse, which will drawe his attentiō along with it. To some kind of men it is an extraordinary delight to study, to looke vpon a Geographicall mappe, and to behold, as it were, all the remote Provinces, Townes, Cities of the world, and never to goe forth of the limits of his study, to measure by a Scale and Compasse, their extent, distance, examine their site, &c. What greater pleasure cā there be then to view those elaborate Maps of *Ortelius*, [p] *Mercator*, *Hondius*, *&c.* To peruse those bookes of Citties, put out by *Braunius*, and *Hogenbergius*. To read those exquisite descriptions of *Maginus*, *Munster*, *Merula*, *Boterus*, *Leander Albertus*, *Camden*, *Leo Afer*, *Adricomius*, *&c.* Those famous expeditions of *Christoph. Columbus*, *Americus Vesputius*, *Marcus Polus* the *Venetian*, *Lod. Vertomannus*, *Alosius Cadamustus*, *&c.* Those acurat diaries of *Portingalls*, *Hollanders*, of *Bartison*, *Oliuer à Nort*, *&c* *Hacluits* voiages, *P. Martyr*, *Benzo*, *Lerius*, *Linchcostens* relations, *Hodæporicums* of *Iod: a Meggen Brocard* the Monke, *Bredenbachius*, *Io. Dublinius*, *Sandes*, *&c.* to *Ierusalem*, *Ægypt*, and other remote places of the world; to read *Bellonius* obseruations, *P. Gillius* his

[o] 3. *De Anima.* 351

[p] *Atlas Geog.*

352 Survaies, Those parts of *America* set out and curiously cut in Pictures by *Fratres à Bry*. To see a well cut herball, all Hearbs, Trees, Flowers, Plants expressed in their proper colours to the life, as that of *Mathiolus* vpon *Dioscorides*, *Delacampius*, *Leobel*, *Bauhinus*, and that last voluminous and mighty herball of *Noremberge*, wherein almost every Plant is to his owne bignesse. To see all Birds, Beasts, and Fishes of the Sea, Spiders, Gnats, Serpents, Flies, &c. and all creatures set out by the same art, and truely expressed in liuely colours with a true description of their natures, vertues, qualities &c. as hath been accuratly performed by *Ælian*, *Gesner*, *Ulysses Aldrouandus*, *Bellonius*, *Hippolitus Salvianus*, *&c.* What more pleasing studies can there be then the Mathematickes, Theorick or Practick part. *Talis est Mathematum pulchritudo*, saith [q] *Plutarch*, *vt his indignum sit divitiarum phaleras istas & bullas & puellaria spectacula comparari*, such is the excellency of those studies, that al those ornaments and bubbles of wealth are not worthy to be compared to them, *crede mihi* ([r] saith one) *extingui dulce erit Mathematicarum artium studio*, I could euen liue and dye with those studies, [r] and take more pleasure, true content of mind in them, then thou dost in all thy wealth, how rich soeuer thou art. The like pleasure there is in all other studies, to such as are truely addicted to them, as well may witnesse those many laborious houres, dayes, and nights, spent in the voluminous Treatises written by them; the like content. [t] *Iulius Scaliger* was so much affected with Poetry, that hee brake out into a patheticall protestation, that he had rather be the author of such twelue verses in *Lucan*, then Emperour of *Germany*. *Seneca* prefers *Zeno* & *Chrysippus* two doting *Stoicks* (he was so much enamored on their workes) before any Prince or generall of an army, such content there is in study. [u] *K. Iames* 1605, when he came to visit our Vniuersity of *Oxford*, & amongst other ædifices, now came to see that famous Library renued by Sr *Thomas Bodley*, in imitation of *Alexander*, at his departure brake out into that noble speech, If I were not a King I would

[q] *Lib. de cupid. diuitiarum.*

[r] *Leon. Diggs prefat. ad perpet. prognost.*

[r] *Plus capio voluptatis, &c.*

[t] *Poetices lib.*

[u] *Isaac Wake Musæ regnantes.*

would be a Vniuersity man. [x] *And if it were so that I must be a prisoner, if I might haue my wish, I would desire to haue no other prison then that Library, and to bee chained together with my fellow writers.* So sweet is the delight of study, the more learning they haue (as he that hath a dropsie, the more hee drinks the thirstier he is) the more they couet to learne, & the last day is *prioris discipulus*, harsh at first, *radices amarâ*, but *fructus dulces*, according to that of *Isocrates*, the more they are inamored with the Muses. *Hensius* the keeper of the Library at *Leiden* in *Holland*, was mewed vp in it all the yeare long, and that which to their thinking should haue bred a lothing, caused in him a greater liking. [y] *I no sooner*, saith he, *come into the Library, but I bolt the doore to me, excluding lust, ambition, avarice, and all such vices, whose nurse is idlenesse the mother of ignorance, and melancholy her selfe, and in the very lap of eternity, amongst so many divine soules I take my seat, with so lofty a spirit and sweet content, that I pitty all our great ones, and richmen that knowe not this happinesse.* Whosoeuer he is therefore that is ouerrunne with solitarinesse, or carried away with pleasing melancholy and vaine conceits, and for want of imployment knowes not how to spend his time, or crucified with worldly care, I can prescribe him no better a remedy then this of study, to compose himselfe to the learning of some art or science. Provided alwaies that his malady proceed not from overmuch study, for in such cases hee addes fuell to the fire, and nothing can bee more pernitious; let him take heed he doe not outstretch his wits, and make a Skeleton of himselfe; or such Inamoratoes as read nothing but play-bookes, Idle Poems, Iests, *Amadis de Gaul*, the *Knight of the Sun, the seauen Champians, Palmer in de Oliua, Huon of Burdeaux, &c.* Such many times proue in the ende as mad as *Don Quixot.* Study is only prescribed those that are otherwise idle, troubled in mind, and carried headlong with vaine thoughts and Imaginations, to distract their cogitations (although variety of study, or some serious subiect would doe the former no harme) and diuert their continuall

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[x] *Si vnquam mihi in fatis sit vt captiuus ducar si mihi daretur optio hoc cuperem carcere concludi his catenis illigari cum hisce captiuis concatenatis ætatem agere.*

[y] *Epist. Primiero plerumq; in Bibliothecam me confero in quâ simulac pedem posui foribus pessulum obdo, ambitionem autem amorem libidinem &c. excludo quorum parens est ignavia, imperitiæ nutrix & in ipso æternitatis gremio inter tot illustres animas sedè mihi sumo, tam ingenti quidem animo, vt subinde magnatum me miseriat, qui felicitatem hanc ignorant.*

354 meditations another way. Nothing in this case better then study, *semper aliquid memoritèr ediscant*, saith *Piso*, let them learne something without booke, or read some booke. Read the Scripture which *Hiperius lib.1.de quotid.script.lec.fol.77.* holds available of it selfe, [z] *the minde is erected thereby from all worldly cares, and hath much quiet and tranquillity.* *Paule* bids *pray cõtinually, quod cibus corpori lectio animæ facit*, saith *Seneca*, as meat is to the Body, such is reading to the Soule. [a] *To be at leasure with out bookes is a another Hell, and to be buried aliue.* [b] *Cardan* calls a Library the physicke of the soule, [c] *Divine authors fortifie the minde, make men bold & constant, and* (as *Hyperius* addes) *godly conference will not permitte the minde to be tortured with absurd cogitations.* *Rhasis* inioynes continuall conference to such melancholy men, and would haue some body still talke seriously, or dispute with them, & sometimes [d] *to cauell and wrangle* (so that it breake not out to a violent perturbation) *for such alteration is like stirring of a dead fire to make it burne a fresh*, it whets a dull spirit, *and will not suffer the minde to be drowned in such profound cogitations which melancholy men are commonly troubled with.* *Ferdinand* and *Alphonsus* both Kings of *Arragon* and *Sicily*, were cured by reading of history, one of *Curtius*, the other of *Liuy*, when no other Physicke would take place. [f] *Camerarius* relates as much of *Laurence Medices*. Heathen Philosophers are so full of diuine precepts in this kinde, that as some thinke they alone are able to settle a distressed mind. [g] *Sunt verba & voces quibus hunc lenire dolorem, &c. Epictetus*, *Plutarch*, and *Seneca*, *qualis ille quæ tela*, saith *Lipsius*, *adversus omnes animi casus administrat, & ipsam mortem, quomodo vitia eripit, infert virtutes?* When I read *Seneca*, [h] *me thinks I am aboue all humane fortunes, on the top of a hill aboue mortality.* If this comfort may be got by Philosophy, what shall be had from Diuinity? What shall *Austin*, *Cyprian*, *Gregory*, *Bernards* diuine meditations afford vs? Nay, what shall the Scripture it selfe? which is like an Appothecaries shop, wherein are remedies for all infirmities of body and mind, purgatiues, alteratiues,

[z] *Animus elevatur inde à curis multâ quiete & tranquilitate fruens.*

[a] *Otium sine literis mors est, et vivi hominis sepultura. Seneca.*

[b] *Cap.96.lib.17 de rer. var.*

[c] *Fortem reddunt animum & constantem & pium colloquium non permittit animum absurdâ cogitatione torqueri.*

[d] *Altercationibus vtantur quæ non permittunt animum submergi profundis cogitationibus de quibus otiose cogitat & tristatur in iis.*

[e] *Bodin. præfat. ad meth. hist*

[f] *Operum subcis cap.15.*

[g] *Hor.*

[h] *Fatendum est cacumine Olimpi constitutus supra res humanas mihi videor, quũ illum lego supra ventos & procellas & omnes res humanas.*

teratiues, coroboratiues, lenitiues, &c. *Every disease of the Soule,* saith [i] *Austin, hath a peculiar medicine in the Scripture, this only is required, that the sicke man take but the potiõ which God hath already tempered.* [k] *Gregory* calls it *a Glasse wherein we may see all our infirmities, ignitum colloquium, Psalm. 118. 140.* [l] *Origen* a Charme. And therefore *Hierome* prescribes *Rusticus* the Monke, [m] *continually to read the Scripture, and to meditate on that which he hath read: for as mastication is to meat, so is meditation on that which we read.* I would for these causes wish him that is melancholy, to vse both humane and diuine authors, voluntary to impose some taske vpon himselfe, to diuert his melancholy thoughts. To study the art of memory, *Cosmus Rosselius, Pet. Rauennas, Scenkelius detectus, &c.* that will aske a great deale of attention, or let him demonstrate a proposition in *Euclide* in his 5. last bookes, extract a square root, or study *Algebra, Napiers Logarithmes,* or calculate spæricall Triangles, cast a Natiuity, or goe read *Suisset* the Calculators workes, *Scaliger de Emendatione temporum,* till he vnderstand it, read *Scotus* or *Suarez* Metaphysicks, or schoole Diuinity, *Occam, Entisberus, Durand, &c.* If those other doe not affect him: he may apply his mind to *Heraldry, Antiquity,* or make a Comment vpon *Ælia Lelia Crispis,* as many Idle fellows haue assaid, or rather then doe nothing, vary a [n] Verse a thousand waies, as *Putean* hath done. If such voluntary tasks, pleasure and delight, or crabbednesse of such studies will not yet diuert their idle thoughts, and alienate their imaginations, they must be compelled, saith *Christopherus à Vega, cogi debent, lib. 3. cap. 14.* Vpon some mulct, if they performe it not, *ex officio incumbat,* or losse of credit or disgrace, such as are our publike Vniuersitie exercises; for as he that plaies for nothing will not heed his game no more will voluntary imployment so throughly affect a student, except he be very intent of himself, & take an extraordinary delight in the study about which he is conuersant; it must be of that nature his businesse, which *volens nolens* he must necessarily vndergoe, & without great losse, shame or

[i] *In Ps. 36. omnis morbus animi in Scripturis habet medicinã tantum opus est vt qui sit æger non recusset potionem, quam Deus temperavit.*

[k] *In moral. speculum quo nos intueri possimus.*

[l] *Hom. 28. vt incantatione virus fugatur ita lectione malum.*

[m] *Iterum atq; iterum moneo, vt animæ sacræ scrip. lectionem occupes: Mastica diuinum pabulum meditatio.*

[n] *Tot tibi sunt dotes virgo quot sidera cælo.*

356 hinderance he may not omit.

Now for women, instead of studies they haue curious needle-workes, cut-workes, bone-lace, &c. to busie themselues about, houshold offices, &c. or some gossippings: old folkes haue their Beads. An excellent inuention to keepe them from Idlenesse, that are by nature melancholy and past all affaires, to say so many *Paternosters, Auemaries, Creedes*, if it were not prophane and superstitious. In a word, Body and minde must be both exercised, not one but both, and that in mediocrity; otherwise it will cause a great inconuenience. If the Body be ouertired, it tyres the mind. The minde oppresseth the Body; as with Students oftentimes it falleth out, who as [o] *Plutarch* obserues, haue no care of the Body, *but compell that which is mortall, to doe as much as that which is immortall, that which is earthly, as that which is atheriall, but as the Oxe tired, told the Camel, (both seruing one master) that refused to carry some part of his burden, before it were long he should be compelled to carry all his packe, and his skinne to boot (which by and by the Oxe being dead fell out) the Body may say to the Soule, that will giue him no respuit or remission, a little after an ague, Vertigo, Consumption, seaseth on them both, all his study is omitted, and they must be compelled to be sicke together:* hee that tenders his own good estate, and health, must let them drawe with equall yoke both alike, [p] *that so they may happily inioy their wished health.*

[o] *Tom. 1. de sanitate tuenda qui rationem corporis non habent sed cogunt mortalem immortali terrestrem aetheriae aequale praestare idq; strenuam ceterum vt Camelo vsu venit quod ei bos praedixerat cum eidem seruirent domino & partem oneris leuare illum Camelus recusasset paulo post & ipsius cutem & totum onus cogeretur gestare (quod mortuo boue impletum) Ita animo quoq; contingit dum defatigato corpori, &c.*

[p] *Vt pulchrā illam & amabilē sanitatem praestemus.*

Memb. 5.

Waking and terrible dreames rectified.

AS Waking that hurts, by all meanes must be auoided, so Sleep which so much helps, by all meanes, [q] *must be procured, by nature or art, inward or outward meanes, & to be protracted longer then ordinary, if it may bee, as being an especiall helpe.* It moistens and fattens the Body, concocts, and helpes digestion, as we see in Dormice, and those *Alpine* Mice that sleepe

[q] *Interdicendæ Vigiliæ, somni paulo longiores conciliandi. Altomarus cap. 7. somnus supra modum prodest, quouismodo conciliandus. Piso.*

sleepe all Winter, which *Gesner* speaks of when they are so found sleeping vnder the snowe in the dead of Winter, as fat as butter. It expells cares, pacifies the mind, refresheth the weary limmes after long worke,

[r] *Somne quies rerum, placidissime somne deorum*
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis mulces reparasq; labori.

The fittest time is [f] *two or three houres after supper, when as the meat is now setled at the bottome of the stomacke, and t'is good to lye on the right side first, because that at that site the liver doth rest vnder the stomacke, not molesting any way but heating him as a fire doth a kettle, that is put to it. After the first sleepe t'is not amisse to lye on the left side, that the meat may the better descend:* and sometimes againe on the belly, but neuer on the backe. Seauen or eight houres is a competent time for a melancholy man to sleep, as *Crato* thinks; but as many doe, to ly in bed and not sleepe, a day or halfe a day together, and giue way to pleasing conceits and vaine imaginations, is many waies pernitious. To procure this sweet moistning sleepe, is first to take away the occasions (if it be possible) that hinder it, and then to take such inward or outward remedies, which may cause it. Heat and dryneſſe must first be remooued, [t] an hot and dry brain neuer sleeps well, griefe, feares, cares, expectations, anxieties, great businesses, & all violent perturbations of the mind must in some sort bee qualified, before wee can hope for any good repose. He that sleeps in the day time, or is in suspence, feare, or any way troubled in mind, or goes to bed vpon a full stomack, may neuer hope for quiet rest in the night; *nec enim meritoria somnum admittunt*, as the [x] Poet saith, Ins & such like troublesome places are not for sleep. He that will intend to take his rest, must goe to bed *animo securo, quieto & libero*, with a [y] secure and quiet mind: and if that will not serue, or may not be obtained, to seek then such meanes as are requisite. To lye in clean linnen and sweet, before he goes to bed to heare [z] *sweet Musicke*, which *Ficinus* commends *lib.1.cap.24.* or as *Iobertus med.pract.lib,3.cap.10.*

[r] *Ouid.*
[f] *Crato cons.21. lib.2 duabus aut tribus horis post cœnam quam iam cibus ad fundum ventriculi resederit primum super latere dextro quiescendum, quod in tali decubitu iecur sub ventriculo quiescat, non gravans sed cibum calfaciens, perinde ac ignis lebetem qui illi admouetur, post primum somnū quiescendum latere sinistro, &c*
[t] *Sæpius accidit melancholicis vt nimium exiccato cerebro vigilijs attenuentur. Ficinus l.1 c.24*
[u] *Vt sis nocte levis sit tibi cœna brevis.*
[x] *Iuven. Sat.3.*
[y] *Sepositu curis omnibus quantum fieri potest vnà cum vestibus &c. Kirkst.*
[z] *Ad horam somni aures suavibus cantibus & sonis delinire.*

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[a] *to reade some pleasant Author till he be asleepe, or haue a bason of water still dropping by his bed side,* or to lye neare that pleasant murmure, *lene sonantis aquæ,* Some flood-gates, arches, fals of water, like *London* Bridge, or some continuate noyce, which may benumme the common sence. *Piso* commends frications, *Andrew Borde* a good draught of strong drink before one goes to bed, I say, a nutmeg and ale, or a good draught of muscadine, with a toste and nutmeg, or a posset of the same, which many vse in a morning, but me thinks for such as haue dry braines, are much more proper at night: some prescribe a [b] sup of vineger as they goe to bed, a spoonfull saith *Ætius Tetrabib. lib. 2. ser. 2. cap. 10. & lib. 6 cap. 10. Ægineta lib. 3. cap. 14. Piso, a little after meate,* [c] *because it rarifies melancholy, and procures an appetite to sleepe. Donat. ab Altomar. cap. 7.* and *Mercurialis* approue of it, if the malady proceed from the [d] splene. *Salust. Salvian. lib. 2. cap. 1. de re med. Hercules de Saxoniâ in Pan. Ælianus Montaltus de morb. capitis. cap. 28. de Melan.* are altogether against it. [e] *Rhasis* seemes to deliberate of it, though *Simeon* commend it (in sawce peradventure) he makes a question of it: as for bath, fomentations, oyles, potions, simples or compounds inwardly taken to this purpose, I shall speake of elswhere. If in the midst of the night they lye awake, which is vsuall, to tosse and tumble, and cannot sleepe, [g] *Ranzovius* would haue them, if it be in warme weather, to rise and walke three or foure turnes, till they be cold, about the chamber, and then goe to bed againe.

Against fearefull and troublesome dreames, *Incubus* and such inconveniences, wherewith Melancholy men are molested, the best remedy is to eat a light supper, & of such meats as are easy of digestion, no hare, venison, beefe &c. not to lye on his back, not to meditate or think in the day time of any terrible obiects, or especially talke of them before he goes to bed. For as he said in *Lucian* after such conference, *Hecates somniare mihi videor*; I can think of nothing but hobgoblins: and as *Tully* notes, [h] *for the most part our speeches in the day-time,*

[a] *Lectio iucunda, aut sermo ad quem attentior animus conuertitur, aut aqua ab alto in subiectum peluim delabetur &c. Ouid.*

[b] *Aceti sorbitio.*

[c] *Attenuat melancholiam, & ad conciliandum somnum iuuat.*

[d] *Quod lieni acetum conueniat.*

[e] *Cont. 1. tra. 9. meditandum de aceto.*

[f] *Sect. 5. Memb. 1. Subsect. 6.*

[g] *Lib. de san. tuenda.*

[h] *In Som. Scip. fit enim ferè vt cogitationes nostræ & sermones pariant aliquid in somno, quale de Homero scribit Ennius, de quo videlicet sæpissimè vigilans solebat cogitare & loqui.*

time, cause our phantasy to worke vpon the like in our sleepe, as *Ennius* writes of *Homer*. And for that cause when [i] *Ptolomy* King of *Egypt* had posed the 70 Interpreters in order, he asked the 19th man, what would make one sleepe quietly in the night, he told him, [k] *the best way was to haue diuine and celestiall meditations, and to vse honest actions in the day time.* [l] *Lod. Vives wonders how Schoolemen could sleepe quietly, and were not terrified in the night, or walke in the darke they had such monstrous questions, and thought of such terrible matters all day long.* They had need amongh the rest to sacrifice to God *Morpheus*, whom [n] *Philostratus* paints in a white and black coat, with a horne and Iuery box full of dreames, of the same colors, to signifie good and bad. If you will know how to interpret them, read *Artemidorus* and *Cardan*, but how to help them I must referre you to a more [n] convenient place.

[i] *Aristeæ hist.*
[k] *Optimum de cælestibus & honestis meditari, & ea facere.*
[l] *Lib.3. de causis corr. art. tam mira monstra quæstionum sæpe nascuntur inter eos, vt mirer eos interdum in somnijs non terreri, aut de illis in tenebris audere verba facere, adeo res sunt monstrosæ.*
[m] *Icon. lib.1.*

Memb. 6. Subsec. 1.

Perturbations of the minde rectified. From himselfe, by resisting to the vtmost, confessing his griefe to a friend, &c.

[n] *Sec.5. Memb P. Subs.6.*

WHosoeuer he is that shall hope to cure this malady in himselfe or any other, must first rectifie these passions and perturbations of the mind, the chiefest cure consists in them. [o] *Feare and Sorrow are especially to be auoided, and the mind to be mitigated with mirth, constancy, good hope, all vaine terrors, bad obiects are to be remoued, and all such persons in whose companies they be not well pleased. Gualter Bruel. Fernelius consil.43. Mercurialis consil.6. Piso, Iacchinus cap. 15. in 9. Rhasis, Capivaccius, Hildisheim &c.* all inculcate this as an especiall meanes of their cure, that their [p] *mindes be quietly pacified, vaine conceipts diverted, if it be possible, vvith terrors, cares, fixed studies, cogitations, and vvhatsoeuer it is* [q] *that*

[o] *Animi perturbationes summè fugiendæ, metus potissimum & tristitia, eorumq; loco animus demulcendus hilaritate, animi constantiâ, bonâ spe, removendi terrores, & eorum consortium quos non probant.*
[p] *Phantasiæ earum placidè subvertendæ, terrores ab animi removendi.*
[q] *Ab omni fixâ cogitatione quouismodo avertantur.*

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[r] *Cuncta mala corporis ab animo procedunt, quæ nisi curentur, corpus curari minimè potest. Charmid.*

[s] *Iram bilem movet, sanguinem adurit, vitales spiritus accendit, mœstitia universum corpus infrigidat, calorem innatum extinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum pervertit. Quamobrem, hæc omnia prorsus vitanda sunt & pro viribus fugienda.*

[t] *De Mel. ca 26 ex illis solum remedium multi ex visis auditis &c. sanati sunt.*

that shall any vvay molest or trouble the minde, because that otherwise there is no good to be done. [r] *The Bodies mischiefs* as *Plato* proues, *proceed from the Soule: and if the minde be not first satisfied, the Body can neuer be cured.* *Crato* in that often cited Counsell of his for a Nobleman his patient, when he had sufficiently informed him in diet, aire, exercise, Venus, sleep, concludes with these as matters of greatest moment, *quod reliquum est animæ accidentia corrigantur*, from which alone proceedes Melancholy, they are the fountaine, the subiect, the hinges wheron it turnes, & must necessarily be reformed. [s] *For anger stirres choler, heates the blood and vitall spirits, Sorrovv on the other side refrigerates the Body, and extinguisheth naturall heat, ouerthrovves appetite, hinders concoction, dries vp the temperature, and perverts the vnderstanding.* Feare dissolues the spirits, infects the Heart, attenuates the Soule: and for these causes all passions & perturbations must to the vttermost of our power, and most seriously be remoued. *Ælianus Montaltus* attributes so much to them, [t] *that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients.* Many are fully cured when they haue seene or heard &c. inioy their desires, or be satisfied in their mindes; and *Galen* the common master of them all, from whose fountaine they fetch water, brags *lib. 1. de san. tuend.* that he for his part hath cured many of this infirmity, *solum animis ad rectũ institutis*, by right setling of their minde. Yea but you will heere inferre, that is excellent good indeed if it could be done, but how shall it be effected, by whom, what Art, what meanes? *hic labor hoc opus est.* 'Tis a Natural infirmity, a most powerfull adversary, all men are subiect to passions, and Melancholy aboue all others, as being distempered by their innate humors, abundance of choler adust, weakenesse of parts, outward occurrences, and how shall they be avoided; the wisest men, greatest Philosophers of most excellent wit, reason, Iudgment, divine spirits, cannot moderate themselues in this behalfe, such as are found in Body and Mind, *Stoicks, heroes, Homers* gods, all are passionate, and furiously

riously carried somtimes, and how shall we that are already crased, *fracti animis*, sick in Body, sick in Mind resist? we cannot performe it. You may advise and giue good precepts, as who cannot? but how shall they be put in practice? I may not deny but our passions are violent, and tyrannize ouer vs, yet there be means to curbe them, though they be headstrōg, they may be tamed, they may be qualified, if he himselfe or his friends, will but vse their honest endeavors, or make vse of such ordinary means, as are commonly prescribed.

He himselfe (I say) for from the Patient himselfe, the first and chiefest remedy must be had, for if he be averse, peevish, waspish, and giue way wholly to his passions, and will not seek to be eased, or be ruled by his friends, how is it possible he should be cured? but if he be willing at least, gentle and tractable, & desire his own good, no doubt but he may *magnā morbi deponere partē*, be eased at least, if not cured. He himselfe must doe his vtmost endeavour to resist, & withstand the beginnings, *principijs obsta. Giue not vvater passage, no not a little, Ecclus 25.27.* if they open a litle, they will make a great breach at length. Whatsoeuer it is that ruinneth in our minds, vain conceipt, be it pleasing or displeasing, which so much affects or troubleth vs, [x] *by all possible meanes he must withstand it, expell those vaine, false, frivolous Imaginations, absurd conceipts, vaine sorrowes, from which* saith *Piso, this Disease primarily proceedes, and takes his first occasion or beginning, by doing something or other that shall be opposite vnto thē, thinking of something els, perswading by reason, or howsoeuer to make a suddaine alteration of them.* Though he haue hitherto run in a full Career, and precipitated himself, following his passions, giuen reines to his appetite, let him now stop vpon a sudden, curbe himself in; and as [x] *Lemnius* adviseth, *strive against vvith all his povver, to the vtmost of his endeavour, and not cherish those fond Imaginations, vvhich so covertly creep into his Minde, most pleasing and amiable at first, but bitter as gall at last, and so headstrong, that by no reason, art, counsell, or perswasion they may be shaken off.* Though he be farre gone, & habi-

[u] *Pro viribus annitendum tum in prædictis, tum in alijs, à quibus malum velut à primariâ causâ occasionem nactum est, imaginationes absurdæ, falsæq;, & mœstitia quæcunq; subierit; propulsetur, aut aliud agendo, aut ratione persuadendo, earum mutationem subitò facere.*

[x] *Lib. 2. cap. 16. de occult. nat. qui quis huic malo obnoxius est, acriter obsistat, & summâ curâ obluctetur, nec vllo modo foveat Imaginationes tacite obrepentes animos blandas ab initio & amabiles, sed quæ adeò convalescunt, vt nullâ ratione excuti queant.*

362 habituated vnto them, yet as [y] *Tully* and *Plutarch* adviſe, let him oppoſe, or prepare himſelfe againſt them, by premeditation or reaſons, or as we doe by a crooked ſtaffe, bend himſelf another way.

[z] *Tu tamen interea effugito quæ triſtia mentem*
Sollicitant, procul eſſe iube curaſq́, metumq́,
Pallentem, vltrices iras, ſint omnia læta.
In the meane time expell them from thy mind,
Pale feares, ſad cares and griefes which doe it grind,
Revengefull anger, paine and diſcontent,
Let all thy Soule be ſet on merriment.
Curas tollè graves, iraſci crede profanum.

If it be idleneſſe hath cauſed this infirmity in him, or that he perceiue himſelfe giuen to ſolitarineſſe, to walke alone, and pleaſe himſelfe with fond Imaginations, let him by all means avoide it, it will in the end be his vndoing, let him goe preſently, taske or ſet himſelfe a-worke, get ſome good company. If he proceed, as a gnat flies about a candle, till at length he burne himſelfe, ſo in the end he will vndoe himſelfe. If it be any harſh obiect, ill company, let him preſently goe from it. If by his own default through ill diet, bad aire, want of exerciſe &c. let him now begin to reforme himſelfe. *It vvould be a perfect remedy againſt all corruption, if as* [a] *Roger Bacon hath it, vve could but moderate our ſelues in thoſe ſix non-naturall things.* [k] *If it be any diſgrace, temporall loſſe, calumny, death of friends, impriſonment, baniſhment, be not troubled vvith it, doe not feare, be not angry, grieue not at it, but vvith all courage ſuſtaine it. Tu contra audentior ito, Gordonius lib. 1. cap. 15 de conſervit.* [c] If it be ſickneſſe, ill ſucceſſe, or any adverſity that hath cauſed it, oppoſe an invincible courage, *fortifie thy ſelfe by Gods vvord, Or othervviſe, mala bonis perſuadenda,* ſet proſperity againſt adverſity, as we refreſh our eyes by ſeeing ſome pleaſant medow, fountaine, picture, or the like, recreate thy Minde by ſome contrary obiect, ſome more pleaſing meditation, diuert thy thoughts. Yea but you inferre again *facile conſilium damus alijs*, we can eaſily giue counſel to others, every

[y] 3 *Tuſc. ad Apollonium.*
[z] *Fracaſtorius.*
[a] *Epiſt. de ſecretis artis & naturæ cap. 7. de retard. ſen. remedium eſſet contra corruptionem propriam, ſi quilibet exerceret regimen ſanitatis, quod conſiſtit in rebus ſex non-naturalibus.*
[b] *Pro aliquo vituperio non indigneris, nec pro amiſſione alicuius rei, pro morte alicuius, nec pro carcere, nec pro exilio, nec pro alia re, nec iraſcaris, nec timeas, nec doleas, ſed cum ſumma præſentia hæc ſuſtineas.*
[c] *Quod ſi incommoda aduerſitatis infortunia hoc malum invexerint his infractum animum opponas Dei verbo, eiuſq; fiducia te ſuffulcias &c. Lemnius lib. 1. 16.*

very man as the saying is, can tame a shrew, but he that hath her, *si hic esses, aliter sentires*, if you were in our misery, you would find it otherwise, t'is not easily performed. We know this to be true, we are led captiues by passion, appetite, wee should moderate our selues, but we are furiously caried, we cannot make vse of such Precepts, we are ouercome, sick *male sani*, distempered, and habituated in these courses, we can make no resistance; you may as well bid him that is diseased not to feele paine, as a melancholy man not to feare, not be sad, t'is within in his blood, his braines, his whole temperature, it cannot be remoued. But he may choose whether he will giue way too farre vnto it, he may in some sort correct himselfe. A Philosopher was bitten with a mad dog, and as the nature of that disease is to abhorre all waters, and liquid things, and to thinke still they see the picture of a dog before them: He went for all this *reluctante se* to the Bathe, and seeing there as he thought in the water, the picture of a dog, with reason ouercame this conceipt, *quid cani cum balneo?* what should a dog doe in a bathe, a meeee conceipt. Thou thinkest thou heares and seest diuels, black men &c. t'is not so, t'is thy corrupt phantasy, settle thy Imagination thou art well. Thou thinkest thou hast a great nose, thou art sick, every man laughes thee to scorne, perswade thy selfe t'is no such matter, this is feare onely and vain suspition. Thou art discontent, thou art sad and heavy, but why, vpon what ground? consider of it, thou art ielous, timorous, suspitious, for what cause? examine it throughly, thou shalt finde none at all, or such as is to be contemned, such as thou thy selfe wilt deride, and condemne in thy selfe, when it is past. Rule thy selfe then with reason, satisfie thy selfe, accustome thy selfe, weane thy selfe from those fond conceipts, vaine feares, strong Imaginations, restlesse thoughts. Thou maist doe it, *Est in vobis assuescere*, as *Plutarch* saith, we may frame our selues as we will. As he that weares an vpright shooe, may correct the obliquity, or crookednes, by wearing it on the other side: we may ouercome passions if we will. *Quicquid sibi imperauit animus*

364 *animus obtinuit*, as [d] *Seneca* saith, *nulli tam feri affectus, vt non disciplinâ perdomentur*, whatsoeuer the Will desires, she may command, no such cruell affections, but by discipline they may be tamed. Voluntarily thou wilt not doe this or that which thou oughtest to doe, or refraine &c. but when thou art lashed like a dull Iade, thou wilt reforme it, feare of a whip will make thee doe or not doe. Doe that voluntary then which thou canst doe, and must doe by compulsion: thou maist refraine if thou wilt, and master thine affections. [e] *As in a city* saith *Melancton, they doe by stubborne rebellious roagues that will not submit themselues to politicall gouernment, compell them by force, so must we doe by our affections. If the heart will not lay aside those vitious motions, and the phantasy those fond Imaginations, we haue another forme of gouernment, to enforce & restrain our outward members, that they be not led by our passions.* If appetite will not obey, let the Mouing faculty ouerrule her, let her resist, and compell her to doe otherwise. As in an ague, the Appetite could drinke, sore eyes that itch would be rubbed; but Reason saith no, and therefore the Mouing faculty will not doe it. Our Phantasy would intrude a thousand feares, suspitions, Chimeras vpon vs, but we haue reason to resist. yet we let our Reason be ouerborne by our appetite. [f] *Imagination enforceth spirits, which by an admirable league of Nature, compell the nerues to obey, and they our seueral lims*; we giue way to our passions. And as to him that is sicke of an ague, all things are distastefull and vnpleasant, *non ex cibi vitio* saith *Plutarch*, not in the meat, but in our taste, so many things are offensiue to vs, not of themselues, but out of our corrupt Iudgment, iealousy, suspition, and the like, we pull these mischiefes vpon our own heads.

If then our Iudgment be so depraued, our reason ouer-ruled, Will precipitated, that we cannot seeke our own good, or moderate our selues, as in this Disease commonly it is, our best way for ease is to impart our misery to some friend, not to [g] smother it vp in our own brest, *alitur vitium, crescitq; tegendo &c.* and that which was most offensiue to vs, a cause of feare

[d] *Lib.2. de Ira.*

[e] *Cap. de affectibus animæ. vt in ciuitatibus contumaces, qui non cedunt politico imperio, vi coercendi sunt, ita Deus nobis indidit alteram imperij formam, si cor non deponit vitiosum affectum, membra foras coercenda sunt, ne ruant in quod affectus impellat, & locomotiua quæ herili imperio obtemperat, alteri resistat.*

[f] *Imaginatio impellit spiritus, & inde nervi moventur, &c. & obtemperant, Imaginationi & Appetitui mirabili fœdere ad exequendum quod iubent.*

[g] *Strangulat inclusus dolor, atq; exæstuat intus. Ouid. Trist. lib.5.*

[h] *Virg.3.Geor.*

feare and griefe, *quod nunc te coquit*, another hell, when as wee shall but impart it to some discreet, trusty and louing friend, is [h] instantly remoued by counsell happily, wisdome, perswasion, aduise, his good meanes, which we could not otherwise apply vnto our selues. *Lenit animũ simplex vel sæpè narratio*, the simple narration many times easeth our distressed minde, and in the midst and greatest extremities so many haue bin relieued by [i] exonerating themselues to a faithfull friend, he sees that which we cannot see for passion and discontent, he pacifies our mindes. Whosoeuer then labors of this malady, by all meanes let him get some trusty friend, [k] *semper habẽs Pylademq; aliquem qui curet Orestem*, a *Pylades*, to whom freely and securely he may open himselfe. It is the best thing in the world, as [l] *Seneca* aduiseth in such a case, *to get a trusty friend, to vvhom vve may freely and securely poure out our secrets, nothing so delights and easeth the minde, as vvhen we haue a prepared bosome, to vvhich our secrets may descend, of whose conscience we are assured as our ovvne, vvhose speech may ease our succorlesse estate, counsell relieue, mirth expell our mourning, & vvhose very sight may be acceptable vnto vs.* It was the counsell which that Politicke [m] *Commineus* gaue to all Princes & others distressed in minde, by occasion of *Charles* Duke of *Burgundy*, that was much perplexed, *first, to pray to God, and lay himselfe open to him, and then to some speciall friend, vvhom vve hold most deare, to tell all our grievances to him, nothing so forcible to strengthen, recreate and heale the vvounded soule of a miserable man.*

[h] *Participes inde calamitatis nostræ sunt, & velut exoneratâ in eos sarcinâ onere levamur. Arist. Ethic. lib. 9.*

[i] As *David* did to *Ionathan* 1. Sam. 20.

[k] *Ovid.*

[l] *De Tranquil. cap. 7. optimum est amicum fidelem nanciſci, in quem secreta nostra infundamus, nihil æquè oblectat animũ, quam vbi sint præparata pectora, in quæ tutò secreta descendãt, quorum cõscientia æquè ac tua. Quorum sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectusq; ipse delectet.*

[m] *Commentar. lib. 7. Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cui plurimum tribuimus, nos patefaciamus totos & animi vulnus quo affligimur, nihil ad reficiendum animum efficacius.*

SVB-

SVBSEC. 2.

Helpe from friends, by counsell, comfort, faire and foule meanes, vvitty deuices, satisfaction, alteration of his course of life, remouing obiects &c.

VVHen the Patient of himselfe is nor able to resist, or ouercome these heart-eating passions, his friends or Physitian must be ready to supply that which is wanting. If his weakenesse be such, that he cannot discerne what is amisse, correct or satisfie, it behoues them by counsell, comfort or perswasion, by faire or foule meanes to alienate his mind by some artificiall invention, or by some contrary passion, to remoue all obiects, causes, companies, occasions, as may any wayes molest him, to humor him, please him, divert him, and if it be possible, by altering his course of life, to giue him satisfaction. If he conceale his grievances, and will not be knowne of them.[n] *They must obserue by his lookes, gestures, motions, phantasy, vvhat it is that offends him*, and then to apply remedies vnto him: many are instantly cured, when their mindes are satisfied. [o] *Alexander* makes mention of a woman, *that by reason of her husbands long absence in travel, that vvas exceeding peeuish and melancholy, but vvhen she heard her husband vvas returned, beyond all expectation, at the first sight of him she vvas freed from all feare, vvithout helpe of any other Physicke, restored to her former health. Trincavelius consil. 12. lib. 1.* hath such a story of a *Venetian*, that being much trobled with melancholy, [p] *and ready to dye for griefe, vvhen he heard his vvife vvas brought to bed of a sonne, instantly recouered.* As *Alexander* concludes, [q] *if our Imaginations be not inveterate, by this art they may be cured, especially if they shall proceed from such a cause.* No better way to satisfie, then to remoue the obiect, cause, occasion, if by any Art or meanes possibly we may finde it out. If he grieue, stand in feare, be in suspition, suspence, or any way molested, satisfie his mind, *Solvitur malum,*

[n] *Observande motus, gestus, manus, pedes, oculos, phantasiam. Piso.*

[o] *Mulier melancholiâ correpta ex longâ viri peregrinatione, & iracundè omnibus respondens quum maritus, domum reversus præter spem &c.*

[p] *Præ dolore moriturus, quum nunciatum esset vxorem peperisse filium, subitò recuperauit.*

[q] *Nisi affectus longo tempore infestauerit tali artificio Imaginationes curare oportet præsertim vbi malum ab his velut à primaria causa occasionem habuerit.*

lam, giue him satisfaction, the cure is ended, alter his course of life there needs no other Physick. If the party be sad, or otherwise affected, *consider* saith [r] *Trallian, the manner of it, and all circumstances, and forthwith make a sudden alteration*, by remouing the occasions, avoide all terrible obiects, heard or seene, [s] *monstrous and prodigious aspects*, tales of diuels, spirits, ghosts, tragicall stories, to such as are in feare they strike a great impression, and renew many times, and recal many chimeras and terrible fictions into their mindes. [t] *Make not so much as mention of them in private talke, or a dumbe show tending to that purpose, such things* saith *Galateus*, *are offensiue to their Imagination.* And to such as are in sorrow [u] *Seneca forbids all sad companions, and such as lament, a groaning companion is an enemy to quietnesse.* [x] *Or if there be any such party with whose presence the Patient is not well pleased, he must be remoued, gentle speeches, and faire meanes must first be tried, no harsh language vsed, vncomfortable words, and not expell, as some doe, one madnesse with another, he that so doth is madder then the Patient himselfe*: all things must be quietly composed, *eversa non evertenda, sed erigenda*, things down must not be deiected, but creared as *Crato* counselleth, [y] *he must be quietly and gently vsed*, and not to doe any thing against his mind, but by little and little. As an horse that starts at a drum or trumpet, and will not endure the shooting of a piece, may be so manned by Art, and animated, that he can not only endure, but is much more generous at the hearing of such things, much more couragious then before, and much delights in it: they must not be reformed *ex abrupto*, but by all Art & insinuation, made to such companies, aspects, obiects, they could not formerly away with. Many at first cannot endure the sight of a greene wound, a sick man, which afterward become good Surgeons, bold Empericks: a horse starts at a rotten post afarre off, which comming neere, he quietly passeth. T'is much in the manner of making such kind of per-

[r] *Lib.1. cap.16. si ex tristitia aut alio affectu ceperit speciem considera, aut aliud quid eorum quæ subitam alterationem facere possunt.*

[s] *Evitandi monstrifici aspectus, &c.*

[t] *Neq; enim tam actio aut recordatio rerum huiusmodi displicet, sed eos vel gestu alterius Imaginationi adumbrare vehementer molestum: Galat. de mor. cap.7. de*

[u] *Tranquil. præcipuè vitentur tristes, & omnia deplorantes, trãquillitati inimicus est comes perturbatus omnia gemens.*

[x] *Illorum quoq; hominum à quorum consortio abhorret præsentia amovenda, nec sermonibus ingratis obtundendi, si quis insaniam ab insaniâ, sic curari æstimet, & proterue vtitur magis quam æger insanit. Crato consil. 184. Scoltzij*

[y] *Molliter ac suaviter æger tractetur, nec ad ea adigatur quæ non curat.*

368 sons, be they neuer so averse from company, bashfull, solitary, timorous, they may be made at last with those *Roman* matrons, to desire nothing more then in a publike shew, to see a full company of gladiators breathe out their last. If they may not otherwise be accustomed to brooke such distastefull and displeasing obiects, the best way then is generally to avoide them. *Montanus consil.229.* to the Earle of *Momfort* a courtier, and a Melancholy Patient of his, his advice is to go leaue the Court, by reason of those continual discontents, [a] *cares, suspitions, emulations, ambition, anger, Iealousy, which that place afforded, and which surely caused him to be so Melancholy at first: maxima quæq; domus seruis est plena superbis*, a company of scoffers and proud Iacks, are commonly conversant & attendant in such places, and able to make any man that is of a soft quiet disposition, as many times they doe, *ex stulto insanum*, if once they humor him, a very Idiot or starke mad. A thing too much practised in all common societies, and they haue no better sport then to make themselues merry by abusing some silly fellow, or to take advantage of another mans weakenesse. In such cases, as in a plague; the best remedy is, *citò, longè, tardè*: (for to such a party, especially if he be apprehensiue, there can be no greater misery) to get him quickly gone, farre enough off, and not be ouerhasty in his returne. If he be so stupid, that he doe not apprehend it, his friends should take some order with him, and by their discretion supply that which is wanting in him, as in all other cases they ought to doe. If they see a man Melancholy giuen, solitary, averse from company, please himselfe with such private and vain Meditations, though he delight in it, they ought by all meanes to seek to divert him from it, to dehort him, to tell him of the event and danger that may come of it. If they see a man idle, that by reason of his meanes otherwise, will betake himself to no course of life, they ought seriously to admonish him, he makes a noose to intangle himself, his want of imploiment will be his vndoing. If he haue sustained any great losse, suffered a repulse, disgrace &c. if it be possible relieue him. If

[a] *Ob suspitiones, curas, æmulationem, ambitionē, iras &c. quas locus ille ministrat, & quæ fecissent melancholicum.*

he

he desire ought, let him be satisfied, and if it may conveniently be, giue him his hearts content. If that may not be hoped or expected, yet ease him with comfort, chearefull speeches, faire promises, and good words, perswade him, aduise him. *Many* saith [a] *Galen haue bin cured by good counsell and perswasion alone. Heauinesse of the heart of man doth bring it downe, but a good word reioyceth it* Prov. 12. 25. *and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health* Vers. 18. *Oratio namq; saucij animi est remedium*, a gentle speech is the cure of a wounded Soule, as [b] *Plutarch* contends out of *Æschilus* and *Euripides*: *if it be wisely administred, it easeth griefe and paine, as diuerse remedies doe many other diseases.* A wise and well spoken man may doe much in such a case, a good Orator alone, as [c] *Tully* holds, can alter affections by power of his eloquence, *comfort such as are afflicted, erect such as are depressed, expell & mitigate feare, lust, anger &c.* and how powerfull is the charme of a discreet and deare friend. *Ille regit dictis animos, & temperat iras.* What may not he effect? As [d] *Chremes* told *Menedemus*, *feare not, conceale it not O friend, but tell me what it is that troubles thee, and I shall surely helpe thee by comfort, counsell, or in the matter it selfe.* [e] *Arnaldus lib. 1. breviar. cap. 18.* speakes of an Vsurer in his time, that vpon a losse much melancholy & discontent, was so cured. As Imagination, feare, griefe, cause such passions, so conceipts alone, rectified by good hope, counsell &c. are able again to help: and t'is incredible how much they can doe in such a case, as [f] *Trincavelius* illustrates by an example of a Patient of his. *Porphyrius* the Philosopher in *Plotinus* life, written by him, relates of himselfe, that being in a discontented humor through vnsufferable anguish of mind he was going to make away himselfe, but meeting by chance his master *Plotinus*, who perceiuing by his distracted lookes all was not well, vrged him to confesse all vnto him; which when he had heard, he vsed such comfortable speeches to him, that he redeemed him *è faucibus Erebi*, pacified his vnquiet mind, in so much, that he was easily reconciled to himselfe, and much abashed

[a] *Et nos non paucos sana vimus animi motibus ad debitum recovocatis lib. 1. de sanit. tuen.*
[b] *Consol. ad Apollonium. Si quis sapienter & suo tepore adhibeat. Remedia morbis diversis diversa sunt, dolentem sermo benignus sublevat.*
[c] *De nat. deorū. consolatur afflictos, deducit perterritos à timore, cupiditates imprimis & iracundias comprimit.*
[d] *Heauton. Act. 1. Sc. 1. Ne metue, ne verere, crede inquam mihi aut consolando, aut consilio, aut re iuvero.*
[e] *Novi fœneratorem avarum apud meos sic curatum, qui multam pecuniam amiserat.*
[f] *Lib. 1. consil. 12 Incredibile dictu quantum iuuent.*

370 bashed to thinke afterwards that he should euer entertaine so vile a motion. By all meanes therefore, all maner of faire promises, good words, gentle perswasions are to be vsed, not to be to rigorous at first, [g] *or to insult ouer them, not to deride, neglect or contemne, but rather* as *Lemnius* exhorteth, *to pitty them, and by all plausible meanes to seeke to reduce them*: but if satisfactiō may not be had, milde courses, promises, comfortable speeches, & good counsell will not take place, then as *Christopherus à Vega* determines *lib.3.cap.14.de Mel.* to hādle them more roughly, to threaten and chide saith [h] *Altomarus*, terrify sometimes, or as *Salvianus* will haue them, to be lashed and whipt, as we doe by a starting horse, [i] that is affrighted without a cause, or as [k] *Rhasis*, *one while to speake faire and flatter, another while to terrifie and chide*, as they shal see cause.

When none of these precedent remedies will availe, it will not be amisse, which *Savanorola* and *Ælian Montaltus* so much commend, *clavum clavo pellere*, [l] *to driue out one passion with another, or by some contrary passion*, as they doe bleeding at nose by letting blood in the arme to expell one feare with another one griefe with another. [m] *Christophorus à Vega* accompts it rationall Physick, *non alienum à ratione*: & *Lemnius* much approues it, [n] *to vse a hard wedge to an hard knot*, to driue out one disease with another, to pull out a tooth, or wound him, that the paine of the one, may mitigate the griefe of the other, *& I knew such a one that was so cured of a quartan ague, by the sudden comming of his enemies vpon him.* If we may beleeue [o] *Pliny*, whom *Scaliger* cals *mendaciorum patrem*, the father of lies, *Q. Fabius Maximus*, that renowned Consull of *Rome*, in a battle fought with the King of the *Allobroges*, at the riuer *Isaurus*, was so rid of a Quartan ague. *Valesius* in his controversies, holdes this an excellent remedy, and if it be discreetly vsed in this malady, better then any Physick.

Sometimes againe by some [p] fained lye, strange newes,

witty

[g] *Nemo istius modi conditionis hominibus insultet, aut in illos sit severior verum miseriæ potius indoleſcat, vicemq; deploret lib.2.cap.16.*

[h] *Cap.7. Idem Piso. Laurentius cap 8.*

[i] *Quod timet nihil est, vbi cogitur & videt.*

[k] *Vnâ vice blādiantur, vnâ vice ijsdem terrorem incutiant.*

[l] *Si vero fuerit ex novo malo audito, vel ex animi accidente, aut de amissione mercium, aut morte amici, introducantur noua contraria his, quæ ipsum ad gaudia moueant, de hoc semper niti debemus &c.*

[m] *Lib.3.ca 14.*

[n] *Lib.1.cap.5. sic morbum morbo, vt clavum clauo retūd mus & malo nodo malum cuneum adhibemus. Novi ego qui ex subito hostium incursu, & inopinato timore quartanam depulerat.*

[o] *Lib. 7.cap 50. In acie pugnans febre quartana liberatus est.*

[p] *Iacchinus cap.15.in 9.Rhasis. Mont.c.26*

witty device, artificiall invention, it is not amisse to deceiue them. *As they hate those* saith [q] *Alexander, that neglect or deride them, so they giue eare to them that vvill sooth them vp. If they say, they haue svvallovved frogs or a snake, by all meanes grant it, and tell them you can easily cure it:* t'is an ordinary thing. *Philadotus* the Physician cured a Melancholy King, that thought his head was off, by putting a leaden cap thereon, the weight made him perceiue it, and freed him of his fond Imagination. A woman in the said *Alexander*, swallowed a serpent as she thought, he gaue her a vomit, and conveyed a serpent, such as she conceiued, into the bason, vpon the sight of it she was amended. The pleasantest dotage that euer I read, saith [r] *Laurentius*, was of a Gentleman of *Senes* in *Italy*, who was afraid to pisse, lest all the town should be drowned, the Physitians caused the bels to be rung backward, and told him the towne was on fire, whereupon he pissed, & was immediately cured. Another thought his nose so big, that he should dash it against the wals if he stirred; his Physitian took a great peece of flesh, and holding it in his hand, pinched him by the nose, and made him beleeue that flesh was cut from it. *Forestus obseruat. lib.1.* had a melancholy patient, who thought he was dead, [s] *he put a fellovv in a chest, like a dead man by his bed side, and made him ereare himselfe a little, and eat: the melancholy man asked the counterfeit, vvhether dead men vse to eat meate, he told him yea; vvhereupon he did eate likevvise, and vvas cured. Lemnius lib.2.cap.6.de 4. complex.* hath many such examples. And *Iovianus Pontanus lib.4.cap.2 of Wisd.* of the like: but amongst the rest I find one most memorable, registred in the French Chronicles, of an Advocate of *Paris* before mentioned, who beleeued verily he was dead, &c. I read a multitude of such examples, of melancholy men so cured by such artificiall inventions.

[q] *Lib.1.cap.16. aversantur eos qui eorum affectus rident contemnunt. Si ranas aut viperas comedisse se putãt comedere, debemus & ipsem de cui a facere.*

[r] *Cap.8.de mel.*

[s] *Ciſtam posuit ex medicorum consilio prope eum in quem alium se mortuum fingentem posuit, hic in ciſta iacens &c.*

[t] *Serres 1550.*

SVBSEC. 3.

Muſicke a remedy.

MAny and ſundry are the meanes, which Philoſophers & Phyſitians haue preſcribed to exhilerate a ſorrowfull heart, to divert thoſe fixed and intent cares and meditations, which in this malady ſo much offend; but in my Iudgment none ſo preſent, none ſo powerfull, none ſo appoſite as a cup of ſtrong drinke, mirth, Muſick, and merry company. *Eccl.* 40.20. *Wine and Muſicke reioyce the heart.* *Rhaſis cont.*9.*Tract*,15. *Altomarus cap.*7. *Ælianus Montaltus cap.*26. *Ficinus*, *Bened. Victor. Faventinus*, are almoſt immoderate in the commendation of it, a moſt forcible medicine, [x] *Iacchinus* cals it. *Iaſon Pratenſis, a moſt admirable thing, and worthy of conſideration, that can ſo molliſie the Mind, and ſtay thoſe tempeſtuous affections of it.* *Muſica eſt mentis medicina maſta*, a roaring-meg againſt Melancholy, to ereare and reviue the languiſhing Soule, [y] *affecting not only the eares, but the very arteries, the vitall & animall ſpirits, it erects the mind, & makes it nimble.* *Lemnius inſtit.cap.*44. And this it will effect in the moſt dull, ſeuere, and ſorrowfull Soules, [z] *expell griefe with mirth, and if there be any cloudes or duſt, or dregs of cares yet lurking in our thoughts, moſt powerfully it wipes them all away.* *Saliſbur.polic.lib.*1.*cap.*6. and that which is more, it will performe all this in an inſtant. [a] *Cheare vp the countenance, expell auſterity, bring in hilarity* (*Girald. Camb. cap.*12. *Topog. Hiber.*) *informe our manners, mitigate anger*; *Athenæus Dipnoſophiſt lib.*14.*cap.*10. calleth it, an infinite treaſure to ſuch as are indowed with it. *Dulciſonum reficit triſtia corda melos*, *Eobanus Heſſus*. Many other properties [b] *Caſſiodorus epiſt.*4. reckons vp of this our divine Muſick, not only to expell the

In 9. *Rhaſis. magnam vim habet Muſica.*

[x] *Cap de Maniã. Admiranda profectò res eſt, & digna expenſione quod ſonorum concinnitas mentem emolliat, ſiſtatq; procelloſas ipſius affectiones.*

[y] *Languens animus inde erigitur, & reviuiſcit nec tam aures afficit, ſed & ſonitu per arterias vndiq; diffuſo ſpiritus tum vitales, tum animales excitat mentem reddens agilem &c.*

[z] *Muſica venuſtate ſuâ mentes ſeueriores capit &c.* [a] *Animos triſtes ſubitò exhilerat, nubilos vultus ſerenat, auſteritatem reponit, iucunditatem exponit. Barbaricmq; facit deponere gentes; mores inſtituit, iracundiam mitigat.* [b] *Cythara triſtitiam ſecundat, timidos furores attenuat, cruentam ſæuitiam blande reficit, languorem, &c.*

the

greatest griefes, but it *doth extenuate feares and furies, appeaseth cruelty, awakeneth heauinesse, and to such as are watchfull, it causeth quiet rest, it takes away splene and hatred*, and cures all irksomnesse and heavinesse of the Soule: [c] laboring men that sing to their worke, can tell as much, and so can souldiers when they goe to fight, whō terror of death cannot so much affright, as Musick animates. *It makes a child quiet*, the nurses song &c. In a word it is so powerfull a thing, that it ravisheth the Soule, and carries it beyond it selfe, helpes, eleuates, extends it. *Scaliger exercit. 302.* giues a reason of these effects, [e] *because the spirits about the Heart, take in that trembling and dancing aire into the Body, & are moued together, & stirred vp with it*, or els the mind, as some suppose, harmonically composed, is rowsed vp at the tunes of Musicke. And t'is not only men that are affected with it, but almost all other creatures. You know the tale of *Orpheus*, that could *saxa movere sono testudinis* &c. make stocks and stones as well as beasts, other animals dance after his pipe. *Arion* that made [f] fishes follow him, which as common experience evinceth, are much affected with Musick. All singing birds are much pleased with it, especially nightingales, if we may beleue *Calcagninus*, and bees amongst the rest, though they be flying away, when they heare any tinkling sound, will tarry behind. *Harts, hinds, horses, dogges, beares, are exceedingly delighted with it, Scal. exerc. 302.* Elephants *Agrippa* addes *lib. 2. cap. 24.* and in *Lidia* in the midst of a lake there be certain floating Ilands, that after good Musick will dance. But to leaue all declamatory speeches in praise of [h] divine Musick, I will confine my self to my proper subiect: besides that excellent power it hath to expell many other diseases, it is a soueraigne remedy against [i] Despaire and Melancholy, and will driue away the Divell himselfe. *Canus* a *Rhodian* Fidler in [k] *Philostratus*, when *Apollonius* was inquisitiue to know what he could doe with his pipe, told him, *that he could make a melancholy man merry, & him that was merry, much merrier then before, a louer more inamored,*

[d] *Castilio de aulic. lib. 1. fol. 72.*

[e] *Quod spiritus qui in corde agitant, tremulum, & subsultantem recipiunt aerem in pectus, & inde excitatur. à spiritu musculi moventur &c.*

[f] Mr *Anthony* in Descript. Cornwal, saith they wil come and dance at the sound of a trumpet.

[g] *De cervo, equo, cane, viso idem compertum musicâ afficiuntur.*

[h] *Numen inest numeris.*

[i] *Sæpē graves morbos modulatum carmen abegit, & desperatis conciliavit opem.*

[k] *Lib. 5. cap. 7. mœrentibus mœrorem adimam, lætantem, vero seipso reddam hilariorem, animātem calidiorem, religiosum divino numine correptum, & ad deos colendos paratiorem.*

374 *mered, a Religious man more divine.* [l] *Chyron* the *Centaure* is said to haue cured this and many other Diseases by Musick alone: as now they doe those, saith [m] *Bodine*, that are troubled with *St Vitus* bedlam dance. [n] *Timotheus* the musitian compelled *Alexander* to skip vp & down, & leaue his dinner (like the tale of the Friar & the Boy) whom *Austin de civ. dei lib. 17. c. 14.* so much commends for it. Who hath not heard how *Davids* harmony droue away the evill spirits frō King *Saul. 1. Sam. 16.* and *Elisha* when hee was much troubled by importunate Kings, called for a Minstrell, and *when hee play'd the hand of the Lord came vpon him, 2. Kings, 3. Iason Pratensis cap. de Maniâ* hath many examples, how *Clinias* and *Empedocles* cured some desperately melancholy, and some mad by musick alone. And because it hath such excellent vertues, belike [o] *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the Gods. The *Greekes* & *Romans*, and all ciuill commonwealths haue graced Musicke, & made it one of the liberall sciences, all Princes and Emperours, and persons of any quality, maintaine it in their Courts; No mirth without Musicke. *Sr Thomas Moore* in his absolute *Vtopian* commonwealth, allowes Musick as an appendix to euery meale, and that throughout to all sorts. [p] *Lewes the xi.* when he inuited *Edward the 4.* to come to *Paris*, told him that as a principall entertainement, he should heare sweet voices of children, exquisite musicke, he should haue a ------ and the Cardinall of *Burbon* to be his Confessor, which he vsed as a most plausible argument: as to a sensuall man, indeed it is. [q] *Scaliger* of himselfe ingeniously confesseth, *exercit. 274. I am beyond all measure affected with Musicke, I doe most willingly behold them dance, and am mightely detained & allured with that grace and comelinesse of faire women, and I am well pleased to be idle amongst them.* And what young man is not? As it is acceptable to most, so especially to a melancholy man. Prouided alwaies, his disease proceed not originally from it, that he be not some light *inamorato*, some idle phantasticke, who capers in conceit all day long, and thinks of nothing else, but how

[l] *Natalis Comes Myth. lib. 4. c. 12.*
[m] *Lib. 5. de rep. curat musica furorē Sancti Viti.*
[n] *Exilire è convivio. Cardan. subtil. lib. 13.*
[o] *Iliad. 1.*
[p] *Comineus.*
[q] *In musicis supra omnem fidem capior & oblector choreas libentissime aspicio, pulcharum fœminarum venustate delineor otiari inter has solutus curis possum.*

how to make Gigges, Sonnets, Madrigals in commendation of his Mistresse. In such cases Musicke is most pernitious, as a spurre to a free horse, it will make him runne himselfe blind or breake his wind, it will make such melancholy persons mad, and the sound of those Gigges & Horne-pipes, will not be remoued out of their eares a weeke after. Many men are melancholy by hearing musicke, but it is a pleasant melancholy that it causeth, and therefore to such as are discontent, in woe, feare, sorrow, or deiected, it is a most present remedy, it expells cares, alters their grieued minds, and easeth in an instant. Otherwise, saith [r] *Plutarch*, *Musica magis dementat quam vinum.* Musicke makes some men mad; like *Astolphos* horne in *Arioste*: and [t] *Theophrastus* right well propheciedd, that diseases were either made by Musicke, or mittigated.

[r] *Sympos. quæst. 5. musica multos magis dementat quam vinum.*
[t] *Animi morbi vel à musica curantur vel inseruntur.*

SVBSEC. 4.

Mirth and merry company remedies.

MIrth and merry company may not bee separated from Musicke, both concurring and necessarily required in this businesse. Mirth saith [t] *Vives, purgeth the blood, confirmes health, causeth a fresh, pleasing fine colour*, proroges life, whets the wit, makes the body young and liuely and fit for any maner of imployment. The merrier heart the longer life, *a merry heart is the life of the flesh*, *Pro. 14.30.* and this is one of the three *Salernitan* Doctors. Doctor *Merriman*, D. *Diet*, and D. *Quiet* [u] which cure all diseases. *Mens hilaris, requies, moderata dieta.* [x] *Gomesius præfat. lib. 3. de sal. gen.* is a great magnifier of honest mirth, by which (saith he) we cure many passions of the mind in our selues, & in our friends, which [y] *Galateus* assignes for a cause, why wee loue merry companions: and well they deserue it, being that as [z] *Magninus* holds, a

[t] *Lib. 3. de Animâ letitia purgat sanguinem valetudinem cõfirmat, colorem induit, florentem nitidum, gratum*
[u] *Spiritus temperat, calorem excitat, naturalem virtutem corroborat, iuuenile corpus diù seruat, vitam prorogat, ingenium acuit, & hominem negotijs,*

quibuslibet aptiorem reddit. Schola Salern. [x] *Dum contumeliâ vacant & festiua mediocres animi ægritudines sanare solent, &c.* [y] *De mor. fol. 57. amamus ideo eos qui sunt faceti & iocundi.* [z] *Regi sanit. part. 2. nota quod amicus bonus & dilectus socius narrationibus suis iucundis superat omnem melodiam.*

merry

376 merry companion is better then any musicke. And as the saying is, *comes iucundus in viâ pro vehiculo*, as good as a wagon to him that is wearied on the way. For these causes, our Physitions generally prescribe this as a principall engine, to batter the walls of Melancholy, a chiefe Antidote, and a sufficient cure of it selfe. *By all meanes*, saith [a] *Mesue, procure mirth to such men, in such things as are heard, seene, tasted, or smelled or any way perceaued, and let them haue all entisements & faire promises, the sight of excellent beauties, tiars, ornaments, delightsome passages, to distract their minds from feare and sorrow, and such things on which they are so fixed and intent.* [b] *Let them vse Hunting, sports, playes, iests, merry company*, as *Rhasis* prescribes, *which will not let the minde to be molested, a cup of good drinke now and then, heare musicke and such companions, with whom they are especially delighted, or such sports.* [c] *Merry tales, or toyes, singing, dancing, and whatsoeuer else may procure mirth:* and by no meanes', saith *Guianerius*, suffer them to be alone. *Benedictus Victorius Faventinus* in his Empericks, accounts it an especiall remedy against Melancholy, *to heare and see singing, dancing, maskers, mummers, to converse with such merry fellowes, and faire maides.* Not to bee an auditor only, or a spectator, but sometimes an Actor himselfe. *Dulce est desipere in loco*, to play the foole now & then is not amisse, there is a time for all things. *Socrates* himselfe would be merry sometimes, and sing, and dance, and take his liquor too, or else *Theodoret* belies him, and old *Cato* and the rest. *Xenophon* in his *Sympos.* brings in *Socrates* as a principall actor, no man merrier then himselfe, and sometimes he would *ride a cockhorse with his children*, though [c] *Alcibiades* scoffed at him for it; and well he might for now and then, saith *Plutarch*, the most vertuous, honest, and graueſt men will vse Feasts, iests, and toyes, as we doe sauce to our meats. *Machiauel* in

[a] *De egritud. capitis omni modo generes lætitiam in ijs de ijs quæ audiuntur & videntur aut odorantur aut gustantur aut quocunq; modo sentiri possint, & aspectu formarũ multi decoris & ornatus & negotiatione iucunda & blandientib⁹ ludis & promissis distrahant: ir eorum animi de re aliqua quam timent aut dolent.*

[b] *Vtantur venationib⁹, ludis, iocis, amicorum consortijs, quæ non sinunt animum turbari vino & cantu & loci mutatione & biberiâ & gaudio, ex quibus præcipue delectantur.*

[c] *Piso. Ex fabulis & ludis quærenda delectatio Altomarus cap.7. His versetur qui maxime grati sunt, cantus & chorea ad lætitiam prosunt.* [d] *Præcipue valet ad expellendam melancholiam stare in cantibus, ludis & sonis & habitare cum familiaribus & præcipuè cum puellis iocundis.* [c] *Valer. Max. cap.8. lib.8. Interposita arundine cruribus suis cum filijs ludens ab Alcibiade risus est.*

the

the 8th book of his *Florentine* history, giues that note of *Cosmus Medices*, the wisest and graueſt man of his time in *Italy*, That he would [f] *sometimes play the most egregious foole in his carriage, and was so much giuen to iesters, players, and childish sports to make himselfe merry, that he that should but consider his gravity on the one part, his folly and lightnesse on the other, would surely say that there were two distinct persons in him.* And me thinks he did well in it, though [g] *Salisburiensis* be of opinion that Magistrats, Senators, and graue men should not descend to lighter sports, *ne resp. ludere videatur*: But as *Themistocles*, still keep a sterne and constant carriage. I commend *Cosmus Medices*, and that *Castruccius Castrucanus*, then whom *Italy* neuer knewe a worthier Captaine, another *Alexander*, if *Machiauel* doe not deceaue vs in his life: *when a friend of his reprehended him for dancing beside his dignity* (belike at some cushen dance) he told him againe, *qui sapit interdiù, vix vnquã noctu desipit*, he that is wise in the day, may dote a little in the night. *Paulus Iouius* relates as much of Pope *Leo Decimus*, that he was a graue, discreet, stai'd mã, and yet sometimes most free and too open in his sports. And t'is not altogether † vnfitte or misbeseeming the gravity of such a man, if that *Decorum* of time and place, and such circumstances be obserued. [i] *Misce stultitiam consilys brevem*, and as [k] he said in an Epigram to his wife, I would haue every man say to himselfe, or to his friend.

Moll *Once in pleasant company by chance,*
I wisht that you for company would dance,
Which you refus'd, and said your yeares require
Now, matron like both manners and attire.
Well Moll, *if needs thou wilt be matrone like,*
Then trust to this, I will a matron like:
Yet so to you my loue may neuer lessen,
As you for Church, House, Bed, obserue this lesson.
Sit in the Church as solemne as a Saint,
No deed, word, thought, your due deuotion taint,
Vaile if you will your head, your Soule reueale,

[f] *Hominibus facetis & ludis puerilibus vltra modum deditus, adeo vt si cui in eo tam grauitatem iquam leuitatem considerare liberet, duas personas distinctas in eo esse diceret.*

[g] *De nugis curial. lib. 1. 4. magistratus & viri graues à ludis leuioribus arcendi.*

[h] *Machiauel vita eius. ab amico reprehensus quod præter dignitatem tripudijs operam daret respondit, &c*

† There is a time for all things, to weepe, laugh, mourne, and dance, *Eccles.* 3. 4.

[i] *Hor.*

[k] Sr John Harrington Epig. 50.

To

To him that only wounded Soules can heale:
Be in my house as busie as a Bee,
Having a sting for every one but me,
Buzzing in every corner, gathering hony,
Let nothing wast that costs or yeeldeth mony,
And when thou seest my heart to mirth incline,
The tongue, wit, blood warme with good cheare and wine,
Then of sweet Sports let no occasion scape,
But be as wanton toying as an Ape.

[l] *Lil. Giraldus hist. deor. Syntag. 1.*

Those old [l] *Greekes* had their *Lubentiam Deam* goddesse of *Pleasance*, and those *Lacedemonians* instructed from *Lycurgus* did *Deo Risui sacrificare*, after their warres especially & in times of peace, which was vsed in *Thessaly*, as it appeares by that of [m] *Apulcius*, who was made an instrument of their laughter himselfe: [n] *Because laughter and merriment was to season their labours and modester life.* [o] *Risus enim divûm atq; hominum est æterna voluptas.* Ptinces vse Iesters, Players, and haue those Masters of Revels in their Courts. The *Romanes* at euery supper (for they had no solemne dinners) vsed musicke, Gladiators, Iesters, &c. And so did the *Greekes*. Besides musicke, in *Xenophons Sympos. Philippus ridendi artifex, Philip* a Iester was brought in to make sport. *Ctesias* reports of a *Persian* King, that had 150 Maids attending at his table to play, sing, and dance by turnes, and [p] *Lil. Giraldus* of an *Ægyptian* Prince that kept 9. Maids still to wait vpon him, and those of most excellent feature and sweet voices, which afterwards gaue occasion to the *Greekes* of that fiction of the 9. Muses. And this and many such meanes, to exhilerate the hearts of men, haue beene still practised in all ages, as knowing there is no better thing to the preseruation of mans life. What shall I say then, but to euery melancholy man,

[m] *Lib. 2. de aur. as.*

[n] *Eò quod risus esset laboris & modesti victus condimentum.*

[o] *C. Calcag. epig.*

[p] *Syntag. de Musis.*

[q] *Vtere convivis non tristibus vtere amicis,*
Quos nugæ & risus & ioca salsa iuvant.

[q] *Eobanus Hessus.*

Feaste often, and vse friends not still so sad,
Whose iests, and merriments may make thee glad.
Vse honest and chast sports, scenicall shewes, plaies

Ac-

[r] *Accedant iuvenumq; Chori, mistæq; puellæ.* 379

And as *Marsilius Ficinus* concludes an Epistle to *Bernard Canisianus*, and some other of his friends, will I to all good students. [t] *Liue merrily O my friends, free from cares, perplexity, anguish, griefe of minde, liue merrily*, lætitiâ cœlum vos creavit, [t] *Againe and againe, I request you to be merry; if any thing trouble your hearts, or vex your soules, neglect and contemne it,* [u] *let it passe.* [x] *And this I inioyne you not as a Divine alone, but as a Physitian, for without this mirth, which is the life & Quintescence of all Physicke, all medicines & whatsoeuer is vsed or applied to prolong the life of man, is dull, dead, & of no force, dũ fata sinunt vivite læti, Seneca.* Be merry. It was *Tiresias* the Prophets counsell to [y] *Menippus*, that trauelled all the world ouer, and downe to Hell it selfe to seeke content, and his last farewell to *Menippus*, to be merry. [z] *Contemne the World* (said he) *and count all that is in it vanity and toyes, this onely couet all thy life long, not be curious, or ouer sollicitous in any thinge, but with a well composed and contented state to inioy thy selfe, and aboue all things to be merry.* T'is the same advice which euery Physitian in this case rings to his patient, as *Capivaccious* to his, [a] *avoid overmuch study and perturbations of the mind, and as much as in thee lies liue at hearts ease. Prosper Calenus* to that melancholy Cardinal *Cæsius*, [b] *amidst thy serious studies and businesses, vse iests and conceits, playes, & toyes, and whatsoeuer else may recreate thy minde.* Nothing better then mirth, and merry company in this malady, [c] *It beginnes with sorrow*, saith *Montanus*, *it must bee expelled with hilarity.*

But see the mischiefe, many men knowing that merry cõpany is the only medicine against melancholy, will therefore neglect all other businesse, and in another extreame spend all

[r] *Fracastorius.*

[t] *Vivite ergo læti O amici procul ab angustia vivite læti.*

[t] *Iterum precor & obtestor vivite læti illud quod cor vrit negligite.*

[u] *Lætus in præsens animus quod vltra oderit curare, Hor*

[x] He was both *Sacerdos & Medicus, hæc autem non tam vt sacerdos a nimi mando vobis quam vt medicus nam absq; hâc vnâ tânquã medicinarũ omnium vitâ medicinæ omnes ad vitam producendam adhibitæ moriuntur. vivite læti.*

[y] *Lucian Necyomantia. To 2.*

[z] *Omnia mundana nugas æstima. hoc solũ totâ vitâ perse-*

quere vt præsentibus benè compositis, minimè curiosus, aut vlla in re sollicitus, quamplurimum potes vitam hilarem traducas. [a] *Hildesheim Spicel. 2. de Man. fol. 161. Studia literarum & animi perturbationes fugiat & quantum potest iucundè vivat.* [b] *Lib. de atra bile. Grauioribus curis ludos & facetias aliquando interpone iocos & quæ solent animum relaxere.* [c] *Consil. 30. Mala valetudo aucta ac confracta est tristitiâ, ac propterea exhilaratione animi remouenda.*

their

380 their daies amongst good fellows in a Tauerne, or an Alehouse, and knowe not otherwise how to spend their time but in drinking. Florishing wits and men of good parts, good fashion, good worth, basely prostitute themselues to euery rogues company, to take Tobacco, and drinke, to sing scurrile songs.[d] *Invenies aliquem cum percussore iacentem, permistum nautis aut furibus, aut fugitivis.* which *Thomas Erastus* obiects to *Paracelsus:* that he would lie drinking al day long with Car-men and Tapsters in a brothell house. They drown their wits, seeth their braines in ale, consume their fortunes, loose their time, weaken their temperatures, and confound their Soules, goe from *Scilla* to *Charibdis*, and vse that which is an helpe to their vndoing,[e] *Quid refert ferro periamue ruinâ?* As good be melancholy still as drunken beggers. Company a sole comfort, and an only remedy to al manner of discontent, is their sole misery and cause of perdition, as *Hermione* lamented in *Euripides, malæ mulieres me fecerunt malam.* Euill company mar'd her, may they iustly complaine bad companions haue beene their bane. For,[f] *malus malum vult vt sit sui similis*, one drunkard in a company, one theefe, one whoremaster, will by his good will make all the rest as bad as himselfe,[g] *Etsi nocturnos iures te formidare vapores*, bee of what complection you will, inclination, loue or hate, be it good or bad, if you come amongst them you must doe as they doe, yea[h] though it bee to the preiudice of your health you must drinke. And so like Grashoppers, whilst they sing ouer their cuppes all summer, they starue in winter, and for a little vaine merriment, shall finde a sorrowfull reckoning in the end.

[d] *Iuven. Sat.8.*

[e] *Hor.*

[f] *Ter.*

[g] *Hor.*

[h] Ἢ σίτιον, ἢ χρῆσαι.

SECT. 3.

MEMB. 1. SVBSECT. 1.

A Consolatary Digression, containing the Remedies of all maner of Discontents.

BEcause in the præcedent Section, I haue made mention of good counsell, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled mind, how present a remedy they yeeld, and many times a sole sufficient cure of themselues; I haue thought fit in this following Section a little to Digresse, (if at least it bee to digresse in this subiect) and to collect and gleane a few remedies, and comfortable speeches out of our best Orators, Philosophers, Diuines, and Fathers of the Church, tending to this purpose. I confesse many haue copiously written of this subiect, *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boëthius*, and so of late, *Sadoletus, Cardan, Budeus, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard. &c.* And I shall but *actum agere*, yet because these Tracts are not so obuious and common, I will Epitomise and briefly insert some of their diuine precepts, reducing their voluminous and vast Treatises to my small scale, for it were otherwise impossible to bring so great vessels into so small a creeke. And although (as *Cardan* said of his booke *de consil:*) *I knowe before hand, this Tract of mine many will contemne and reiect: they that are fortunate, happy, and in flourishing estate, haue no need of such consolatary speeches; they that are miserable and vnhappy, thinke them vnsufficient to ease their grieued minds, & comfort their misery.* Yet I will goe on, for this must needs doe some good to such as are happy, to bring them to a moderation, and make them reflect on and knowe themselues, by seeing the vnconstancy of humane felicity, others misery: and to such as are distressed,

[1] *Lib. de lib. propriis. Hos libros scio multos spernere, nam fœlices his se non indigere putant, infœlices ad solatium miseriæ non sufficere. Et tamen fœlicibus moderationem, dum inconstantiam humanæ fœlicitatis docent præstant, infœlices si omnia rectè æstimare velint, fœlices reddere possunt.*

if

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if they will but attend and consider of it, it cannot chuse but giue some content and comfort. [k] *T'is true no medicine can cure all diseases, some affections of the mind are altogether incurable, yet these helps of art, Physicke and Philosophy must not be contemned.* *Arrianus* and *Plotinus* are stiffe in the contrary opinion, that such precepts can doe little good, but sure I thinke they cannot chuse but doe some, and vpon that hope I will aduenture. [l] *Non meus hic sermo, sed quem precepit.* Not my speech this, but *of Seneca, Plutarch, Epictetus, Austin, Bernard, Christ and his Apostles.* If I make nothing, as [m] *Montagne* said in like case, I wil marre nothing; t'is not my doctrine but my study, & I hope I shall doe no body wrong to speak what I thinke, & shall not be blamed in imparting my mind. If it be not for thy ease, it may for mine owne, so *Tully, Cardan,* and *Boethius* writ *de consol.* as well to helpe themselues as others, be it as it will, I will assay.

Discontents and grieuances are either generall or particular: generall are warres, Plagues, dearths, fires, inundations, vnseasonable weather, Epidemicall diseases which afflict whole kingdomes, territories, cities: or peculiar to priuate men, [n] as cares, losses, death of friends, pouerty, want, sicknes, orbities, iniuries, abuses, &c. generally all discontent, [o] *homines quatimur fortunæ salo.* No condition free, *quisq; suos patimur manes.* Euen in the midst of our mirth and iollity there is some grudging, some complaint, as [p] he saith our whole life is a *Glucupicron*, a bitter sweet passion, hony & gall mixt together, we are all miserable and discontent who can deny it? If all, and that it be a common calamity an inevitable necessity, all distressed, then as *Cardan* inferres, [q] *who art thou that hopest to goe free? Why dost thou not grieue thou art a mortall man, & not gouernour of the world?* Ferre quam sorte patientèr omnes nemo recuset. [r] *If it be common to all, why should one man be more disquieted then another?* If thou alone wer'st distressed

[k] *Nullum medicamentum omnes sanare potest, sunt affectus enimi qui prorsus sunt insanabiles, non tamen artis opus sperni debet, aut medicinæ, aut Philosophiæ.*

[l] *Hor.*

[m] *Lib. 2. essays, cap. 6.*

[n] *Alium paupertas alium orbitas, hunc morbi illum timor, alium iniuriæ hunc insidiæ illum vxor filij distrahūt. Card.*

[o] *Boethius lib. 1. met. 5.*

[p] *Apuleius 4. florid. Nihil homini tam prosperè datum diuinitus quin ei admixtum sit aliquid difficultatis in amplissima quaq; lætitia subest quædam querimonia coniugatione quadam mellis & fellis.*

[q] *Si omnes premantur quis tu es qui solus evadere cupis ab ea lege quæ neminem præterit, cur te non mortalem fatum & vniuersi orbis regem fieri non doles.*

[r] *Puteanus epist. 75. Neq; cuiquam præcipuè dolendum in eo quod accidit vniuersis.*

stressed

stressed, it were indeed more irksome, and lesse to be indured, but when the calamity is common, comfort thy selfe with this, thou hast more fellowes, *Solamen miseris socios habuisse doloris*, t'is not thy sole case, and why shouldst thou be more impatient? [f] *I, but alas we are more miserable then others what shall we doe? besides private miseries, we liue in perpetuall feare and danger of common enimies, we haue Bellonas whips and pitifull outcries for Epithalamiums; for pleasant musick, that feare full noyse of ordinance, Drummes, and war-like Trumpets still sounding in our eares; insteed of nuptiall torches wee haue firing of townes and cities; for triumphs, lamentations; for ioy, teares.* [g] *So it is, and so it was, and ever will be. And hee that refuseth to see and heare this, to suffer this is not fit to liue in this world, & knowes not the common condition of all men, to whom so long as they liue with a reciprocall course ioyes and sorrowes are annexed, and succeed one another.* It is inevitable it may not bee avoided, & why thē shouldst thou be so much troubled? *Grave nihil est homini quod fert necessitas*, as [u] *Tully* deemes out of an old Poet, that which is necessary, cannot bee greiuous. If it be so, then comfort thy selfe in this. [x] *That whether thou wilt or no, it must be indured*: make a vertue of necessity; and conforme thy selfe to vndergoe it, [y] *Si longa est levis est, si gravis est brevis est*, If it be long t'is light, if grieuous it will not long last. It will away, *dies dolorem minuit*, & if naught else, yet time will weare it out, [z] obliuion is a common medicine for all losses, iniuries, griefes, and detriments whatsoeuer, [a] *& when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter vnto vs.* [b] *Atq; hæc olim meminisse iuuabit, the priuation & want of a thing many times makes it more pleasant and delightsome then before it was.* Wee must not thinke the happiest of vs all to escape here without some misfortunes, Heauen and Earth are much vnlike. [d] *Those heavenly*

[f] *Lorchan Gallobelgicus lib. 3. Anno 1598 de Belgis. Sed ebeu inquis euge quid agemus? vbi pro Epithalamio Bellonæ flagellū, pro musica harmonia terribiliū lituorum & tubarum audias clangorem, pro tædis nuptialibus villarum pagorum vrbium videas incendia, vbi pro iubilo lamenta, pro risu fletus aerem cōplent.*

[t] *Ita est profecto & quisquis hæc videre abnuis huic sæculo parum aptus es aut potius nostrorum omnium conditionem ignoras quibus reciproco quodam nexu læta tristibus, tristia lætis invicem succedunt.*

[u] *In Tusc. è vet. Poeta.* [x] *Cardan. lib. 1. de consol. est consolationis genus non leue, quod à necessitate sit, siue feras, siue non feras ferendum est tamen.* [y] *Seneca.* [z] *Omni dolori tempus est medicina ipsum luctum extingit iniurias delet omnis mali oblivionem affert.* [a] *Habet hoc quoq; commodum omnis infelicitas suauiorem vitam cum abierit relinquit.* [b] *Virg.*

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venly bodies indeed are freely carried in their orbes without any impediment or interruption, to continue their course for innumerable ages, and make their conversions, but men are vrged with many difficulties, and haue many hinderances, oppositions, still crossing, interrupting their indeavours and desires. And no mortall man is free from this law of nature. We must not therefore hope to haue all things answere our owne expectation, & to haue a continuance of our good successe and fortunes. *Fortuna nunquam perpetuò est bona*, and as *Minutius Felix* the *Roman* Consul told that insulting *Coriolanus*, drunke with his good fortunes, looke not for that successe thou hast hitherto had, [c] *It never yet happened to any man since the beginning of the world, nor ever will to haue all things according to his desire, or to whom fortune was never opposite and averse.* Whatsoeuer is vnder the Moone is subiect to corruption, alteration, and so long as thou liuest vpon earth looke not for other. [f] *Thou shalt not here finde peaceable and chearefull daies, quiet times, but rather clouds, stormes, calumnies, such is our fate.*

I, but thou thinkest thou art more miserable then the rest, other men are happy in respect of thee, their miseries are but flea-bitings to thine, thou alone art vnhappy, none so bad as thy selfe. Yet if as *Socrates* said, [g] *All the men in the world should come and bring their grievances together, of body, minde, fortune, sores, vlcers, madnesse, Epilepsies, agues, and all those common calamities of beggery, want, seruitude, imprisonment, and lay them on a heape to bee equally diuided, wouldst thou share alike and take thy portion, or be as thou art? Without question thou wouldst be as thou art:* [h] *every man knowes his owne but not other mens defects & miseries; and 'tis the nature of all men still to reflect vpon themselues, their owne misfortunes*; not to examine or consider other mens, not to conferre themselues with others. To recount their miseries,

[a] *Lorchan. Sunt namq; infera superis humana terrenis longè disparia. Etenim beatæ mentes feruntur liberè & sine vllo impedimento stellæ ætheriq; orbes cursus & conversiones suas iam sæculis innumerabilibus constantissimè cõficiũt: verum homines magnis angustijs. Neq; hac naturę lege est quisquã mortalium solutus.*

[e] *Dionysius Halicar. lib 8. non enim vnquam contigit, nec post homines natos inuenies quenquam cui omnia ex animi sententiâ successerint, ita vt nulla in re fortuna sit ei aduersata.*

[f] *In terris purũ illum æthere non inuenies, & serenos animos, nimbos potius procellas, calumnias. Lipsius cent. misc. ep. 8.* [g] *Si omnes homines sua mala suasq; curas in vnum cumulum conferrent æquis diuisuri portionibus, &c.* [h] *Quod vnusquisq; propria mala novit, aliorum nesciat, in causa est, vt se inter alios miserum putet. Cardan. lib 3. de Consol. Plutarch. de Consol. ad Apollonium.*

but

but not their good gifts, fortunes, benefits, which they haue, to ruminate on their aduersity, but not once to think on their prosperity, not what they haue, but what they want, to look still on them that goe before them, but not on those infinite numbers that come after them. [i] *Where as many a man would thinke himselfe in heauen, a petty Prince, if he had but the least part of that fortune which thou so much repinest at, abhorrest & accountest a most vile, a wretched estate.* How many thousãds want that which thou hast, how many myrriades of poore slaues, captiues, of such as worke day and night in Cole-pits, Tinne mines, with sore toile to maintaine a poore liuing, of such as labour in body and mind, liue in extreame anguish, & pain, all which thou art free frõ. *O fortunatos nimiũ bona si sua norint*, thou art most happy, if thou couldst be content, [k] and acknowledge thy happinesse, be silent then, [l] rest satisfied, *desine, intuensq; in aliorum infortunia solare mentem*, comfort thy selfe with other mens misfortunes, and as the moldiwarpe in [m] *Æsope* told the Fox, complaining for want of a taile, and the rest of his companions, *tacete quando me oculis captum videtis*, you complain of toyes, but I am blind, be quiet. It is [m] said of the Hares, that with a generall cõsent they went to drown themselues, out of a feeling of their misery, but when they saw a company of Frogges more fearefull then they were, they began to take courage and comfort themselues. Confer thine estate with others, *Similes aliorum respice casus, mitiùs ista feres.* Be content and rest satisfied, for thou art well in respect of others, consider aright of it, thou art full wel as thou art. [n] *Quicquid vult habere nemo potest*, no man can haue what he will, *Illud potest nolle quod non habet.* Hee may chuse whether he will desire that which he hath not. Thy lot is falne, make the best of it. [o] *If we should all sleepe at all times, who then were happier thẽ his fellow?* Our life is but short, a very dream and while we looke about, [p] *Immortalitas adest*, eternity is at hand. [q] *Our life is a pilgrimage on earth, which wise men passe with great alacrity.* If thou be in woe, sorrow, want, or distresse, in paine or sicknesse, thinke of that of our Apostle,

[i] *Quam multos putas quise cœlo proximos putarent totidem regulos si de fortunæ tuæ reliquijs pars ijs minima contingat. Boeth. de consol. lib. 2. pros 4.*

[k] When thou commest here after to want that which now thou hast thou wilt say thou wast happy.

[l] *Hesiod. 1. oper. Esto quod es quod sunt alii sine quemlibet esse, quod nõ es nolis, quod potes esse velis.*

[m] *Æsop. Fab.*

[n] *Seneca.*

[o] *Si dormirent semper omnes nullus alio felicior esset. Cardan.*

[p] *Seneca de Ira*

[q] *Plato Axiocho. An ignoras vitam hanc peregrinationem & quam sapientes cum gaudio percurrunt.*

386 *God chastiseth them whom he loueth: They that sowe in teares, shall reap in ioy, Ps.126.6. As the Fornace proueth the Potters vessell, so doth temptation try mens thoughts, Ecclus 25.5.* 'tis for [r] thy good. *Perisses nisi perisses.* Hadst thou not beene so visited, thou hadst beene vtterly vndone, as gold in the fire, so men are tried in aduersity, *Deus vnicum habet filium sine peccato nullum sine flagello*: God, saith [s] *Austin*, had one Sonne without sinne, none without correction. [t] *An expert sea man is tried in a tempest, a runner in a race, a Captaine in a battle, a valiant man in aduersity, a Christian in temptation and misery. Basil. Homil. 8.* Wee are sent as so many souldiers into this world, to striue with the world, flesh, diuell, our life is a warfare, and who knowes it not, [u] *and therefore peradventure this world here is made troublesome vnto vs*, that as *Gregory* notes, *we should not be delighted by the way, and forget whether wee are going.*

[r] *Sic expedit, medicus non dat quod patiens vult sed quod ipse bonum scit.*
[s] *Confess.6.*
[t] *Nauclerum tempestas, athletam stadium, ducem pugna, magnanimum calamitas, Christianum vero tentatio probat & examinat.*
[u] *Ideo Deus asperum fecit iter ne dum delectantur in viâ obliviscantur eorum quæ sunt in patria.*

[x] *Ite nunc fortes, vbi celsa magni*
Ducit exempli via, cur inertes
Terga nudatis, superata tellus
sidera donat.

[x] *Boethius, l.4. met vlt.*

Goe on merrily to heauen. If the way bee troublesome, and you in misery, in many grieuances, on the other side you haue many pleasant obiects, sweet smells, delightsome tasts, musick, meats, hearbs, flowres, &c. to recreat your senses. Or put case thou art now forsaken of the world, deiected, cõtemned, yet comfort thy selfe, as it was said to *Agar* in the Wildernes, [y] *God sees thee, he takes notice of thee.* There is a God aboue that can vindicate thy cause, that can relieue thee. For thy part then *cast all thy care on him, thy burden on him, rely on him* [z] *trust in him, and he shall nourish thee, care for thee, giue thee thine hearts desire*, say with *David. God is our hope & strength in troubles ready to be found. 46.1. for they that trust in the Lord shall be as Mount Sion, which cannot be remoued. Ps.124.1.2 as the mountaines are about Ierusalem, so is the Lord about his people, from hence forth and for ever.*

[y] *Boeth. prosa ult Manet spectator cunctorum desuper præscius deus, bonis præmia malis supplicia dispensans.*
[z] *1.Pet.5.7. Psal.55.22.*

Memb.

Memb. 2.

Deformity of Body. Sickness. Baseness of Birth, peculiar Discontents.

PArticular discontents and grieuances, are either of Body, Mind, Fortune, which as they wound the Soule of man, and produce this of melancholy, and many great inconueniences, by that Antidote of good counsell and perswasiō they may be eased or expelled. Deformities and imperfections of our bodies, as lamenesse, crookednesse, deafenesse, blindnesse, be they innate or accidentall torture many men: yet this may comfort them, that those imperfections of the body doe not a whit blemish the soule, or hinder the operations of it, but rather help and much increase it. Thou art lame of Body, deformed to the eye, yet this hinders not but that thou maist be a good, a wise, vpright honest man. [a] *Seldome*, saith *Plutarch Honesty and Beauty dwell together.* And oftentimes vnder a thredbare coat, lies an excellent vnderstanding, *sæpe sub attritâ latitat sapientia veste.* A silly fellow to looke to, may haue more wit, learning, honesty, then he that struts it out *Ampullis iactans, &c.* and is admired in the worlds opinion, *Vilis sæpè cadus nobile nectar habet.* The best wine comes out of an old vessell. How many deformed Princes, Kings, Emperours, could I reckon vp, Philosophers, Orators, *Hanniball* had one eye, *Appius Claudius*, *Timoleon*, blind, *Iohn* King of *Bohemia*, and *Tiresias* the Prophet. [b] *The night hath his pleasures*; and for the losse of that one sense, such men are commonly recōpenced in the other; they haue excellent memories, and other good parts, musicke, and many recreations. Many Philosophers and Diuines haue euirated themselues, and put out their eyes voluntarily the better to contemplate. *Angelus Politianus* had a tetter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his workes. *Æsope* crooked, *Socrates* purblind, long legged,

[a] *Rarò sub eadē lare honestas & forma habitare.*

[b] *Nox habet suas voluptates.*

hairy, and *Democritus* withered, *Seneca* leane and harſh, vgly to behold, yet ſhew me ſo many flouriſhing wits, ſuch divine ſpirits. [e] *Ignatius Loiola* the founder of the Ieſuits, by reaſon of an hurt he receaued in his legge, at the ſiege of *Pampelona* the chiefe towne of *Nauarre* in *Spaine*, vnfit for warres and leſſe ſerviceable at Court, vpon that accident betooke himſelfe to his beads, and by that meanes got more honour, then ever he ſhould haue done with the vſe of his limmes, & properneſſe of perſon, *Vulnus non penetrat animam*: a wound hurts not the Soule. *Galba* the Emperour was crookbacked, *Epictetus* lame, that great *Alexander* a little man of ſtature, *Auguſtus Cæſar* of the ſame pitch. [i] *Anno Dom. 1306. Vladiſlaus Cubitalis* that Pigmy king of *Poland* raigned, & fought more victorious battles, then any of his longſhanked predeceſſors. *Nullam virtus reſpuit ſtaturam*, Virtue refuſeth no ſtature, and commonly your great vaſt bodies, and fine features, are ſottiſh and dull, leaden ſpirits. *Their body*, ſaith [f] *Lemnius, is a burden to them, and their ſpirits not ſo liuely, nor they ſo erect and merry. Non eſt in magno corpore mica ſalis.* Let *Bodine* in his *5. cap. method. hiſt.* plead the reſt, the leſſer they are, as in *Aſia, Greece*, they haue generally the fineſt wits.

[c] *Rebid vit. eius*

[d] *Macrobius.*

[e] *Alexander Gaguinus hiſt. Polandiæ. Corpore paruus eram cubito vix altior vno, ſed tamen in parvo corpore magnus eram.*

[f] *Lib. 2. cap. 20. oneri eſt illis corporis moles, & ſpiritus minus viuidi.*

Sickneſſe, diſeaſes trouble many, but without a cauſe, [g] *It may be 'tis for the good of their Soules. Pars fati fuit*, the fleſh rebels againſt the ſpirit, that which hurts the one, muſt needs help the other. Sickneſſe is the mother of modeſty, and putteth vs in mind of our mortality, and when we are in the full careere of worldly pompe and iollity, ſhee pulleth vs by the eare, and maketh vs knowe our ſelues. [h] *Pliny* calls it the ſumme of Philoſophy, *If wee could but performe that in our health which we promiſe in our ſickneſſe.* And were it not for ſuch gentle remembrances, men would haue no moderation of themſelues, they would be worſe then Tigers, Lions. If thy diſeaſe be continuate & painefull to thee, it will not ſurely laſt: beare it with patience, women endure much ſorrow in childbed, and yet they will not containe, and thoſe that are barren wiſh for this pain; be *couragious*, [i] *There is as much valour*

[g] *Multis ad ſalutem animæ profuit corporis ægritudo, Petrarch.*

[h] *Lib. 17. ſumma eſt totius Philoſophiæ ſi tales, &c.*

[i] *Non tam marti quam prælio virtus etiam lecto exhibetur. vincetur aut vincet aut tu febrē relinques aut ipſa te. Seneca.*

lor to be shewed in thy bed, as in an army, or at a sea-fight, aut vincetur aut vincet, thou shalt be rid at last. In the mean time let it take his course, thy mind is not any way disabled. *Bilibaldus Pirkimerus* Senator to *Charles the 5.* ruled all *Germany* lying most part of his dayes sicke on the gout vpon his bed. The more violent thy torture is, the lesse it will continue: and though it be seuere and hideous for the time, comfort thy selfe as Martyres doe, with honour and immortality.

Baseneſſe of birth is a great disparagement to some men, especially if they be wealthy, beare office, and come to promotion in a commonwealth, then as [k] hee obserues, if their birth be not answerable to their calling, and to their fellows, they are much abashed and ashamed of them selues. Some scorne their own father and mother, deny brothers & sisters, and the rest of their kindred and friends, and will not suffer them to come neere them, when they are in their pompe, accounting it a scandall to their greatnesse, to haue such beggerly beginnings. *Simon* in *Lucian* hauing now got a little wealth, changed his name from *Simon* to *Simonides*, because there were so many beggers of his kinne, and set the house on fire where he was borne, because no body should point at it. Others buy titles and cotes of Armes, and by all meanes skrew themselues into ancient families, falsifying pedegrees, vsurping Scutchions, and all because they would not seeme to be base. The reason is, for that this Gentility is so much admired by a company of outsides, and so much honour attributed vnto it, as amongst *Frenchmen* and *Venetians* the Gentry scorne the Commonalty, and will not suffer them to match with them, they depresse them, and make them as so many Asses to carry burdens. In our ordinary talke and fallings out, the most opprobrious and most scurrile name we can fasten vpon a man, or first giue, is to call him base rogue, beggarly rascall, and the like. Whereas in my iudgement this ought of all other grieuances to trouble men least, of all vanities & fopperies, to brag of gentility is the greatest; for what is it they crake so much of, and challenge such superiority, as if

[k] *Boethius lib.2 pros.4. huic sensus exuperat sed est pudori degener sanguis.*

[l] *Gasper. Ens polit. thes.*

390 they were demy-Gods? Birth? it is, *non ens*: a meere flash, a ceremony, a toy, a thing of naught. Consider the beginning, present estate, progresse, ending, and then tell mee what it is? [m] *Oppression, fraud, cosening, vsury, knauery, baudery, murder, & tyranny, are the beginnings of many ancient families:* [n] *One hath beene a bloodsucker, a parricide, the death of many a silly soule in some vniust quarrels, and seditions, made many an Orphan and poore widdow, and for that he is made a Lord or an Earle, and his posterity Gentlemen for ever after. Another hath beene a Bawd, a Pander to some great man, a parasite, a slaue* [o] *prostituted himselfe, his wife, daughter,* to some lasciuious Prince, and for that he is exalted. *Tiberius* preferred many to honours in his time, because they were famous whoremasters, and sturdy drinkers; Many come into this roe by flattery or cosening, search your old families, and you shall scarce finde of a multitude, as *Æneas Silvius* obserues, *qui sceleratum non habent ortum.* [p] That haue not a wicked beginning. *They are commonly noble that are wealthy, and vertue and riches seldome settle on one man, who then sees not the base beginning of nobility, spoyles enrich one, vsury another, treason a third, witchcraft a fourth, flattery a fift, lying, stealing, bearing false witnesse a sixt, adultery the seauenth, &c.* One makes a foole of himselfe to make his Lord merry, another dandles my young master, a third marries a crackt peece, &c. Now may it please your good worship, your Lordship, who was the first founder of your family? the Poet answers,

[q] *Aut Pastor fuit, aut illud quod dicere nolo.*

Are he or you the better Gentleman? If he, then we haue traced him to his forme. If you, what is it of which thou boastest of so much that thou art his sonne. Thy great great great Grandsier was a rich cittizen, and then in all likelyhood an Vsurer, a Lawyer, and then a ----- a Courtier and then a ----- a country Gentleman, and then he scraped it out of sheep &c, &c. And you are his heire of all his vertues, fortunes, titles, so then what is your gentry, but as *Hierom* saith, *Opes antiquæ nonnullis mendacia, quidam ex coniuge quæstum faciunt, plerique ex natis &c.*

[m] *Alij pro pecunia emunt nobilitatem, alij illũ lenocinio alij ve, neficijs, alii parricidiis, multis proditio nobilitatem conciliat, plerique adulatione detractione, calumniis, &c. Agrippa de vanit. sci.*

[n] *Ex homicidio sæpe orta nobilitas & strenuâ carnificinâ.*

[o] *Plures ob Prostitutas filias vxores nobiles facti, multos venationes, rapinæ, cædes præstigiæ, &c.*

[p] *Cum enim hos dici nobiles videmus qui diuitiis abundant, at diuitiæ vero raro virtutis sunt comites, quis nõ vidit ortum nobilitatis degenerem, hunc vsuræ ditârunt, illum spolia, proditiones, hic veneficiis ditatus, ille adulationibus huic adulteria lucrum præbent, nonnullis mendacia, quidam ex coniuge quæstum faciunt, plerique ex natis &c.*

qua

qua, inveterata divitiæ, ancient wealth. That is the definition of gentility. The Father goes often to the Diuell to make his Son a Gentleman. For the present. What is it? *It began*, saith [r] *Agrippa, with strong impiety, with tyranny, oppression, &c.* and so it is maintained, wealth begunne it, (no matter how got) wealth continueth and increaseth it. Those *Roman* Knights were so called, if they could dispend *per annum* so much, [t] In the Kingdome of *Naples*, and *France*, he that buies such lands buies the honour, title, Barony together with it, & they that can dispend so much amongst vs, must be called to beare office, to be Knights or fine for it. And what now maintaines our Gentry but wealth, [t] *Nobilitas sine re proiectâ vilior algâ.* Without wealth Gentry is nothing worth, nothing so contemptible & base. [u] *Disputare de nobilitate generis sine diuitijs, est disputare de nobilitate stercoris*, saith *Neuisanus* the Lawyer, to dispute of gentry without wealth, is (sauing your reuerence) to discusse the originall of a Mard. So that it is wealth alone that denominates, that which maintains it, giues *esse* to it: & what is their ordinary exercise, wherein lies their worth and sufficiency? [x] *If hee can hauk & hunt, ride a horse, play at Cards & dice, swagger & drinke*, take Tobacco with a grace, weare his cloaths in fashion, court and please his mistris, talke bigge fustian, [y] insult, scorne, contemne others, and vse a little mimicall and apish complement aboue the rest, hee is a compleat, well qualified Gentleman, these are most of their imployments. What is Gentry, Nobility then but as [z] *Agrippa defines it, a sanctuary of knauery & naughtinesse, a cloake for vvickednes & execrable vices, of pride, fraud, contẽpt, boasting, oppression, dissimulation, lust, gluttony, malice, fornicatiõ, adultery, ignorance, impiety*, a nobleman therefore in some likelyhood, as he concludes, *an Atheist, an oppressor, an Epicure, † a gull, a disard, an illiterat idiot, an outside, a proud foole, & an arrant asse.* What doest thou vant of now? [a] *What doest thou gape & vvonder at? admire him for his braue appa-*

[r] *Robusta improbitas à tyrannide incepta, &c.*

[t] *Gasper Ens thesauro Polit. c. Hr.*

[u] *Syl. nup. lib. 4. num 111.*

[x] *Omnium nobilium sufficientia in eo probatur si venaticam noverint si aleã si corporis vires ingentibus poculis commonstrẽt si naturæ robur numeroso venere probent, &c.*

[y] *Difficile est vt non sit superbus dives Austin. ser. 24.*

[z] *Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia &c*

† The foole took away my Lord in the maske t'was apposite.

[a] *Miraris aureas vestes, equos, canes ordinem famulorum, lautas mensas, ædes, villas, prædia, piscinas, sylvas, &c. hæc omnia stultus assequi potest. Pandalus noster lenocinio nobilitatus est. Æneas Sylvius.*

rell,

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rell, horses, dogges, braue houses, manors, orchards, gardens, vvalkes? Why, a foole may be possessor of this as vvell as he, and he that accounts him a better man, a noble man for hauing it, he is a foole himselfe Now goe and brag of thy gentility? This is it belike which makes the *Turkes* at this day scorne nobility, and all those huffing bumbast titles, which so much elevate their poles: except it be such as haue got it at first, or maintaine by some supereminent quality, or excellent worth, And for this cause the *Ragusian* common-wealth, *Suitzers*, & the *United* Provinces, exclude all such degrees of hereditary honors, and will admit of none to beare office, but such as are learned, like those *Athenian Areopagites*, wise, discreet, & wel brought vp. The [c] *Chinenses* obserue the same customes, no man amongst them noble by birth, out of their Philosophers and Doctors they chuse magistrats, their *Loisy*, *Manderini*, *literati*, *licentiati*, and such as haue raised themselues by their worth, are their noblemen only, thought fit to gouerne a cõmon-wealth, and why then should any that is otherwise of worth, be ashamed of his birth? how much better is it to say with him, *Ego meis maioribus virtute præluxi*, to boast himself of his vertues, then of his birth. *Pertinax*, *Philippus Arabs*, *Maximinus*, *Probus*, *Aurelius &c.* from cõmon souldiers became Emperors. *Cato*, *Cincinnatus &c.* *Pius 2^d^o.* *Sixtus 5^t^o*, *&c.* Popes. *Socrates*, *Virgil*, *Horace*, *libertino patre natus*, [d] The Kings of *Denmarke* fetch their pedegree, as some say, from one *Ulfo*, that was the sonne of a beare. *Hercules*, *Romulus*, *Alexander*, out of *Olympias* Confession, *Themistocles*, King *Arture*, *William* the Conquerour &c. bastards, and almost in euery kingdome, the most ancient families haue bin at first Princes bastards, and their worthiest captaines, brauest spirits in all our Annales, haue bin base. *Castruccius Castrucanus* a poore childe, found in the fields exposed to misery, became Prince of *Luke* and *Senes* in *Italy*, a most complete souldier, and worthy captaine, [e] *Machiauel* compares him to *Scipio* or *Alexander*. *And t'is a wonderfull thing*, [e] saith he, *to him that shall consider of it, that all those, or the greatest*

[b] *Bellonius observ. lib. 2.*

[c] *Mat. Riccius lib. 1. cap. 3. ad regendam remp. soli doctores aut licentiati adsciscuntur &c*

[d] *Olaus Magnus lib 18. Saxo Grammaticus. à quo rex Sueno, & cæteraDanorum regum stemmata.*

[e] *Vita Castruccij. Nec præterrationem mirum videri debet, si quis rem considerare velit omnes eos vel saltem maximã partem qui in hoc terrarum orbe res præstantiores aggressi sunt, qui inter cæteros ævi sui heroes excelluerũt aut obscuro, aut abiecto loco editos, & prognatos fuisse obscuris & abiectis parentibus. Eorum ego Catalogum infinitum recensere possem &c.*

greatest part of them, that haue done the braueſt exploits heere vpon earth, and haue excelled the reſt of the Nobles of their time, haue bin ſtill borne in ſome abiect obſcure place, or of baſe and obſcure abiect Parents. I could recite a great Catalogue of them, every kingdome, euery Prouince will yeeld innumerable examples: and why then ſhould baſenes of birth be obiected to any man? who thinks worſe of *Tully* for being *Arpinas*, or *Agathocles* that *Sicilian* King, for being a Potters ſon. *Iphicrates* & *Marius* were meanely borne. Who thinks better of any man for his nobility? To ſpeake as I think, as † *Bale* did to *P. Schalichius*, *I more eſteem thy worth, learning, honeſty, then thy Nobility, honor thee more that thou art a Writer, a Doctor of Diuinity, then Earle of the Hunnes, Baron of Zkradine, or title to ſuch and ſuch Prouinces, &c.* who doth not ſo indeed? *Abdolominus* a Gardner, whom *Alexander* for his vertues made King of *Syria*. How much better is it to be borne of mean parentage, and to excell in worth, to be learned, and well qualified, and to be fit for any maner of employment in country and common-wealth, warre & peace, then to be *Degeneres Neoptolemi*, as many Nobles are, only wiſe, becauſe rich, otherwiſe idiots, illiterate, vnfit for any manner of ſeruice. Thou haſt had ſo many noble Anceſtors, what is that to thee? *vix ea noſtra voco*, [g] when thou art a diſard thy ſelfe, *quid prodeſt Pontice longo ſtemmate cenſeri?* &c. I conclude, haſt thou a ſound body, and a good Soule, good bringing vp, art thou vertuous, honeſt, well learned, well qualified, religious, are thy conditions good? thou art a true Noble man, be not aſhamed of thy birth, thou art a Gentleman all the world ouer, and ſhalt be honored, when as he, ſtrip him of his fine cloathes, [h] diſpoſſeſſe him of his wealth, is a ſunge, like a peece of coyn in another country, that no man wil take, and ſhall be contemned.

Let no *terræ filius*, or vpſtart, inſult at this which I haue ſaid, or worthy Gentleman take offence, I ſpeak it not to detract from ſuch as are well deſeruing, truly vertuous and noble: I doe much reſpect and honour true gentry and Nobility,

[f] *Curtius.*

† *Vt meritò dicam quod ſimpliciter ſentiã Paulum Schalichium ſcriptorẽ, & doctorem, pluris facio quam comitem Hunnorum & Baronẽ Zkradinũ. Encyclopediam tuam, & orbem diſciplinarũ omnibus prouincijs antefero. Baleus epiſt. nuncupat. ad 5. cent. vltimas, ſcript. Brit.*

[g] If children be proud, haughty, fooliſh, they defile the nobility of their kindred. *Eccluſ* 22.3

[h] Send them both to ſome ſtrange place, *ad ignotos* y ou ſhall ſee the difference. Bacon. Eſſays.

394 ty, I was borne of worshipfull Parents my selfe, in an ancient family, but I am a yonger brother, it concernes me not: or had I bin some great Heire, richly endowed, so minded as I am, I should not haue bin eleuated at al by it, but so esteemed of it, as of all other humane happines, honors &c. they haue their period, are brittle and vnconstant. As [i] he said of that great riuer *Danubius*, it riseth from a small fountaine, a little brook at first, somtimes broad, somtimes narrow, now slow, then swift, increased at last to an incredible greatnesse by the confluence of many riuers, it vanisheth in conclusion, looseth his name, and is suddenly swallowed vp of the *Euxine* Sea. I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places &c. by some prodigall sonne, or for want of issue they are defaced in an instant, and their memory blotted out.

So much in the meane time I doe attribute to gentility, that if he be well descended of worshipfull or noble Parentage, he will expresse it in his conditions.

----nec enim feroces
Progenerant aquilæ columbam.

he will be more affable and courteous, gently disposed, of fairer carriage, better temper, of a more magnanimous, heroicall and generous spirit, then that *vulgus hominum*, those ordinary boores & pesants, *qui adeò improbi, agrestes, & inculti plerumq; sunt, ne dicam malitiosi, vt nemini vllum humanitatis officium præstent, ne ipsi Deo si advenerit*, as [k] one obserues of them, a rude, brutish, vncivill, wild, a currish generation, cruell and malicious, uncapable of discipline, & such as haue scarce common sence. And it may be generally spoken of all, which [l] *Lemnius* the Physitiã said of his travels into *England*, the common people were silly, sullen, dogged clownes, *sed mitior Nobilitas, ad omne humanitatis officium paratissima*, the Gentlemen were courteous and civil. If it so fall out (as often it doth) that such pesants are preferred by reason of their wealth,

i *Fluvius hic illustris humanarum rerum Imago, quæ parvis ductæ sub initijs in immensum crescunt, & subitò evanescunt. exilis hic primo fluvius in admirandam magnitudinem excrescit, tandemq; in mari Euxino evanescit. I. Stukius perip. mar. Euxini.*

k *Sabinus in 6. Ovid. Met. fab. 4.*

l *Lib. 1. de 4 cõplectionibus.*

wealth, chance, error, &c. or otherwise, yet as the cat in the fable, when she was turned to a faire maid, would play with mice; a curre will be a curre, a clowne a clowne, he will likely sauor of the stock whence he came; and that innate rusticity can hardly be shaken off. And though by their education such men may be better qualified, and more refined; yet there be many symptomes by which they may likely be descried, an affected phantasticall carriage, a tayler-like sprucenes, a peculiar garbe in all their proceedings, a beggars brat will bee commonly more scornefull, imperious, insulting, insolent then another man of his ranke. 395

Asperius nihil est humili cum surgit in altum.

set a beggar on horseback, and he will ride a gallop, a gallop, &c.

[m] *——desanit in omnes*
Dum se posse putat, nec bellua sævior ulla est,
Quam servi rabies in libera colla furentis.

[m] *Claudian. lib. 2. in Eutrop.*

he forgets what he was, domineeres &c. and many such other symptomes he hath, by which you may know him from a true Gentleman. Many errors and obliquities are on both sides, noble, ignoble: yet still in all callings as some degenerate, some are well-deseruing, and most worthy of their honors. And as *Busbequius* said of *Solyman* the magnificent, he was *tanto dignus imperio*, worthy of that great Empire, many meanly descended are most worthy of their honor, and well deserue it. And many of our Nobility, (which one said of *Hephæstion, Ptolomæus, Antigonus* &c. and the rest of *Alexanders* followers, they were all worthy to be Monarches and Generals of Armies) deserue to be Princes. Many Noblemen are an ornament to their order, many poore mens sons are singularly well-endowed, and most eminent, and well-deseruing for their worth, wisdome, learning, vertue, valour, integrity, excellent members, and pillars of a common-wealth. And therefore to conclude that which first I intended, to be base by birth, meanly borne, is no such disparagement.

Memb. 3.

Against pouerty and want, with such other aduersity.

ONe of the greateſt miſeries that can befall a man in the worlds eſteeme, is Pouerty or want, which makes men ſteale, beare falſe witnes, ſweare & forſweare, contend, murder and rebell, which breaketh ſleep, and cauſeth death it ſelf. [a] *Nullũ paupertate grauius onus.* ἐδὲν πενίας βαρὺτερον ὄτι πῦρ νον, no burden, ſaith *Menander*, ſo intollerable as Poverty, it makes men deſperate, it erects and deiects, *cenſus honores, cenſus amicitias*, money makes, but this marres &c. and all this in the worlds eſteeme, yet if it be conſidered aright, it is a great bleſſing in it ſelfe, a happy eſtate, and yeelds no ſuch cauſe of diſcontent, or that men ſhould therefore accompt themſelues vile, miſerable, vnfortunate. CHRIST himſelf was poore, borne in a manger, & had not a houſe to hide his head in all his life, [o] *leſt any man ſhould make Pouerty a Iudgment of God, or an odious eſtate.* And as he was himſelfe, ſo he informed his Apoſtles and Diſciples, they were all poore, Prophets poore, Apoſtles poore. *Acte 3. Siluer and gold haue I none: as ſorrowing* ſaith *Paul, and yet alway reioycing, as hauing nothing, and yet poſſeſſing all things, 2. Cor. 6. 10.* All your great Philoſophers haue bin voluntarily poore, not only Chriſtiãs, but all the reſt. *Crates Thebanus* was adored for a god in *Athens*, [p] *a noble man by birth, many ſeruants he had, and honorable attendance, much wealth, many manors, fine apparell, but when he ſaw that all this, all the wealth in the world was but brittle, vncertaine, and no whit auailing to liue well, he flung his burden in the Sea, and renounced his eſtate.* Thoſe *Curij* and *Fabritij* wil be renowned to the worlds end, for contempt of theſe fopperies, wherewith the world is ſo much affected: amongſt Chriſtians I could reckon vp many Kings & Queenes that haue forſaken their Crownes and fortunes, and wilfully abdicated themſelues from theſe ſo much

[o] *Ne quis ira diuinæ aut Iudicii putaret, aut paupertas exoſa foret. Gualter in cap. 2. ver. 18. Luc.*

[p] *Inter proceres Thebanos nume ratus lectum habuit genus, frequens familitium, domus amplus &c. Apuleius Flo. lib. 4*

much eſteemed toyes, [q] many that haue refuſed honors, titles, and all this vain pompe and happines, which others ſo ambitiouſly ſeek, and carefully ſtudy to compaſſe & attain. But [r] conferre both eſtates, and it will eaſily appeare, there is no ſuch oddes, no ſuch extraordinary happines in the one, or miſery in the other. He is rich, wealthy, fat, what gets he by it? Pride, inſolency, luſt, ambition, cares, feares, ſuſpition, troble, anger, emulation, and many filthy diſeaſes of body and mind. He hath indeed variety of diſhes, better fare, ſwet wine, pleaſant ſawce, dainty Muſick, gay cloathes &c. & all that which *Miſſyllus* admired in [s] *Lucian*, but withall he hath the gowt, dropſies, Apoplexies, palſies, ſtone, pox, rhumes, catarres, crudities, oppilations, [t] Melancholy &c. luſt enter in, anger, ambition, with their variety of diſhes, and many ſuch maladies, which the poore man knowes not of. As *Saturne* in [u] *Lucian*, made anſwere to the poore commonalty (which becauſe of their neglected *Saturnall* Feaſts in *Rome*, made a grievous cõplaint and exclamation againſt the Richmen) that they were much miſtaken in ſuppoſing ſuch happines in riches, *you ſee the beſt* ſaid he, *but you know not their ſeuerall gripings & diſcontents*: they are like painted wals, faire without, rottẽ within, diſeaſed, filthy, craſy, full of intemperances effects. [y] *And who can reckon halfe, if you but knew their feares, cares, anguiſh of mind and vexation, to which they are ſubiect, you would hereafter renounce all riches.* Yea, but he hath the world at will that is rich, the good things of the Earth, he is a happy man, [z] adored like a god, a Prince, every man ſeeks to him, applauds, honors, admires him. He hath honors indeed, abundance of all things, but as I ſaid, withall [a] *pride, luſt, anger, emulation, feares, cares, ſuſpition enter in with his wealth*, for his intemperance he hath aches, crudities, gowts, and all manner of diſeaſes. [b] *He is expoſed to hatred, envy, perill and treaſon, feare of death*, of degradation &c. and the higher he climes the greater is his fall.---[c] *celſæ graviore caſu decidunt turres,*

[q] *P. Bleſenſis epiſt. 72, & 232. oblatos reſpui honores ex onere metiens motus ambitioſos rogatus non ivi &c.*

[r] *Sudat pauper foras in opere, dives cogitatione, hic os aperit oſcitatione, ille ructatione, gravius ille faſtidio quã hic inediâ cruciatur. Bernard. ſer.*

[s] *Gallo. Tom. 2.*

[t] *Et è contubernio fædi atq; olidi ventris mors tandem educit. Seneca epiſt. 103.*

[u] *Satur. epiſt.*

[x] *Vos quidem divites putatis fælices, at neſcitis eorum miſerias.*

[y] *Et quota pars hæc eorum quæ iſtos diſcruciant ſi noſcetis metus & curas quibus obnoxij ſunt, planè fugiendas vobis divitias exiſtimaretis.*

[z] *Et diis ſimiles*

ſtulta cogitatio facit. [a] *Flamma ſimul libidinis ingreditur, ira, furor & ſuperbia, divitiarum ſequela. Chryſ.* *Omniũ oculis, odio, inſidijs expoſitus ſemper ſollicitus, fortunæ ludibriũ.* [c] *Hor. od. 2. l. 10.*

feriunt q̃

398 *feriuntq; summos fulgura montes*, the lightning commonly sets on fire the higheſt towres, [d] in the more eminent place, he is the more ſubiect to fal. For the reſt of his prerogatiues which wealth affords, as he hath more, his expences are the greater, *when goods increaſe, they are increaſed that eat them, & what good commeth to the owners thereof, but the beholding thereof with their eyes* Eccl. 4. 10. *an euill ſickneſſe Solomon* cals it, & *reſerued to them for their euill* 12 verſ. And therefore *S. Iames* bids them, *weep and howle for the miſeries that ſhall come vpon them; their gold ſhall ruſt and canker, and eat their fleſh as fire. Iames 5. 1. 23.* I may then boldly conclude with [e] *Theodoret, quotieſcunq; divitijs affluentem,* [f] *As often as you ſhall ſee a man abounding in wealth, and naught withall, I beſeech you call him not happy, but eſteeme him vnfortunate, becauſe he hath many occaſions offered to liue iniuſtly: on the other ſide, a poore man is not miſerable, if he be good, but therefore happy, that thoſe euil occaſions are taken from him.* Wherein now conſiſts his happines, or what priviledges hath he more then other men? or rather what miſeries, what cares and diſcontents hath he not more then other men?

[d] *Quid me felicem toties in Etaſtis amici, qui cecidit ſtabuli non fuit ille locus. Boeth.*

[e] *Cap. 6. de curat. græc. affect. cap. de prouidentiâ. quotieſcunq; divitijs affluentẽ hominem videmus eumq; peſſimum, ne quæſo hunc beatiſſimũ imputemus, ſed infelicem cenſeamus &c.*

[f] *Hor. lib. 2.*

Non enim gazâ, neq; conſularis
Summouet lictor miſeros tumultus
Mentis, & curas laqueata circum
tecta volantes.

Nor' treaſures, nor' maiors officers remoue
The miſerable tumults of the minde:
Or cares that lye about, or flye aboue
Their high-roof'd houſes, with huge beams cõbind

T'is not his wealth can vindicate him, *nil iuvat immenſos Cratero promittere montes. ſint Cræſi & Craſſi licet, non hos pactolus aureas vndas agens eripiet vnquam è miſerijs.* *Craſus* or rich *Craſſus* cannot now command health, or get himſelfe a ſtomack. [h] *His worſhip*, as *Apuleius* deſcribes him, *in all his plenty & great proviſion is forbidden to eate, or els hath no appetite, when as in the meane time, all his houſhold are merry, & the pooreſt ſervant that he keepes, doth continually feaſt.* T'is *bracteata*

[h] *Florid lib. 4. dives ille cibo interdicitur, & in omni copiâ ſuâ cibum non accipit, cum interea totum eius ſeruitium hilare ſit, atq; epuletur.*

Beata falicitas, as [i] *Seneca* termes it, tin-foyl'd happines if it be happines at all. His gold and guard, and clattering of harneys, and fortifications against outward enemies, cannot free him from inward feares and cares. 399

[i] *Epist. 115.*

Reverâq; metus hominum, curâq; sequaces
Nec metuunt fremitus armorum, aut ferrea tela,
Audacterq; inter reges regumq; potentes
Versantur, neq; fulgorem reverentur ab auro.

Indeed men still attending cares and feares,
Nor armors clashing, nor fierce weapons feare:
With Kings converse they boldly, and Kings Peeres,
Fearing no flashing that from gold appeares.

Looke how many servants he hath, and so many enemies, he suspects, for liberty he intertaines ambition, his pleasures are no pleasures, and that which is worst, he cannot be private, or inioy himselfe as other men doe, his state is a servitude. [k] A country man may travell from kingdome to kingdome, Province to Province, citty to citty, and glut his eyes with delightfull obiects, hauke and hunt, & vse all ordinary disports, without any notice taken, all which a Prince or a great man cannot doe. A poore man takes more delight in an ordinary meales meat, which he hath but now and then, then they doe with all their exotick dainties and continuall Viandes, *quippe voluptatem comendat rarior vsus*, t'is the rarity that makes a thing acceptable and pleasant: which made *Epicurus* sometimes voluntarily fast. But they being alwayes accustomed to the same [l] dishes, of fish, flesh, or whatsoeuer els, are therefore cloyed, *Nectar* it selfe growes loathsome to them, they are weary of all their fine palaces, they are to them but as so many prisons. A poore man drinkes in a wooden dish, and eates his meat in wooden spoones, wooden platters, earthen Vessels, and such homely stuffe: the other in gold, siluer, and pretious stones, but with what successe? *in auro bibitur venenum*, feare of poyson in the one, security in the other. And such is the whole tenor of their liues, and that which is the consummation and vpshot of all, death it selfe. The rich man

[k] *Hor. & mihi curto Ire licet mulo vel si libet vsq; Tarentum.*

[l] *Et in cupedijs gule cocus & pueri illotis manibus ab exoneratione ventris omnia tractant &c. Cardan lib. 8 cap. 46. de rerum varietate.*

400 liues like *Dives* Iovially heere on Earth, make the best of it; and *boastes himselfe in the multitude of his riches Psal. 49. 6. & 11.* he thinks his house *called after his own name*, shal continue for euer, *but he perisheth like a beast, ver. 20. his way vtters his folly, ver. 13. malè parta, malè dilabuntur, like sheep they lye in the graue 14. Punctò descendunt ad infernum*, for all their Physitians and medicines inforcing Nature, a souning wife, families cõplaints, friends teares, Dirges, Masses, *nænias*, funerals, for all Orations, counterfeit hired acclamatiõs, elogiums, Epithaphes, herses, black mourners, solemnities, obelisks, and *Mausolean* tombes, if he haue them at least, [m] he dies like a hog, goes to Hell with a guilty conscience, and many a poore mans curse: his memory stinkes like the snuffe of a candle when it is put out, scurrile libels, and infamous obloquies accompany him. When as poore *Lazarus* is *Dei sacrarium*, the Temple of God, liues and dies in true devotion, hath no more attendants but his own innocency, the heauen a tomb, desires to be dissolued, buried in his mothers lap, and hath a company of [n] Angels ready to convay his soule into *Abrahams* bosome, he leaues an euerlasting and a sweet memory behind him. *Crassus* and *Sylla* are indeed still recorded, but not so much for their wealth, as for their victories: *Crœsus* for his end, *Solomon* for his wisdome.

But consider all those other vnknowne, concealed happinesses which a poore man hath (I call them vnknowne, because they be not acknowledged in the worlds esteeme, or so taken.) *O fortunatos nimium bona si sua nôrint*: but happy they are in the mean time if they would take notice of it, or make vse, or apply it to themselues. *A poore man wise is better then a foolish King. Eccl. 4. 13.* [o] *Pouerty is the way to heauẽ, the mistris of Philosophy*, the mother of religiõ, vertue, sobriety, sister of innocẽcy & an [p] vpright mind. How many such [q] encomions might I add out of the Fathers, Philosophers, Orators. It troubles many that they are poore, and they account of it as a great disgrace, a shame and a reproach, but to whom, or why? [r] *If fortune hath envied me wealth, theeues haue robbed me,*

[m] *Ad generum Cereris sine cæde & sanguine pauci descendunt reges & siccâ morte tyranni.*

[n] God shall deliuer his soule from the power of the graue. *Psal. 49. 15.*

[o] *Austin in Psal. 76. omnis Philosophiæ magistra, ad cælum via.*

[p] *Bonæ mentis soror paupertas.*

[q] *Pædagoga pietatis, sobria, pia mater, cultu simplex, habitu secura, consilio benesuada. Apuleius.*

[r] *Cardan. Opprobrium non est paupertas: quod latro eripit, aut pater non reliquit, cur mihi vitio daretur? si fortuna divitias invidit, non aquilæ, non, &c.*

me, my father haue not left me such revenewes as others haue, that I am a yonger brother, basely borne, am I therefore to be blamed? *an eagle, a bull, a lion is not reiected for his poverty, & why should a man?* I liue sparingly, am clad homely, fare hardly, is this a reproach? am I the worse for it? am I contẽptible for it? am I to be reprehended? A learned man in [f] *Neuisanus* was taken downe for sitting amongst Gentlemẽ, but he replied, *my nobility is about the Head, yours declines to the taile*, and they were silent. Let them mocke, scorne and revile, t'is not thy scorne, but him that made thee so. *He that mocketh the poore, reprocheth him that made him. Prov. 11.5.* and he that reioyceth at *affliction, shall not be vnpunished.* And for the rest, the poorer thou art, the happier thou art, *ditior est & non melior*, saith [t] *Epictetus*, he is richer, not better then thou art, nor so free from lust, envy, hatred, ambition.

------Beatus ille qui procul negotijs
Paterna rura bobus exercet suis.

Happy he, in that he is [u] freed frõ the tumults of the world, he seekes no honours, gapes after no preferment, flatters not, envies not, but liues privately, and well contented with his estate,

Nec spes corde auidas, nec curam pascit inanem
Securus quo fata cadant,

He is not troubled with successions, feare of invasions, factions, emulations,

[x] *Felix ille animi, diviq; simillimus ipsis,*
Quem non mordaci resplendens gloria fuco
Sollicitat, non fastosi mala gaudia luxus,
Sed tacitos sinit ire dies, & paupere cultu
Exigit innocuæ tranquilla silentia vitæ.

An happy Soule, and like to God himselfe,
Whom not vainglory macerates or strife,
Or wicked ioyes of that proud swelling pelfe,
But leades a still, poore and contented life.

[y] A secure, quiet, [z] hapy state he hath, if he could but acknowledge

[f] *Lib.4. num. 218. quidam deprehensus quod sederet loco nobilium, mea nobilitas ait, est circa caput, vestra declinat ad caudam.*

[t] *Tanto beatior es, quanto collectior.*

[u] *Non amoribus inseruit, non appetit honores, & qualitercunq; relictus satis habet hominem se esse meminit, invidit nemini, neminem despicit, neminem miratur, sermonibus malignis non attendit aut alitur. Plinius.*

[x] *Politianus in Rustico.*

[y] *Gyges regno Lydiæ inflatus suscitatum misit Apollinem an quis mortalium se fælicior esset. Aglaium Arcadum pauperimum Apollo prætulit, qui terminos agri sui nunquam excesserat, rure suo contentus. Valer. lib. 1. cap. 7.*

[z] *Hor.-----hęc est Vita solutorum miserâ ambitione, gravi-*

402 ledge it. But here is the misery, that he will not take notice of it, he repines at richmens wealth, braue hangings, dainty fare, as [a] *Simonides* obiected to *Hieron*, he hath all the pleasures of the world, and it troubles him that he hath not the like; but in the mean time he doth not consider the others miseries, his infirmities of body and mind, that accompany his estate, but still reflects vpon his false conceiued woes and wants, whereas if the matter were duly examined, [b] he is in no distresse at all, he hath no cause to complaine

------[c] *tolle querelas,*
Pauper enim non est cui rerum suppetit vsus.

he is not poore, he is not in need. [d] *Nature is content with bread and water, and he that can rest satisfied with that, may contend with Iupiter himselfe for happinesse.* *Iacob* desired no more of God but bread to eat, and clothes to put on in his iourney, *Gen.28.20. Benè est, cui deus obtulit, parcâ quod satis est manu*, bread is enough [e] *to strengthen the heart.* And if you study Philosophy aright, saith [f] *Maudarensis*, *whatsoeuer is beyond this moderation, is not vsefull, but troublesome.* [g] *Agellius* out of *Euripides*, accompts bread and water enough to satisfie Nature, *of which there is no surfet, the rest is not a feast, but riot.* [h] St *Hierome* esteemes him rich, *that hath bread to eate, and a potent man that is not compelled to be a slaue: hunger is not ambitious so that it haue to eate, and thirst doth not preferre a cup of gold.* It was no *Epicurean* speech of an *Epicure*, he that is not satisfied with a little, will neuer haue enough. And if thou canst be content, thou hast abundance, *nihil est, nihil deest*, thou hast nothing, and thou wantest nothing.

[i] *Si ventri benè, si lateri, pedibusq; tuis, nil*
Diuitiæ poterunt regales addere maius.

If belly, sides and feet be well at ease,
A Princes treasure can thee no more please.

T'is thy want alone that keepes thee in health of body and minde, and that which thou persecutest and abhorrest as a fe-

[a] *Xenoph. Tyran.*
[b] *Omnes diuites qui cælo & terra frui possunt.*
[c] *Hor. lib.1. ep.12.*
[d] *Seneca epist. 15. panem & aquam natura desiderat, & hæc qui habet ipso cum Iove de felicitate contendat. Cibus simplex famem sedat vestis tenuis frigus arcet. Sen. ep.3.*
[e] Psal.84.
[f] *Si recte philosophemini quicquid aptam moderationem supergreditur oneri potius quam vsui est.*
[g] *Lib.7.16. Cereris munus & aquæ poculum mortales querunt habere, & quorum saties nunquam est, luxus autem sunt cætera, non epulæ.*
[h] *Satis est diues qui pane non indiget, nimiū potens qui seruire non cogitur. Ecquid cum sauces vrit sitis, aurea quæ it pocula? ambitiosa non est fames &c.*
[i] *Hor.*

rall

rall plague, is thy Physitian and [k] chiefest friend.

----ô vita tuta facultas
Pauperis, angustiq; laris, ô munera nondum
Intellecta deum----

how happy art thou if thou couldest but be content. *Godlines is great gaine, if a man can be content with that which he hath.* *1 Tim.6.6.* And all true happinesse in a meane estate. I haue a little wealth as he said, [m] *sed quas animus magnas facit*, a kingdome in conceipt.

----[n] nihil amplius opto
Maia nate, nisi vt propria hæc mihi munera faxis.

I haue enough, and desire no more. Let them take wealth, so that I may haue security, *benè qui latuit, benè vixit*, though I liue obscure, [o] yet I liue cleane and honest, and when as the lofty oake is blowne downe, the silly reed may stand. Let thē take honour, so that I may haue hearts ease. I doe not envy at their wealth, titles, offices, [p] *erimus* (as he comforted himselfe) *quando illi non erunt*, when they are dead & gone, and all their pompe vanished, our memory may flourish. Let him be my Lord, Patron, Baron, Earle, & possesse so many goodly Castels, t'is well for me [q] that I haue a poore house, and a little wood, and a Well by it &c.

-------his me consolor victurum suavius ac si
Quæstor avus pater atq; meus patruusq; fuissent.

I liue I thanke God as merrily as he, and triumph as much in this my meane estate, as if my father and vncle had bin my Lord Treasurer, or my Lord Maior. He feeds of many dishes, I haue one, [r] *qui Christum curat, non multum curat quam de pretiosis cibis stercus conficiat*, what care I of what stuffe my excrements be made? [s] *He that liues according to Nature, can not be poore, & he that exceedes, can neuer haue enough*, *totus non sufficit orbis*, the whole world cannot giue him content. *A small thing that the righteous hath, is better then the riches of the vngodly* Psal.37.16. *& better is a poore morsell with quietnes, then abundance with strife*, Prov. Be content then, enioy thy selfe: for what wantest thou to expostulate the matter?

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[l] *O noctes cœnæq; deum.*
[l] *Lucan.*
[m] *Lipsius miscell.ep.40.*
[n] *Sat.6. lib.2. ser.*
[o] *Vah vivere etiam nunc lubet* as Demia said Adelph. act.4. *quam multis non egeo, quam multa non desidero, vt Socrates in pompa, ille in nundinis.*
[p] *Puteanus ep. 62.*
[q] *Hoc erat in votis modus agri non ita parvus hortus vbi & tecto vicinus ingis aquæ fons, & paulū silvæ &t. Hor Sat. 6. lib.2 ser.*
[r] *Hierome.*
[s] *Seneca consil. ad Albinum ca. 11. qui continet se intra naturæ limites paupertatem non sentit, qui excedit eum in opibus, paupertas sequitur.*

404 or what hast thou not better then a rich man? t *health, children, security, sleep, friends, liberty, diet, apparell, & what not,* and that which I am sure he wants, a merry heart. *Passing by a village in the Territory of* Millan, saith *S. Austin, I saw a poore begger, that had got belike his belly full of meat, iesting & merry, I sighed & said to some of my friends that were then with me, What a deale of trouble, madnes, pain & griefe doe we sustain & exaggerate vnto our selues, to get that secure happines, which this poore beggar hath prevented vs of, & which we peradventure shall neuer haue. For that which he hath now attained with the begging of some small peeces of siluer, a temporall happines, & present hearts ease, I cannot compasse vvith all my carefull windings, & running in & out.* x *And surely the begger vvas very merry, but I vvas heavy: he vvas secure, but I timorous. And if any man should aske me novv, whether I had rather be merry, or still so sollicitous & sad, I should say, merry. If he should aske me againe, whether I had rather be as I am, or as this begger vvas, I should sure choose to be as I am, tortured still vvith cares & feares, but out of peevishnes, & not out of truth.* That which *S. Austin* said of himselfe heere in this place, I may truely say to thee thou discontented wretch, thou covetous niggard, thou churle, thou ambitious and swelling toade, t'is not want but peevishnesse which is the cause of thy woes, settle thine affection thou hast enough.

t *Quid non habet melius pauper quam dives, vitam, valetudinem, cibum, somnum, libertatem, &c.* Cardan

u *Confess. lib. 6. Transiens per vicum quendum Mediolanensem animadverti pauperem quendam mendicum iam credo saturum iocantem atq; ridentem, & ingemui & loquutus sum cum amicis qui mecum erant &c.*

x *Et certè ille letabatur, ego anxius, securus ille, ego trepidus. Et si percõtaretur me quispiam an exultare mallem, an metuere, responderem exultare: & sirursus interrogaret, an ego talis essem, an qualis nunc sum, meipsum curis confectum eligerem, sed perversitate, non veritate.*

y *Deniq; sit finis quarendi quumq; habeas plus*
Pauperiem metuas minùs & finire laborem
Incipias, parto quod avebas vtere. Hor.

z make an end of scraping, purchasing this manor, this field, that house, for this and that child, thou hast enough for thy selfe and them, inioy thy selfe at length, and that which thou

z *O si nunc morerer inquit quanta & qualia mihi imperfecta manerent, sed si mensibus decem vel octo supervixero, omnia redigam ad libellam ab omni debito, creditoq; me explicabo, præterunt interim menses decem & octo & cum illis anni & adhuc restant plura quam priùs, quid igitur speras ô insane finem quem rebus tuis non invenies in inventâ, in senectâ impositurum. O dementiam quum ob curas & ne[illegible] quid putas futurum quum plura supererint. Card. l. b. 8. cap. 40. de rer. [illegible] an'e me oculis captum videtis.*

hast,

hast, the mind is all, be content, thou art not poore, but rich. How many deafe and dumb, halt and lame, blind, miserable persons could I reckon vp, that are poore, and withall distressed, in imprisonment, banishment, gallyslaues, condemned to the mines, quarries, to gins and dungeons, perpetuall thraldome, then all which thou art richer, thou art more happy, to whom thou art able to giue an almes, a Lord in respect, a petty Prince, [a] be contented then I say, repine and mutter no more.

[a] *Non in paupertate, sed in paupere (Seneca) non re, sed opinione laboras.*

Yea but this is good counsell indeed, and rightly applied to such as haue it, and will not vse it, that haue a competency, that are able to worke and get their liuing by the sweat of their browes by their trade, that haue something yet, he that hath birds, may catch birds, but what shall we doe that are slaues by nature, impotent and vnable to help our selues, meere beggars, that languish and pine away, that haue no meanes at all, no hope of meanes, no hope of delivery, or of better successe? It is an easy matter when ones belly is full, to declame against fasting, *qui satur est pleno laudat ieiunia vẽtre. Seneca* pleaded hard for poverty, and so did these Philosophers, but in the mean time [b] he was rich himself, they had wherewithall to maintain themselues; but no man liuing can expresse the anguish and bitternes of our soules, but we that endure it, wee are distressed, forsaken, in torture of Body, of mind, in another hell: and what shall we doe? *Qui iacet in terrâ non habet vnde cadat.* Comfort thy selfe with this yet, thou art at the worst, and before it be long it will either ouercome thee, or thou it. If it be violent it cannot endure, *aut solvetur, aut solvet*: thou art not so poore as thou wast borne, and as some hold, much better to be pitied, then to be envied. And though thou beest now peradventure in extreame want [c] and misery, [d] it may be t'is for thy farther good to try thy patience, and exercise thee in this life, trust in God, and rely vpon him, and thou shalt be [e] crowned in the end. The world hath forsaken thee, thy friends and fortunes all are gone, yet know this, that the very haires of thine head are nũ-

[b] One of the richest men in Rome.

[c] *Iames* 1. 2. My brethrẽ, count it an exceeding ioy when you fall into diuerse temptations.

[d] *Afflictio dat intellectum, quos Deus diligit castigat. Deus optimum quemq; aut mala valetudine aut luctu afficit. Seneca.*

[e] *Quam sordet mihi terra quum cœlum intueor.*

406 bred, that God is a Spectator of all thy miseries, he sees thy wrongs, woes and wants, and [f] can helpe thee in an instant, when it seemes to him good. [g] *Reioice not against me O mine enemy, for though I fall, I shall rise, when I sit in darkenesse, the Lord shall lighten me*, Remember all those Martyrs what they haue endured, the vtmost that humane rage and fury could invent, with what [h] patience they haue borne, with what willingnesse embraced it. *Though he kill me*, saith *Iob*, *I will trust in him*: thou maist be restored as he was. *The poore shal not alway be forgotten, the patient abiding of the meeke shall not perish for euer* Psal, 10.18. & ver.9. *The Lord will be a refuge of the oppressed, a defence in due time of trouble. Non si malè nunc & olim, sic erit semper*, a good houre may come vpon a sudden. [k] expect a little. Yea but this expectation is it which tortures me in the meane time. [l] *futura expectans præsentibus angor*, whilest the grasse growes, the horse starues: [m] despaire not, and hope well. *Spes alit agricolas, he that sowes in teares shall reape in ioy* Ps.126.7. that may happen at last which neuer was yet. *A desire accomplished delights the soule*, Prov.13.19.

[n] *Grata superveniet quæ non sperabitur hora.*

Which makes m'inioy my ioyes long wish'd at last,
Welcome that houre shall come when hope is past.

a lowring morning may turne to a faire afternoone: *the hope that is deferred is the fainting of the heart, but when the desire commeth it is a tree of life*, *Prov.13.12.* Many men are most wretched and miserable at first, but afterwards most happy, and oftentimes it so fals out, as [o] *Machiavel* relates of *Cosmus Medices* that most fortunate and renowned citizen of *Europe, that all his youth was full of perplexity, danger and misery, till 40 yeares were past, and then vpon a sudden the Sun of his honor brake out as through a cloud.* *Huniades* was fetched out of prison, and *Henry* the 3 of *Portugall* out of a poore Monastery, to be crowned Kings. *Multa cadunt inter calicem supremaq; labra*, beyond all hope and expectation many things fall out, and who knowes what may happen?

[f] *Psal,12.7. de terrâ inopem, de stercore erigit pauperem.*
[g] Micah 7.8.
[h] *Preme preme ego cum Pindaro* ἐβάπτισε ἐμῷ φίλος ὡς ἅλμῃ *immersabilis sum sicut suber super maris septum. Lipsius.*
[i] *Hic ure hic seca vt in æternum parcas. Austin.*
Dijs fruitur iratis, superat & crescit malis. Mutium ignis, Fabritium paupertas, Regulum, tormenta, Socratem venenum superare non potuit.
[k] *dabit Deus his quoq; finem.*
[l] *Seneca.*
[m] *Nemo desperet meliora lapsus.*
[o] *Lib.7. Flor. hist, Omnium felicissimus & locupletissimus &c. incarceratus sæpè adolescentiam periculo mortis habuit, felicitudinis & discriminis plenam &c.*

nondum

nondum omnium dierum Soles occiderunt, as *Philippus* said, all the Sunnes are not yet set, a day may come to make a mendes for all, *Though my father and mother forsake me, yet the Lord will gather me vp. Psal.27.10. waite patiently on the Lord and hope in him Psal.37.7. be strong, hope & trust in the Lord, & he shall comfort thee, and giue thee thine hearts desire Ps.27.14.* Fret not thy selfe because thou art poore, or not so well for the present as thou wouldst bee, or not respected as thou oughtest to be, by birth, place, or that which is a double corsiue, that thou hast beene happy, honorable and rich, and art now distressed and poore, a scorne of men, a burden to the world, irksome to thy selfe and others, thou hast lost all. *Miserum est fuisse felicem.* I confesse it is a great misery to haue beene happy, to haue beene rich, but yet easily to be endured. [p] Security succeeds, and to a iudicious man a far better estate. The losse of thy goods and mony is no losse, [q] *thou hast lost them, they would otherwise haue lost thee.* If thy mony be gone, [r] *thou art so much the lighter*, and as St *Hierome* perswades *Rusticus* the Monke, to forsake all and followe *Christ*; *gold and silver are too heavy mettals for him to carry that seekes heauen. Zeno* the Philosopher lost all his goods by shipwrack, [s] he made light of it, fortune had done him a good turne. Come then what can come, befall what may befall, *infractum inuictũq; animum opponas, rebus angustis animosus atque fortis appare. Hor. Od.11.lib.2.* Hope and Patience are two soueraigne Remedies for all,

[u] *Durum sed leuius fit patientiâ*
quicquid corrigere est nefas.

If it cannot be helped, [x] make the best of it, as at a game at tables, so doe by all such ineuitable accidents.

Ita vita est hominum, quasi cum ludas tesseris.
[y] *Si illud quod est maximè opus iactu non cadit,*
Illud quod cecidit forte, id arte vt corrigas,

If thou canst not fling what thou wouldest, play thy cast as well as thou canst. [z] Conforme thy selfe to thy present fortune, and cut thy coat according to thy cloath. *Bee contented with*

[p] *Lætior successit securitas quæ simul cum diuitijs cohabitare nescit, Cambden.*
[q] *Pecuniam perdidisti fortassis illa te perderet manens, Seneca.*
[r] *Expeditior es ob pecuniarum iacturam. Fortuna opes auferre non animum potest, Seneca.*
[s] *Iubet me posthac fortuna expeditius Philosophari.*
[t] *Bona mens nullum tristioris fortunæ recipit incursum, Valer. lib.4.cap.1.*
Qui nil potest sperare desperet nihil.
[u] *Hor.*
[x] *Æquam memento rebus in arduis seruare mentem. lib.2. Od.3.*
[y] *Ter. Adel. act. 4. Sc 7.*
[z] *Vt quimus quod aiunt quãdo quod volumus non licet. Ter. Aud. Act.4.Sc.6*

408 *with thy losse;non licet omnibus adire Corinthum*, we may not all be Gentlemen,all rich, but because mortal men want many things,[a] *Therefore*,saith *Theodoret*,*hath God diversly distributed his gifts*,*wealth to one*,*skill to another*, *that rich men might encourage and set poorer men aworke*, *poore men might learne severall trades to the common good.* As a peece of Arras is composed of severall peeces,some wrought of silke, some of gold,siluer,cruell of diverse colours all to serue for the exornation of the whole,Musick is made of severall discords & keyes,a totall summe of many small numbers: so is a Commonwealth of severall inequall trades and callings. [b] If all should be *Crœsi* and *Darij*,all idle,all in fortunes equall,who should till the land? As [c] *Menenius Agrippa* well satisfied that tumultous rout of *Rome*,in his elegant Apologe of the belly and the rest of the members. Who should build houses make our severall stuffes for rayments? wee should all bee staru'd for company,as *Poverty* declared at large in *Aristophanes Plutus*,and sue at last to be as we were at first. All things then being rightly examined and duly considered as they ought, there is no such cause of so generall discontent, 'tis not in the thing it selfe but in our mind, as wee moderate our passions and esteeme of things. *Nihil aliud necessarium vt sis miser*(saith *Cardan*)*quam vt te miserum credas.* Let thy fortune be what it will,'tis thy minde alone that makes thee poore or rich, miserable or happy. So for all other things, they are as old [c] *Chremes* told vs,as we vse them.

Parentes, patriam, amicos, genus, cognatos, divitias,
Hæc perinde sunt ac illius animus qui ea possidet,
Qui vti scit, ei bona, qui vtitur non rectè, mala.

Parents,friends,fortunes,country,birth,aliance,&c.ebbe and flowe with our conceit; please or displease, as we accept and conster them,or apply them to our selues. *Faber quisq; fortunæ suæ*,and in some sort I may truly say, prosperity and adversity are in our owne hands. But will we or nill we,make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitly preferre before prosperity,

[a] *Cap.6. de providentia.Mortales cum sint rerum omnium indigi ideo Deus alijs divitias aliis paupertatem distribuit vt qui opibus pollent materiam subministrent qui vero inopes exercitatas artibus manus admoueant.*

[b] *Si sint omnes æquales necesse est vt omnes fame periant quis aratro terram sulcaret quis sementem faceret quis plantas sereret quis vinum exprimeret?*

[c] *Liv.lib.1.*

[d] *Lib.3.de consol.*

[e] *Heautontim. Act.1.Sc.2.*

rity, of two extreames it is the best. *Luxuriant animi rebus plerumq́, secundis*, men in [f] prosperity forget God and themselues. In adversity many mutter & repine, despaire, &c. both bad I confesse, ---- [g] *vt calceus olim*

Si pede maior erit subvertet, si minor vret.

And as a shooe too big or too little, one pincheth, the other sets the foot awry. *sed è malis minimũ.* Aduersity is to be preferred, [h] *hac frano indiget illa solatio, illa fallit hac instruit.* The one deceaues, the other instructs, & therefore many Philosophers haue voluntarily sought aduersity, and so much commend it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicity, that in his life time he had no misfortune, *miserum cui nihil vnquam accidisset aduersi*, aduersity then is not so heauily to be taken, and wee ought not in such cases so much to macerate our selues; there is no such odds in pouerty and riches. To conclude in [i] *Hieroms* words, *I will aske our magnificos that build with marble, and bestow a whole manor on a thred, what difference betwixt them and Paul the Ermite, that bare old man: they drinke in Iewels, he in his hand; hee is poore and goes to Heauen, they are rich and goe to Hell.*

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[f] *Fortuna quem nimium fouet stultum facit Pub. Mimus.*

[g] *Hor.*

[h] *Boeth. lib. 2.*

[i] *Epist. lib. 3. vit. Paul Ermit. libet eos nunc interrogare qui domus marmoribus vestiunt qui vno filo villarum ponunt precia huic seni modo quid vnquam defuit, vos gẽmâ bibitis ille concavis manibus naturæ satisfecit ille pauper paradisum capiet vos avaros gehenna suscipiet.*

Memb. 4

Against Seruitude, losse of liberty, Imprisonment, Banishment.

SEruitude, losse of liberty, Imprisonment, are no such miseries as they are held to be: we are all slaues and seruants the best of vs all: as we doe reuerence our masters, so doe our masters their superiors; Gentlemen serue Nobles, & Nobles are subordinate to Kings, *Omne sub regno graviore regnum*, Princes themselues are Gods seruants, *reges in ipsos imperium est Iouis*. They are subiect to their owne lawes, and as the Kings of *China*, endure more then slauish imprisonment, to maintaine their state and greatnesse, they neuer come abroad. Louers are slaues to their mistris, rich men to their mony, Courtiers

410 Courtiers to luſt and ambition, and all ſlaues to our affections, who is free? Why then doſt thou repine? *Satis eſt potens, Hierom* ſaith, *qui ſeruire non cogitur.* Thou carrieſt no burdens, thou art no prentiſe, no drudge, and thouſands want that liberty, thoſe pleaſures which thou haſt. Thou art not ſicke, & what wouldſt thou haue? but *nitimur in vetitum*, we muſt all eat of the forbidden fruit. Were wee enioyned to goe to ſuch and ſuch places, we would not willingly goe: but being barred of our liberty, this alone torments our wãdering ſoule that we may not goe. A cittezen of ours, ſaith [k] *Cardan*, was 60 yeares of age, and had never beene forth of the walls of the citty of *Millan*, the Prince hearing of it cõmanded him not to ſtirre out, being now forbidden that which all his life he had neglected, he earneſtly deſired, & being denied, *dolore confectus mortem obiit*, he died for griefe.

[k] *Conſol. lib. 5.*

What I haue ſaid of ſeruitude, I ſay againe of impriſonment. We are all priſoners. What is our [l] life but a priſon? We are all impriſoned in an Iland. The world it ſelfe to ſome men is a priſon, our narrow ſeas as ſo many ditches, & when they haue cõpaſſed the Globe of the earth, they would faine goe ſee what's done in the Moone. In [m] *Muſcovy* and many other northerne parts, all ouer *Scandia* they are impriſoned halfe the yeare in Stoues, they dare not peepe out for cold. At [n] *Aden* in *Arabia* they are impriſoned all day long with that other extreame of heat, and keep their markets in the night. What is a ſhip but a priſon? And ſo many citties are but as ſo many hiues of Bees? But that which thou abhorreſt many ſeeke. Women keepe in all winter, and moſt part of ſummer to preſerue their bewties, ſome for loue of ſtudy: *Demoſthenes* ſhaued his beard becauſe he would cut off all occaſion of going abroad: how many Monks and Friers, Anachorites, abandon all the world? *Monachus in vrbe piſcis in arido.* Art' in priſon? make right vſe of it, and mortifie thy ſelfe; [o] *where may a man contemplate better then in ſolitarineſſe*, or ſtudy more then in quietneſſe. Many worthy men haue been impriſoned all their liues, and it hath been occaſion of great honor

[l] *O Generoſe, quid eſt vita niſi carcer animi.*

[m] *Herbaſtein.*

[n] *Vertomannus*

[o] *Vbi verior contemplatio quam in ſolitudine, vbi ſtudium ſolidius quam in quiete?*

and

and glory to them, much publike good by their excellent meditation. *Boëthius* neuer writ so elegantly as in prison, *Paule* so deuoutly, for most of his Epistles were dictated in his bands. *Ioseph*, saith [p] *Austin*, *got more credit in prison, then when he distributed corne, and was Lord of Pharaoh's house.* It brings many a lewd fellow home, many wandring rogues it settles, that would otherwise haue been so many ranging Tygers, and haue ruinated themselues and others. 411

[p] *In Ps.76. non ita laudatur Ioseph cum frumenta distribueret ac quum carcerem habitaret.*

Banishment is no grieuance at all, *Omne solum forti patria &c. & patria est vbicunq; bene est.* That's a mans countrey where he is well at ease. Many trauell for pleasure to that city, saith *Seneca*, to which thou art banished, and what a part of the Citizens are strangers borne in other places, [q] *Incolentibus patria*, 'tis their country that are borne in it, and they would thinke themselues banished to goe to the place which thou leauest, and from which thou art so loth to part. T'is a childish humour to be discontent at that which others seeke; to preferre, as base *Islanders* and *Norvegians* doe their owne ragged Island, before *Italy* or *Greece*, the Gardens of the world, 'tis want of iudgement. All places are distant from heaven alike, and the Sunne shines happily as warme in one citty as in another, and to a wise man there is no difference of climes: friends are euery where to him that behaues himselfe well, and a Prophet is not esteemed in his owne country. *Alexander, Caesar, Traian, & Adrian*, were as so many land leapers, now in the East, now in the West, little at home, and *Polus Venetus, Lod. Vertomannus, Pinzonus, Cadamistus, Columlumbus, Americus Vesputius, &c. Vascus Gama, Drake, Candish, Schouten*, got al their honour by voluntary expeditions. But you say such mens trauell is voluntary, wee are compelled, and as malefactors must depart: the pleasure of peregrination, variety of obiects will make amends for it, and so many nobles *Tully, Aristides, Themistocles, Theseus, Codrus, &c.* as haue been banished, will giue sufficient credit vnto it.

[q] *Boethius.*

Memb. 5.

Against Sorrow for death of friends or otherwise, vaine feare, &c.

DEath and departure of friends are things generally grievous,[r] *Omnium quæ in humanâ vitâ contingunt, luctus atq; mors sunt acerbissima*, the most austere & bitter accidents that can happen to a man in this life, *in æternum valedicere*, to part for ever, to forsake the world and all our friends, 'tis *ultimum terribilium*, the last and the greatest terror, and most irksome and troublesome vnto vs. And though we hope for a better life, æternall happinesse, after these painfull and miserable daies, yet we cannot cõpose our selues willingly to dye, the remembrance of it is most grieuous vnto vs, especially to such as are fortunat and rich, they start at the name of death, as a horse at a rotten post. Say what you can of that other world, with [t] *Montezuma* that *Indian* Prince, *Bonum est esse hic*, they had rather be here. And many generous spirits, and graue staid wise men otherwise, are so tender in this, that at the losse of a deare friend they will cry out, houle and roare, and teare their haire, lamenting many months after, houling as those *Irish* women and *Greekes* at their graues, & commit many vndecent actions, and almost goe besides themselues. as he said in the Poet.

Quis dabit in lachrymas fontem mihi, quis satis altos
Accendet gemitus, & acerbo verba dolori?
Exhaurit pietas oculos: & hiantia frangit
Pectora, magna adeo iactura.----

Who can lend teares and sighes to expresse my griefe,
Or words befitting my sowre passion,
Mine eyes are drye, mine heart is torne in peeces,
My losse is such beyond all consolation.

What shall I doe?

Sed totum hoc studium luctu fraterna mihi mors

Abstu-

[r] *Cardan. de consol. lib. 2.*

[t] *Benzo.*

[s] *Summo mane vlulatum oriuntur pectora percutientes &c. miserabile spectaculum exhibentes Ortelius in Græciâ.*

[u] *Catullus.*

Abstulit, hei misero frater adempte mihi.
My brothers death my study hath vndone,
Woes me, alas my brother he is gone.

Mezentius would not liue after his sonne.

[x] *Nunc vivo nec adhuc homines lucemq; relinquo,*
sed linquam.----- [x] *Virg.*

and *Pompe'is* wife cryed out at the newes of her husbands death. [y] *Turpe mori post te solo non posse dolore.* [y] *Lucan.* and she would needs runne vpon the swords point after *Eurialus* departure.

[z] *Figite me si qua est pietas in me omnia tela*
Conijcite o Rutili.---- [z] *Virg.*

O let me die, some good man or other make an ende of mee. How did *Achilles* take on for *Patroclus* death? a black cloud of sorrowes ouershadowed him, saith *Homer*. *Iacob* rent his clothes, and put sack-cloth about his loynes, and sorrowed for his sonne a long season, and would not be comforted, but would needs goe downe into the graue vnto his sonne. *Gen. 37.34.* Many yeares after, the remembrance of such friends, of such accidents is most grievous vnto vs, to see or heare of it, though it concerne not our selues but others. *Scaliger* saith of himselfe, that he neuer read *Socrates* death, in *Platoes Phædon*, but he wept: [a] *Austin* shed teares when he read the destruction of *Troy*. But howsoeuer this passion of sorrow bee violent and bitter, and seaseth familiarly on wise, valiant, discreet men, yet it may be withstood, it may be diuerted. For what is there in this life, that it should be so deare vnto vs? Or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enioy one anothers presence, feasting, hauking, hunting, woods, hills, musicke, dancing, &c. all this is but vanity and losse of time, as I haue sufficiently declared. As *Alcumists* spend that little which they haue to get gold and neuer find it, we lose & neglect æternity, for a little momentary pleasure which we cannot enioy, nor shall neuer attaine to in this life. Wee abhorre death, paine and griefe, all, and yet we wil doe nothing of that which [a] *Confess. lib. 1.*

414 which should vindicate vs from it, but rather voluntarily thrust our selues vpon it. [b] *A Letcher preferres his Whore before his life, or good estate, an angry man his revenge, a parasite his gut, ambitious honours, covetous wealth, a theefe his booty, a souldier his spoile, we abhorre diseases, and yet we pull them vpon vs.* We are neuer better or freer from cares then when wee sleep, and yet which we so much avoid and lament, death is but a perpetuall sleepe: our life is tedious and troublesome vnto him that liues best, death makes an end of our miseries, and yet we cannot consider of it; no pleasure here but sorrow is annexed to it, repentance followes it. [c] *If I feed liberally I am likely sicke or surfet; If I liue sparingly my hunger and thirst is not allaid, I am well neither full nor fasting; if I liue honest I burne in lust;* If I take my pleasure, I tire & starue my selfe, & doe iniury to my body and soule. 'Tis both waies troublesome to me to rise and goe to bed, to eat and provide my meat, cares and contentions attend me all day long, feares and suspitions all my life, I am discontented, and why should I so much desire to liue? But an happy death will make an end of all my woes and miseries, why should not I then say with old *Simeon*, since I am so well affected, *Lord now let thy servant depart in peace*, or with *Paul, I desire to be dissolved & to be with Christ. Beata mors quæ ad beatam vitam aditum aperit*, 'tis a blessed houre that leads vs to a [d] blessed life, and blessed are they that dy in the Lord. But life is sweet, & death is not so terrible in it selfe, as the concomitants of it, a loathsome disease, paine, horrour, &c. and many times the manner of it, to be hanged, to be broken on the wheele, to be vnburied or so. As *Socrates* told *Cato* it concernes me not, what is done with me when I am dead. *Facilis iactura sepulchri.* I care not so long as I feele it not, let them set mine head on the pike of *Teneriffa*, and my foure quarters in the foure parts of the world, let Wolues or Beares deuoure me.

[b] *Amator scortum vitæ præponit, iracundus vindictam parasitus gulam, ambitiosus honores, avarus opes, miles rapinam, fur prædam, morbos odim⁹ & accersimus. Card.*

[c] *Comedi ad satietatem grauitas me offendit, parcius edi non est expletum desiderium, venereas delitias sequor, hinc morbus lassitudo, &c*

[d] *est enim mors piorum fælix transitus de labore ad refrigerium. de expectatione ad præmium de agone ad bravium.*

[e] *Luc.*

----[e] *Cœlo tegitur qui non habet vrnam.*

The heavens couer him that hath no tombe. So likewise for our friends, why should their departure so much trouble vs? they

they are better, as we hope, and why then dost thou lament, as those doe, whom *Paul* taxed in his time, *1. Thess. 4. 13. that haue no hope.* 'Tis fit there should be some solemnity, and 'tis a naturall passion to weep for our friends, an irresistable passion to lament, *yet after a dayes mourning or two comfort thy selfe for thy heauinesse, Eccles. 38. 17.* When *Socrates* was dying, his friends *Apollodorus* and *Crito* with some others, were weeping by him, which he perceauing asked them what they meant, [f] *for that very cause he put all the womẽ out of the rooms, vpon which words of his they were abashed, and ceased from their teares.* [h] *Tully* was much grieued for his daughter *Tulliola's* death at first, vntill such time that he had confirmed his mind with some Philosophicall precepts, [i] *and then hee began to triumph over fortune and griefe, and for her reception into heauen to be much more ioyed, then before he was troubled for her losse.* If an heathen man could so fortifie himselfe from Philosophy, what shall a Christian from Diuinity? Why doest thou so macerate thy selfe? 'tis an ineuitable chance, an euerlasting act of Parliament, all must † dye.

[k] *Constat aternâ positumq; lege est*
Vt constet genitum nihil.

It cannot be reuoked, we are all mortall, and these all commanding Gods and Princes *dye like men. O weake condition of humane estate, Sylvius* exclaimes, [l] *Ladislaus* King of *Bohemia* 18 yeares of age, in the flowre of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many [m] Physicians, now ready to be [n] maried, in 36 houres sickned and died. Tombes and monuments haue the like fate *data sunt ipsis quoq; fata sepulchris*, Kingdomes, Prouinces, Townes, and Cities haue their periods, and are consumed.

[o] *Returning out of Asia, when I sayled from Ægina toward Magera, I began* (saith *Servius Sulpitius* in a consolatory Epistle of his to *Tully*) *to view the country round about. Ægina was behind me, Megera before, Pyræus on the right hand, Corinth on the left, what flourishing townes heretofore, now prostrat and ouerwhelmed before mine eyes. I beganne to thinke with my selfe,*

[f] *Phædon.*
[g] *Ob hanc causam mulieres abligâram ne talia facerent, nos hæc audientes erubuimus & destitimus à lachrymis.*
[h] *Lib. de consol.*
[i] *Præceptis philosophiæ confirmatus aduersus omnem fortunæ vim & te consecrata in cœlumq; recepta tanta affectus lætitiæ sum ac voluptate quantum animo capere possum ac exultare planè mihi videor, victorq; de omni dolore & fortunâ triumphare.*
† *Vt lignum vri natum, aristæ secari sic homines mori.*
[k] *Boeth. lib. 2. met. 3.*
[l] *Nic. Henselius Breslagr fol. 47.*
[m] 20 Then present.
[n] To *Magdalen* the daughter of *Charles* the 7. of *France* *Obeunt nuptias & dies, &c.*
[o] *Epist. Tul. l. 3.*

415 *selfe. Alas why are we mẽ so much disquieted with the departure of a friend, whose life is much shorter? when so many goodly Cities lye buried before vs. Remember ô Servius thou art a man,* and with that *I was much confirmed, and corrected my selfe:* Correct then thy selfe likewise, and comfort thy selfe in this, that we shall rise againe; and as *Tully* said *Iucundiorq; multò congressus noster futurus, quam insuavis & acerbus digressus.* Our meeting againe shall be much more pleasant, then our departure was grieuous. I but he was my most deare and loving friend, my sole friend. Thou maist bee ashamed, saith *Seneca* to confesse it *in such a tempest as this to haue but one anchor,* goe seeke another: & for his part thou dost him great iniury to desire his longer life, *Wilt thou haue him crased & sickly still, or to be freed from his miseries? thou hast more need reioyce that he is gone.* Another he complaines of a most sweet wife, such a wife as no mortall man euer had so good a wife: I reply to him in *Seneca's* words, if such a woman at least euer was to be had, *He did either so finde her or make her; if he found her, he may as happily finde another*; if hee made her, as *Critobulus* in *Xenophon* did by his, he may as good cheap informe another, he need not despaire, so long as the same master is to be had. But was she good? had shee beene so tried peraduenture as that *Ephesian* widdow in *Petronius*, by some swaggering souldier, she would not haue held out. Many a man would be willingly rid of his: before thou wast bound, now thou art free, *& 'tis but a folly to loue thy fetters, though they be of gold.* Come into a third place you shall haue an aged father sighing for a sonne, or a forlorne sonne for his deceased father. But why? *Prior exiit, prior intravit*, he came first and he must goe first. What wouldst thou haue the laws of nature altered, and him to liue alwaies? *Iul. Cæsar, Augustus; Alcibiades, Galen, Aristotle*, lost their fathers young. and why on the other side shouldst thou so heavily take the death of thy little sonne, was he not mortall? He was a fine childe indeed, but who can tell whether he would haue been an honest man? He might haue proued a theefe, a rogue, a spend-

thrift,

p *Quum tot oppidorum cadauera ante oculos proiecta iaceant.*

q *Detrimenti fortuit.*

r *Erubesce tanta tempestate quod ad vnam anchoram stabas*

s *Vis ægrum morbidum & sitibundum ---- gaude potius quod his malis liberatus sit.*

t *Vxorem bonã aut inueniſti, aut sic feciſti. si inueneris, aliam habere te posse ex hoc intelligamus: si feceris benè sperès, salvus est artifex.*

u *Stulti est compedes licet aureos amare.*

thrift, a disobedient child, vexed and galled thee more then all the world beside, he might haue wrangled with thee and disagreed, or with his brothers, as *Eteocles*, & *Polynices*, and broke thy heart; he is now gone to eternity as another *Ganymede* in the flowre of his [x] youth, *as if he had risen*, saith [y] *Plutarch, from the midst of a feast*, before he was drunck, *the longer he had liued the worse he would haue beene, and quo vita longior, Ambrose* thinkes, *culpa numerosior*, more sinfull, more to answer for he would haue had. If hee was naught thou maist be glad he is gone, if good be glad thou hadst such a sonne. Or art thou sure he was good? It may be he was an hypocrite as many are, and howsoeuer he spake thee faire; it may be he prayed amongst the rest that *Icaromenippus* heard at *Iupiters whispering place* in *Lucian*, for his fathers death. Or put case he was good, suppose the best, may not thy dead sonne expostulate with thee, as hee did in the same [z] *Lucian*. *Why dost thou lament my death, or call me miserable, that am much more happier then thy selfe, what misfortune is befalne mee? Is it because I am not bald, crooked, old, rotten, as thou art? What, haue I lost some of your good cheere, gay cloaths, singing, dancing, kissing, merry meetings, &c. is that it? Is it not much better not to hunger at all then to eat, not to thirst then to drink, to satisfie thirst, not to be a cold then to put on cloaths to driue away cold? You had more need reioyce that I am freed from diseases, agues, cares, anxieties, liuor, loue, couetousnesse, hatred, enuy, malice, that I feare no more theeues, tyrants, enemies as you doe. What good doe your teares, to what end?* Weepe no more then 'tis to no purpose? And as *Tully* aduiseth vs in the like case, *Non quos amisimus, sed quantum lugere par sit cogitemus.* Thinke what we doe, not whom we haue lost. So *David* did *2.Sam.12.22. While the child was yet aliue, I fasted and wept, but being now dead why should I fast? can I bring him againe, I shall goe to him, but he cannot returne to me.* The *Thracians* wept still when a child was borne, and feasted & made mirth when any man was buried, and so should we rather bee glad

[x] *Deus quos diligit iuuenes rapit. Menander.*

[y] *Consol. ad Apol Apollonius filius tuus in flore decessit ante nos ad æternitatem digressus tãquam è conuiuio abiens priusquã in errorem aliquem è Temulentiâ incideret. quales in longâ senectâ accidere solent.*

[z] *Tom. 1. tract. de luctu. Quid me mortuum miserum vocas qui te sum multo fælicior? aut quid acerbi mihi putas contigisse? an quia non sum malus, senex, vt tu facie rugosus, incurvus, &c. O demens quid tibi videtur in vitâ boni? nimirum amisi dicis cœnas, &c Longè melius non esurire quam edere; non sitire, &c. Gaudeo potius quod morbos & febres effugerim augorem animi, &c. Eiulatus quid prodest, quid lachryme, &c.*

[a] *Sardus de mor. gent.*

418 for such as dye well, that they are so happily freed from the miseries of this life. If our present weaknesse be such, we cānot moderate our passions in this behalfe; we must diuert thē by all meanes by doing something, thinking of some other thing, or by [b] *premeditation make such accidents familiar vnto vs*, as *Vlysses* that wept for his dog, but not for his wife *quod paratus esset animō obfirmato*, (*Plut. lib. de anim. tranq.*) accustome our selues, & harden before hand by seeing other mens calamities, and applying them to our selues. And so for false feares and all other fortuit inconveniences, mischances, calamities, to resist and prepare our selues, not to faint or to be discouraged at all.

[b] *Premeditatione facilem reddere quemq; casum. Plut. consol ad Apollonium.*

Assuefacere nos casibus debemus Tully 3. Tusc.

[c] *Nam quisquis trepidus pauet vel optat,*
Abiecit clypeum, locoq; motus----
Nectit qua valeat trahi catenam.

[c] *Boeth. lib. 1. pros. 4.*

for he that so faints & feares, and yeelds to his passion, flings away his owne weapons, makes a cord to bind himselfe, and pulls a beame vpon his owne head.

Memb. 6.

Against Envy, liuor, emulation, hatred, ambition, selfeloue, and all other affections.

[d] *Qui Inuidiam ferre non potest, ferre contemptum cogitur.*

AGainst all those other [d] passions and Affections, there is no better remedy, then as Marriners when they goe to Sea, prouide all things necessary to resist a tempest; to furnish our selues with Philosophicall and diuine precepts: to ballance our hearts with loue, charity, meeknesse, patience, and counterpoise those irregular motions of enuy, liuor, spleene hatred, with those opposite vertues, as wee bend a crooked staffe another way. To oppose bounty to couetousnes, fortitude to pusillanimity, meeknes to anger, humility to pride, to examine our selues for what cause we are so much disquieted, on what ground, what occasion is it, a iust or a fained cause, and then either to pacifie our selues by reason, or to di-

vert

vert by some other obiect or contrary passion: or as they that play at wasters, exercise themselues by a few cudgells how to avoid an enimies blowes: arme our selues against all such violent incursions, which may invade our minds. Many times we repine and mutter without cause, wee giue way to passions, we may resist and will not. *Socrates* was bad by nature, enuious, as he confessed himselfe, lasciuious, but as hee was *Socrates*, he did correct and amend himselfe. Thou art malitious, enuious, couetous, no doubt and lascivious, yet as thou art a Christian correct and moderate thy selfe. 'Tis something I confesse, and able to moue any man, to see himselfe contemned, neglected, disgraced, [d] *left behind*, some cannot endure it, not *Lipsius* himselfe, a man discreet otherwise, yet too weak and passionate in this as his words expresse, *collegas olim quos ego sine fremitu non intueor, nuper terræ filios, nunc Mæcenates & Agrippas, summo iam monte potitos.* But he was much to blame for it, to a wise staid man all this is nothing; we cannot all be honoured and rich, all *Cæsars*, if wee can be content, our present state is good, and in some mens opinion to be preferred. Let them goe on, get wealth, offices, titles, honours, and preferments, and what they will themselues, by fraud, impostures, simony, and indirect meanes, as many doe, by bribery, flattery, and parasiticall insinuation, by impudence, and time-seruing, let them *goe before, crosse me on every side,* [f] *me non offendunt modò non in oculos incurrunt*, as he said, correcting his former error, they doe not offend me, so long as they runne not into mine eyes. I am inglorious and poore, *compositâ paupertate*, but I liue secure and quiet: they are dignified, and haue great meanes, pompe and state, they are glorious, but what haue they with it? [g] *Envy, trouble, anxiety, as much labour to maintaine their place with credit, as to get it at first.* I am contented with my fortunes, *spectator è longinquo*, and loue *Neptunũ procul à terrâ spectare furentem:* he is ambitious and not satisfied with his: *but what* [h] *gets he by it? to haue all his life laid open, his reproaches seen, not one of a thousand but he hath done more worthy of dispraise*

[d] *Occupet extremum scabies mihi turpe relinqui est. Lipsius epist.*

[f] *Lipsius epist.*

[g] *Gloria comitem habet inuidiam, pari onere premitur vetinendo ac acquirendo.*

[h] *Quid aliud ambitiosius sibi parat quam vt probra eius pateant nemo vivens qui non habet in vita plura vituperatione quam laude digna, his malis non melius occurritur, quam si benè latueris.*

420 *and animadversion, then worthy of commendation, no better meanes to helpe this then to be private.* Let them runne, ride, striue as so many fishes for a crumme, scrape, clime, catch, and snatch, cosen, and collogue, temporise and fleire, take all amongst them,[i] and get what they can, it offends me not,

[i] *Et omnes fama per vrbes garrula laudet.*

[k] *Sen. Her fur.*

[l] *Hor.*

------[k] *me mea tellus*
Lare secreto tutoq; tegat.

I am well pleased with my present fortunes.

-----[l] *Viuo & regno simul ista relinquens.*

I haue learned in what state soeuer I am therewith to be cõtent. *1. Philip. 11.* Come what can come I am prepared.

Nave ferar magnâ an parvâ ferar vnus & idem.

I am the same. I was once so mad to bussell abroad, & seeke about for preferment, tire my selfe and trouble al my friends and had my proiects, hopes, and designes, amongst the rest, but now as a mired horse that struggles at first with all his might and meane to get out, but when hee sees no remedy, that all his beating will not serue, lies still, I haue labored in vaine, and rest satisfied,

Inveni portum spes & fortuna valete,
Nil mihi vobiscum, ludite nunc alios.

Mine hauen's found, fortune and hope adue,
Mock others now for I haue done with you.

Memb. 7.

Against Repulse, Abuses, Iniuries, Contempts, Disgraces, Contumelies, Slanders, Scoffes, &c.

I May not yet conclude, or hope to remoue passions, or quiet the mind, till such time as I haue likewise remoued some other of their more eminent and ordinary causes, which produce such grieuous tortures and discontents, to remoue all I cannot hope, to point alone at some few of the chiefest, is all I ayme at.

Repulse. *Repulse* and *Disgrace* are two maine causes of discontent, but

but to an vnderstanding man not so hardly to be taken, *Cæsar* himselfe hath beene denyed,[m] and when two stand equall in fortune, birth, and all other qualities alike, one of necessity must lose. Why should'st thou take it so grieuously? It hath beene a familiar thing for thee thy selfe to deny others. If every man might haue what he would, we should all be deified, Emperours, Kings, Princes, if whatsoeuer vain hope suggests vnsatiable appetite affects, our preposterous iudgement thinks fit, should be granted, we should haue another *Chaos* in an instant, a meere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices are not alwaies giuen by desert, or for worth, but for loue, affinity, friendship affection, [n] great mens letters, or as commonly they are bought and sould. *Indignissimus plerumq; præfertur, Vatinius* to *Cato, illaudatus laudatissimo.* It is an ordinary thing in these times to see a base, impudent asse, illiterate, vnworthy, vnsufficient to bee preferred before his betters, because hee can put himselfe forward, because he looks bigge, hath a faire outside, can temporise, collogue, insinuate, or hath good store of mony, wheras a more discreet, modest, & better deseruing man shall haue a repulse. *Erasmus, Lipsius, Budæus, Cardan,* died poore, *Gesner* was a silly old man, *baculo innixus*, amõgst all those huffing Cardinals and swelling Bishopps that flourished in his time and rid on foot-cloaths. It is not learning, worth, wisdome that preferres men, but as the wise man said, [o] *Chance.* They had wealth and honour, but *Cardan* comforted himselfe with that, [p] *the starre Fomahant would make him immortall.* But why should'st thou take thy Cãvas so to hart? It may be thou art not fit. [q] *Magna petis Phaethon & quæ non viribus istis, &c.* as *Iames* & *Iohn* the sons of *Zebedy* did aske they knew not what, *nescis temerarie nescis*, thou dost as another *Suffenus* ouerweene thy selfe, thou art wise in thine own conceit, but in other mens more mature iudgement altogether vnfit to manage such a businesse. Or be it thou art more deseruing then any other, God in his providence hath reserved thee for some other fortunes, *sic superis visum.* Thou art

[m] *Pæderatus in 300. Lacedemoniorum numerũ non electus risit, gratulari se dicens ciuitatem habere 300. ciues se meliores.*

[n] Kissing goes by favour.

[o] *Solomon. Eccles. 9. 11.*

[p] *Stella Fomahant immortalitatem dabit.*

[q] *Ovid. Met.*

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art humble as thou art, it may be hadst thou beene preferred, thou wouldst haue forgotten God and thy selfe, insulted ouer others, contemned thy friends, [r] beene a block, or a tyrant or a demigod, *sequitur q; superbia formam*. [t] *Therefore*, saith *Chrysostome, good men doe not alwaies finde grace and fauour, least they should be puffed vp with turgent titles, growe insolent and prowd.*

[r] *Magistratus virum indicat.*

[t] *Ideo boni viri aliquando gratiam non accipiũt ne in superbiam eleuentur ventositate iactantiæ ne altitudo muneris negligentiores efficiat.*

Iniuries are very offensiue, and so much the more in that they thinke *veterem ferendo inuitant novam*, by taking one they provoke another: but it is an erroneous opinion: for if that were true, there would bee no end of abusing one another, *lis litem generat*; 'tis much better with patience to beare or quietly to put it vp. If an asse kicke me, said *Socrates*, shal I strike him againe, and when [u] his wife *Xantippe* stroke him and misused him, to some friends that would haue had him strike her againe, he replied that hee would not make them sport, or that they should stand by, and say *Eia Socrates eia Xantippe*, as we doe when dogges fight animate them the more by clapping of hands. Many men spend themselues, their goods, friends, fortunes, vpon small quarrels, and sometimes at other mens procurements, with much vexation of spirit and anguish of minde, that with good aduise, or mediation of friends might haue beene happily composed, or if patience had taken place. Patience in such cases is a most soueraigne remedy, put it vp, conceal, or dissemble it, to [x] forget & forgiue, [y] *not 7 but 77 times*, as our Sauiour inioines vs stroken, *to turne the other side*: as our [z] Apostle perswads vs, *to recompence no man evill for evill, but as much as is possible to haue peace with all men.* Not to auenge our selues, and wee shall heap burning coales vpon his head. If he contend with thee, submit thy selfe vnto him first, yeeld to him, it may be by that meanes thou maist win him, [a] *fauore & benevolentiâ etiam immanis animus mansueseit*, soft words pacifie wrath, and the fiercest spirits are so soonest ouercome; a generous Lion will not hurt a beast that lies prostrate. It is reported by *Gualter Mapes* an old Historiographer of ours, that liued 400 yeeres since

[u] *Ælian.*

[x] *Iniuriarum remedium est oblivio.*

[y] Mat.18.22. Mat.5 39.

[z] Rom. 12.17.

[a] *Heliodorus.*

since, that king *Edward Senior*, and *Leolin* Prince of *Wales*, being at an Interview neare *Aust* vpon *Severne* in *Glostershire*, and the Prince sent for, refused to come to the King; he would needs goe ouer to him: which *Leolin* perceiuing, [c] *went vp to the armes in water, and embracing his boat, would haue carried him out vpon his shoulders, adding that his humility and wisdome had triumphed ouer his pride and folly.* And thereupon was reconciled vnto him, and did his homage. If thou can'st not so win him, put it vp, if thou beest a true Christian, a good diuine, an imitator of Christ, thou wilt pray for thine enemies, [d] *and blesse them that persecute thee*, be patient, meeke, humble &c. An honest man will not offer thee iniury, *probus non vult*, if he were a brangling knaue, 'tis his fashion so to doe, [e] *doe not answere a foole according to his folly.* If hee bee thy superiour, [f] beare it by all meanes, grieue not at it, t'is an ordinary thing for great men to vilifie and insult, oppresse, iniure, to take what liberty they list, and who dare speake against them? *Miserum est ab eo laedi, à quo non possis queri*, from whom is no appeal: t'is hard I confesse to be so iniured, but be thou patient, and leaue reuenge vnto the Lord. [g] *Vengeance is mine, and I will repay saith the Lord.* *Nemesis* comes after, *serò, sed serio*, stay but a little, and thou shalt see Gods iust Iudgment ouertake him. Thou shalt see that of *Samuel* to *Agag* 1 *Sam.* 15,33. *thy sword hath made many women childlesse, so shall thy mother be childlesse amongst other women*: they shall bee recompenced according to the workes of their hands, they shall haue sorrow of heart, and be [h] destroyed from vnder the heauen, *Thre.3.64.65.66.* only be thou patient, [i] *vincit qui patitur*, and in the end thou shalt be crowned, but if thou resist, and goe about *vim vi repellere*, as the custome of the world is, to right thy selfe, or hast giuen iust cause of offence, 'tis no iniury thē but a condigne punishment, thou hast deserued as much. *A te principium, in te recidit crimen quod à te fuit, peccasti quiesce*, as *Ambrose* expostulats with *Cain. l.3. de Abel & Cain.* [k] *Dionys.* of *Syracuse* in his exile was made stand without doore, *patienter ferendū, fortasse nos.*

[b] *Camden in Glouc.*

[c] *Vsq; ad pectus ingressus est, à quam & cimbā amplectens, sapientissime rex ait, tua humilitas meam vicit superbiam, & sapientia triumphauit ineptiam: collū ascende, quod contra te fatuus erexi, intrabis terram quam hodie fecit tuam benignitas &c.*

[d] Rom.12.14.

[e] Pro.

[f] Contend not with a greater man. *Pro.*

[g] Ps 45. Rom. 12.

[h] *Haman* shall be hanged on that gallhouse he prouided for *Mordecheus. Ester 7.*

[i] *Apud Christianos non qui patitur, sed qui facit iniuriam miser est. Leo. ser.*

[k] *Valerius lib. 4. cap. 1.*

428 *nos tale quid fecimus, quum in honore essemus*, he wisely put it vp, and laid the fault where it was, in his owne pride and scorne, which in his prosperity he had formerly shewed others. [l] *This is thanke worthy* saith our Apostle, *if a man for conscience towards God, endure griefe, and suffer wrong undeserued: for what praise is it, if when ye be buffeted for your faults, you take it patiently? but if when you doe well, ye suffer wrong, & take it patiently, there is thankes with God, for hereunto verily were ye called. Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est*, he that cannot beare iniuries, witnesseth against himself that he is no good man, as *Gregory* holds. [k] *T'is the nature of all wicked men to doe iniuries, as it is the property of all honest men patiently to beare them.* Iniury is their foot-boy, and as a lacky, followes them wheresoeuer they goe. And if there were no other respect then of Christianity, religion and the like, to induce men to be long-suffering and patient, yet me thinks the nature of iniury it selfe, is sufficient to keep them quiet, the tumults, vproares, miseries, discontents, anguish, dangers that attend vpon it, the commō experience might stay them. [m] The more they contend, the more they are involved in a Labyrinth of woes, t'is an hydras head, the more they striue, the more they may; and as *Praxiteles* did by his glasse, when he saw a scurvy face in it, brake it in pieces: but for that one, he saw many more as bad in a moment: for one iniury done, they provoke another *cum fœnore*, and twenty enemies for one. *Noli irritare crabrones*, oppose not thy selfe to a multitude; but if thou hast receiued a wrong, wisely consider of it, and if thou canst possibly, compose thy selfe with patience to beare it: This is the safest course, and thou shalt find greatest ease to be quiet.

[o] I say the same of scoffes, slanders, cōtumelies, obloquies, pasquilling libels, and the like, which may tend any way to our disgrace, t'is but our opinion, if we could neglect or contemne them, or with patience digest them, they would reflect on those that offered them first. As he that had a scold to his wife, when she brawled, he plaid on his drumme, and by that meanes

[l] 1 Pet.2.

[k] *Siquidem malorum proprium est inferre damna, & bonorum pedissequa est iniuria.*

[l] By many indignities we come to dignities.

Tibi subijcito quæ fiunt alijs furtum, conuitia &c. & in ijs in te admissis non excandesces. Epictetus.

[m] *Hoc scio pro certo quod si cum sterc ore certo, Vinco seu vincor, semper ego maculor.*

[n] *Obloquutus est, probrumq; tibi intulit quispiam, siue vera is dixerit, siue falsa, maximam tibi coronā texueris, si mānsuetè conuicium tuleris. Chrys. in 6. cap ad Rom. ser. 10.*

meanes madded her more, because she saw that he would not be moued. *Diogenes* in a crowd when one called him back, & told him how the boyes laughed him to scorne, *ego inquit, non rideor*, he took no notice of it. *Socrates* was brought vpon the Stage by *Aristophanes*, and misused to his face, but he laughed as if it concerned him not, and as *Ælian* relates of him, whatsoeuer good or bad accident or fortune befell him, going in, or comming out, *Socrates* still kept the same countenance. Euen so should a Christian souldier doe, as *Hierome* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good & bad reports to immortality, [o] not to be moued. No better way, then to neglect contemne, or seeme not to regard it, to make no reckoning of it, *deesse robur arguit dicacitas*. They scoffe & raile at me, saith one, [p] and barke at me, on euery side, but I like that *Albanian* dog, sometimes giuen to *Alexander* for a present, *vindico me ab illis solo contemptu*, I lye still and sleep, vindicate my selfe by sole contempt alone. Let them raile then, scoffe & slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinkes, is not moued, because he knowes, *contra Sycophantæ morsum non est remedium*, there is no remedy for it, Kings and Princes, wise, graue, prudent, holy, good men, diuine, are all so serued alike. [q] *O Iane à tergo quem nulla ciconia pinsit*, God himselfe is blasphemed: *nondum felix es se te nondum turba deridet*. It is an ordinary thing so to be misused, *Regium est cum bene feceris male audire*, the chiefest men, and most vndeseruing of it, are so serued, let him take his course. And as that lusty courser in *Æsope*, that contemned the poore Asse, came by and by after with his bowels burst, and a pack on his back, and was derided of the same Asse, *cõtemnentur ab ijs quos ipsi priùs contempsere, & irridentur ab ijs quos ipsi priùs irrisere*, they shall be contemned and laughed to scorne of those whom they haue formerly derided. Let them curse and sweare, faine and lye, doe thou comfort thy selfe with a good conscience, *in sinu gaudeas*, when they haue all done, *a good conscience is a continuall feast*, innocency will vindicate it selfe. *Elogium mihi pro foribus*,

[o] *Tullius epist. Dolabellæ. tu fortis animo, & tua moderatio, constantia, eorũ infamet iniuriã.*

[p] *Lipsius elect. lib. 2. cap. vlt. Latrant me, iaceo ac taceo. &c.*

[q] *Pers. Sat. 1.*

[r] *Tuate conscientiã solare. in cubiculum ingredere, vbi securè requiescas. Minuit se quodammodo probantis conscientiæ secretum. Boethius lib. 1. pros. 4.*

426 *foribus*, my posy is, *not to be moued, that* [f] *my* Palladium, *my breastplate, my buckler, with which I warde all iniuries, offences, lies, slanders, I leane vpon that stake of modesty, and so receiue & breake asunder all that foolish force of Liuor and Splene*, And he whosoeuer he is that shall obserue these short instructions, without all question he shall much ease and benefit himselfe. Many men are very testy by nature, apt to mistake, apt to quarrell, apt to provoke and misinterprete to the worst, every thing that is said or done, and therevpon heap vnto themselues a great deale of trouble, and disquietnesse to others, smatterers in other mens matters, tale-bearers, whisperers, liers, and by those bad courses accumulate much euill to their owne soules, *qui contendit, sibi convitium facit*, their life is a perpetuall braule, they snarle like so many dogges with their wiues, children, servants, neighbours, and all the rest of their friends, they can agree with no body; But to such as are iudicious and meek, and quiet, these matters are easily remedied: they will forbeare vpon all such occasions, neglect or contemne, or take no notice of them, dissemble, or wisely turne it off. If it be a naturall impediment, as a red nose, squint eyes, crooked legs, or any such imperfection or infirmitie or disgrace, reproach, the best way is to speake of it first thy [t] selfe, and so thou shalt surely take away all occasions from others to iest at it, or to cõtemne it, that they may perceiue thee to be careless of it. *Vatinius* was wont to scoffe at his own deformed feet, to prevent his enemies obloquies and sarcasmes in that kind, or els by prevention, as *Cotys* King of *Thrace*, that brake a company of fine glasses presented to him, with his own hands, lest he should be ouermuch moued when they were broken by chance. And sometimes again, so that it be discreetly and moderatly done, it shall not be amisse to make resistance, to take down such a sawcy companion, no better means to vindicat himself to purchase finall peace: for he that suffers himself to be ridden, or through pusilanimity or sottishnes will let euery man baffle him, shall be a common laughing-stock for all to flowt at. As a curre that goes through

[f] *Ringãtur licet & maledicant Palladium illud pectori oppone. Non Moueri: consisto modestiæ veluti scudi innitens, excipio & frango stultissimum impetum liuoris. Putean. lib.2.ep.58.*

[t] *Bion* said his father was a roague, his mother a whore to prevent obloquy, and to shew that nought belonged to him but goods of the mind.

through a Village, if he clap his taile between his legs, and run away, euery curre wil insult ouer him, but if he bristle vp himself, and stand to it, giue but a countersnarle, there's not a dog dare meddle wi h him: much is in a mans courage & discreet carriage of himself.

Many other grievances there are, which happen to a man in this life, from friends, wiues, children, seruants, masters, cõpanions, neighbours, our own defaults, ignorance, errors, infirmities, &c. and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, speciall antidotes both in Scriptures and humane Authors, which who so will obserue, shall purchase much ease & quietnes vnto himself, I will point at a few. Those Prophetical Apostolical admonitions, are well known to all, what *Solomon*, *Siracides*, our Saviour CHRIST himself hath said tending to this purpose: as *Feare God, obey the Prince: be sober & watch: pray continually: be angry, but sin not: remember thy last: fashion not your selues to this world &c. striue not with a mighty man: recõpence good for euil: let nothing be done through contention or vainglory, but with meeknes of mind euery man esteeming of others better then himselfe.* Or that Epitome of the Law & the Prophets, which our Saviour inculcated, *loue God aboue all, thy neighbour as thy selfe.* And *whatsoeuer you would that men should doe vnto you, so doe vnto them*, which *Alexander Severus* writ in letters of gold, and vsed as a motto, and [n] *Hierom* commẽds to *Celantia* as an excellent way, amongst so many intisements and worldly prouocations to rectify her life. Out of humane Authors take these few cautions, [x] *know thy selfe.* [y] *Be contented with thy lot.* [z] *Trust not wealth, beauty nor parasites, they will bring thee to destruction.* [a] *Haue peace with all men, warre with vice.* [b] *Be not idle.* [c] *Looke before you leape.* [d] *Beware of had I wist.* [e] *Honor thy parents, speake well of friends. Be temperate in 4 things*, lingua, loculis, oculis, & poculis, *watch thine eye,* [f] *moderat thine expenses, Heare much, speake little. Keepe thine own counsell, reueale not thy secrets, be silent in thine intentions,* [g] *Giue not eare to tale-tellers, bablers, be*

[n] *Lib.2. ep.25.*
[x] *Nosce teipsum.*
[y] *Sorte tuâ contentus abi.*
[z] *Ne fidas opibus, neq; parasitis traibunt in præcipitium.*
[a] *Pacem cum hominibus habe, bellum cum vitijs. Otho 2 Imperat symb.*
[b] *Dæmon te nunquam otiosum inueniat. Hierom.*
[c] *Dius deliberandum quod statuendum est semel.*
[d] *Insipientis est dicere non putâram.*
[e] *Ames parentẽ æquum, aliter feras, præstes parentibus pietatem, amicis dilectionem.*
[f] *Comprime linguam. Quid de quoq; viro & cui dicas saepè caveto. Libentius audias quam loquaris.*
[g] *Fuge susurrones. Percõtatorẽ fugito. &c.*

428 *be not scurrilous in conversation: iest without bitternes: giue no man cause of offence: set thine house in order.* [h] *Take heed of suretyship.* [i] *Liue not beyond thy meanes.* [k] *Giue chearefully. Pay thy dues willingly. Be not a slaue to thy money.* [l] *Omit not occasion, loose no time. Be humble to thy superiour, respective to thine equall, affable to all,* [m] *but not familiar. Flatter no man.* [n] *Lye not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speake truth. Be not opinative, maintaine no factions. Lay no wagers, make no comparisons.* [o] *Find no faults, meddle not with other mens matters. Admire not thy selfe.* [p] *Be not popular. Insult not. Fortunam reverenter habe.* [q] *Feare not that which cannot be avoided. Accuse no man, commend no man rashly. Goe not to Law without great cause.* [r] *Cast not off an old friend, Be not fond of faire words. Be not a neuter in a faction. Moderate thy passions.* [t] *Thinke no place without a witnes.* [u] *Admonish thy friend in secret, commend him in publike. Keepe good company.* [x] *Loue others to be beloued thy selfe. Doe not prostitute thy soule for gaine. Make not a foole of thy selfe to make others merry. Marry not an old Cronie or a foole for money. Be not ouer sollicitous or curious.* [y] *Liue merrily as thou canst.* [z] *Take heed by other mens examples. Goe as thou wouldst be met, sit as thou wouldest be found,* [a] *Yeeld to the time, follow the streame. Wilt thou liue free from feares and cares?* [b] *liue innocently, Keepe thy selfe vpright, thou needest no other keeper &c.* Look for more in *Seneca, Plutarch, Epictetus* &c. and for defect, consult with cheese-trenchers, and painted cloathes.

[h] *Sponde præsto noxa.*
[i] *Tecum habita.*
[k] *Bis dat qui citò dat.*
[l] *Post est occasio calva.*
[m] *Nimia familiaritas parit contemptum.*
[n] *Mendacium servile vitium.*
[o] *Arcanum neq; tu scrutaberis vllius vnquam, commissumq; teges. Hor. lib. 1. ep. 19. Nec tua laudabis studia aut aliena reprēdes. Hor. ep. lib. 18.*
[p] *Ne te quæsiueris extra.*
[q] *Stultum est timere, quod evitari non potest.*
[r] *Neminem citò laudes vel accuses,*
[s] *Ama tanquam osurus.* [t] *Nullum locum putes sine teste.* [u] *Secreto amicos admone, lauda palam.* [x] *Vt ameris amabilis esto.* [y] *Dum fata sinunt vivite læti. Seneca.* [z] *Id apprime in vitâ vtile, Ex alijs observare sibi quod ex vsu siet. Ter.* [a] *Dum furor in cursu currenti cede furori Cretisandum cum Crete. Temporibus servi nec contra flamina flato.* [b] *Nulla certior custodia innocentia, inexpugnabile munimētum munimento non egere.*

Memb. 8.

Against Melancholy it selfe.

[c] Every man saith *Seneca, thinkes his own burthen the heaviest*, and a melancholy man aboue all others complains most, Wearines of life, abhorring all company & light; feare, sorrow, suspition, bashfulnes, and those other dread Symptomes of body and mind, must needs aggravate this misery: yet conferred to other maladies, they are not so haynous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, t'is commonly pleasant, and it may be helped. If inveterate, or an habite, yet they haue *lucida intervalla*, sometimes well, and somtimes ill. And amongst a many of inconveniences, some comforts are annexed to it. As first it is not catching, and as *Erasmus* cõforted himself, whẽ he was grievously sick of the stone, though it was most troublesome; and an intolerable pain to him, yet it was no whit offensiue to others, not lothsome to the spectators, gastly, fulsome, terrible, as plagues, Apoplexies, leprosies, wounds, sores, tetters, pestilent agues are, which either admit of no company, or terrify or offend those that are present. In this malady that which is, is wholly to themselues: and those symptomes not so dreadfull, if they be compared to the opposite extreames. They are most part bashfull, suspitious, solitary &c therefore no such ambtious, impudent intruders, as some are, no smell-feasts, praters, pãders, parasites, bawdes, drunkards, whoremasters, necessity compels them to be honest. They are freed in this from many other infirmities, solitarines makes them more apt to contemplate, suspition wary, which is a necessary humor in these times. [d] *Nam pol qui maximè cavet, is sapè cautor captus est*, he that takes most heed, is often circumvented and overtaken. Feare and sorrow, bashfulnes keeps them temperate & sober, and frees them from many dissolute acts, which iollity and boldnes

[c] *Vnicuiq; suum onus intolerabile videtur.*

[d] *Plautus.*

430 boldnes thrust men vpon. They are no *sicarij*, theeues assassinates. As they are soone deiected, so they are as soone, by soft words and good perswasion ereared. If they dote in one thing they are wise and well vnderstanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselues. And Dotage is a state which many much magnifie and commend: simplicity, folly, as he said, [c] *hic furor ô superi, sit mihi perpetuus.* Some think fooles and disards liue the merriest liues, they are not macerated with cares, tormented with feares, anxieties as other wise men are: and in some [f] conntries, as amongst the *Turkes*, honored as Saints, and abundantly maintained out of the common stock. They are no dissemblers, liers, hypocrites, for fools and madmen tell commonly truth. In a word as they are distressed, so are they pittied, which some hold better then to be envyed, better to be sad then merry, better to be miserable then happy: of two extreames it is the best.

[c] *Petronius Catal.*

[f] *Busbequius Sandes lib.1 fol. 86.*

SECT. 4.

Memb. 1. Svbsect. 1.

Of Physicke which cureth with Medicines.

After a long and tedious Discourse of these six non-naturall things, and their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kind of Physick which cures by medicines, which Apothecaries most part make or mingle, or sel in their shops. Many cavill at this kind of Physick, and hold it vnnecessary, vnprofitable to this or any other disease, because those countries which vse it least, liue longest, and are best in health, as [g] *Hector Boethius* relates of the Isles of *Orchades*, the people are still sound of Body and Minde, without any vse of Physick, they liue commonly an 120 yeares. *Damianus A-Goes,*

[g] *Lib.1.hist.*

Saxo

Saxo Grammaticus, Bohemus, say the like of them that liue in *Norway, Lapland, Finmarke, Biarmia, Corelia,* and all ouer *Scandia,* & those Northerne countryes, they are most healthfull, and very long liued, in which places there is no vse at all of Physick, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island 1607,* makes mention amongst other matters, of the inhabitants manner of liuing, [h] *which is dried fish insteed of bread, milke, butter & cheese & salt meates, most part they drinke water & whay, and yet without Physick or Physitian, they liue many of them 250 years.* I find the same relation by *Lerius,* and some other Writers of the *Indians* in *America. Paulus Iouius* in his description of *Brittaine,* and *Levinus Lemnius* obserue as much of this our Island, that there was of old no vse almost of Physick amõgst vs, and but little at this day, except it be for a few nice citizens, surfetting courtiers, and staulfed Gentlemen lubbers. The country people vse kitchin Physick, and common experience tels vs, that they liue freest from all manner of infirmities, that make least vse of Physick. Many are ouerthrowne by preposterous vse of it, and thereby get their bane, that might otherwise haue escaped, some think Physitians kill as many as they saue, and who can tell [k] *quot Themison agros autumno occiderit vno?* many that did ill vnder the Physitians hands, haue happily escaped, when they haue bin giuen ouer by them, and left to God and Nature, and themselues. T'was *Pliny's dilemma* of old, [l] *Euery disease is either curable or incurable, a man recouers of it, or is killed by it, both wayes Physicke is to be reiected. If it be deadly, it cannot be cured, if it may be helped, it requires no Physitian, Nature will expell it of her selfe. Plato* made it a great signe of an intemperate & corrupt cõmonwealth, where Lawyers and Physitians did abound, and the *Romanes* distasted them so much, that they were often banished out of their city. It is no art at all, as some hold, the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harme then good. The Diuell himselfe was the first inventor of it, *Inven-*

[h] *Victus eorum caseo & lacte consistit, potus aqua & serum, pisces loco panis habent ita multos annos sæpè 250. absq; medico & medicinâ viuunt.*

[i] *Lib. de 4 complex.*

[k] *Iuven.*

[l] *Omnis morbus lethalis aut curabilis, in vitã desinit, aut in mortem. Vtroq; igitur modo medicina inutilis, si lethalis, curari non potest, si curabilis, non requirit medicum, Natura expellet.*

432 *tum est medicina meum*, said *Apollo*, and what was *Apollo* but the Diuell. The *Greeks* first made an art of it, and they were all deluded by *Apollos* sonnes, priests, oracles. If we may beleeue *Varro*, *Pliny*, *Columella*, most of their best medicines were deriued from his oracles. *Æsculapius* his son had his temples erected to his Deity, and did many famous cures, but as *Lactantius* holds, he was a Magitian, a meere impostor, and as his successors, *Phaon*, *Podalirius*, *Melampius*, *Menecrates* (another god) by charmes, spels, and ministery of bad spirits, did most of their cures. The first that euer wrote in Physick to any purpose, was *Hippocrates*, and his Disciple and commentator *Galen*, whom *Scaliger* cals *Fimbriam Hippocratis*, but as [m] *Cardan* censures them both, immethodicall & obscure, as all those old ones are, their precepts confused, their medicines absolete, and now most part reiected. Those cures which they did, *Paracelsus* holds, were rather done out of their patients confidence, [n] and good opinion they had of them, then out of any skill of theirs, which was very small he saith, and they themselues Idiots and Infants, and all their Academicall followers. The *Arabians* receiued it from the *Greekes*, and so the *Latines* adding new precepts and medicines of their own, but so imperfect still either through ignorance of Professors, Impostors, Mountebanks, Empiricks, disagreeing of Sectaries, envy, couetousnes and the like, they doe much harme amongst vs. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, disease and causes of it, they giue quite contrary Physick, [o] *one saith this, another that*, out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physitians hath killed the Emperour. Besides there is much impostare and malice amongst them, *all arts* saith [p] *Cardan*, *admit of cosening*, *Physick amongst the rest doth appropriate it to her selfe*, and tels a story of one *Curtius* a Physitian in *Venice*, because he was a stranger, and practised amongst them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hote medicines, they

[m] *Præfat. de contrad. med.*

[n] *Opinio facit medicos:* a faire gowne, a velvet cap, the name of a Doctor is all in all.

[o] *Contraria proferunt sententias. Cardan.*

[p] *Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.*

they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatiues, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, then *Curtius* killed him, that disagreed from thē: If he recouered, then [q] they cured him themselues. Much emulation, impostur, malice there is amongst them: or if they be honest and meane wel, yet a knaue Apothecary that administers the Physick, and makes the medicine, may doe infinite harme, by their old absolete doses, adulterine drugs, bad mixtures, *quid pro quo &c.* see *Fuchsius lib.1.sec.1.cap.8. Cordus Dispensatory*, and *Brassiuolas examen simpl.&c.* But it is their ignorance that doth most harme, their art is wholly coniecturall, vncertaine, imperfect, and got by killing of men, many diseases they cannot cure at all, as Apoplexy, Epilepsy, Stone strangury, Gowt, *Tollere nodosam nescit medicina Podagram*, quartan agues, a common ague somtimes stumbles them all, they cannot so much as ease, they know not how to iudge of it. If by pulses, that doctrine some hold is wholly suspitious, and I dare boldly say with [r] *Andrew Dudeth, that variety of pulses described by* Galen, *is neither obserued nor vnderstood of any.* And for vrine, that is *meretrix medicorum*, the most deceiptfull thing of all, as *Forestus* and some other Physitians, haue proued at large. The most rationall of them, and most skilfull are so often deceiued, that as [s] *Tholosanus* inferres, *I had rather beleeue & commit my selfe to a meere Empirick, then to a meere Doctor, and I cannot sufficiently commend that custome of the Babylonians, that haue no professed Physitians, but bring all their Patients to the market to be cured.* Which *Herodotus* relates of the *Ægyptians*, *Strabo*, *Sardus*, and *Aubanus Bohemus* of many other natiōs: but I wil vrge these cavilling arguments no farther, lest some Physitian should mistake me, and deny me Physick when I am sick: for my part, I am well perswaded of Physick. I can distinguish the abuse from the vse, in this and many other Arts and Sciences. I honor the name, and magnify the calling, as I am inioyned *to honor the Physitian for necessities sake. The knowledge of the Physitian lifteth*

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[q] *Omnis aegrotus propriâ culpâ perit, sed nemo nisi medici beneficio restituitur. Agrippa.*

[r] *Lib.3. Crat. epist. Wincesl. Raphano. Ausum dicere tot pulsorum differentias quae describuntur à Galeno, nec à quoquam intelligi, nec obseruari posse.*

[s] *Lib.28. cap.7. syntax. art. mirab. Mallem ego expertis credere solum quā mere ratiocinantibus, neq; satis laudare possum institutum Babylonicum &c.*

434 *teth vp his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them, Eccles. 38.1.* Only this I wil adde, that this kind of Physick is very moderatly and advisedly to be vsed vpon good occasion, when the former of Diet wil not take place. And t'is no other which I say, then that which *Arnoldus* prescribes in his 8 Aphoris. [t] *A discreet & godly Physitian doth first endeavour to expell a disease by medicinall diet, then by pure medicine, and in his ninthe,* [x] *he that may be cured by Diet, must not meddle with Physick*: and in his 11 Aphoris. *A modest and wise Physitian will never hasten to vse medicines but vpon vrgent necessity, & that sparingly too*: because as he addes in his 13 Aphoris. [y] *Whosoever takes much Physicke in his youth, shall soon bewaile it in his old age*: Purgatiue Physick especially, which doth much debilitate Nature. For which causes some Physitians refrain from the vse of Purgatiues, or els sparingly vse them. [z] *Henricus Ayrerus* in a consult. for a melancholy person, would haue him take as few purges as he could, *because there be no such medicines, which doe not steale away some of our strength, and rob the parts of our body, weaken Nature, & cause that Cachochimia*, which [a] *Celsus* and others obserue, or ill digestion, and bad iuyce through all the parts of it. *Galen* himself confesseth, *that purgative Physicke is contrary to Nature, & takes away with it some of our best spirits, & consumes the very substance of our body*. But this without question is to be vnderstood of such purgers as are vnseasonably or immoderatly taken, they haue their excellent vse in this as well as most other infirmities. Of alteratiues and Cordials, no man doubts, be they simples or compounds. I will amongst that infinite variety of medicines which I find in euery *Pharmacopea*, euery Physitian, Herbalist &c. single out some of the chiefest.

t *Prudens & pius medicus morbum ante expellere satagit cibis medicinalibus quam puris medicinis.*

u *Cuicunq; potest per alimenta restitui sanitas, fugiendus est penitus vsus medicamentorum.*

x *Modestus & sapiens medicus nunquam properabit ad Pharmaciam nisi cogente necessitate.*

y *Quicunq; pharmacatur in iuventute, deflebit in senectute.*

z *Haldish Spic. 2. de mel. fol. 276*

Nulla est fermè medicina purgans, quæ non aliquam de viribus & partibus corporis depredatur.

a *Lib. 1. & Bart. lib. 1. cap. 12.* b *2. de vict. acut. Omne purgans medicamentum, corpori purgato contrarium &c. succos & spiritus adducit, substantiam corporis aufert.*

Svbsec. 2.

Simples proper to Melancholy. Against Exoticke Simples.

MEdicines properly applyed to Melancholy, are either *Simple* or *Compound*. *Simples* are *Alterative* or *Purgative*. *Alteratives* are such as correct, strengthen Nature, alter, or any way hinder or resist the disease, and they be hearbes, stones, minerals &c. all proper to this humor. For as there be diuerse distinct infirmities, continually vexing vs,

[c] Νοῦσοι δ' ἀνθρώποισιν ἐφ' ἡμέρῃ ἠδ' ἐπὶ νυκτὶ
Λυπήματα φοιτῶσι, κακὰ σιγῇσι φέρουσαι
Σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεύς.

Diseases steale both day and night on men,
For Iupiter hath taken voice from them.

so there be seuerall remedies, as [d] he saith, *for euery disease a medicine, for euery humor*; & as some hold, euery clime, euery countrey, and more then that, euery private place hath his proper Remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As [e] one discourseth, *Wormwood growes sparingly in Italy, because most part there they be misaffected with hote diseases, but henbane, poppy, & such cold hearbes, With vs in Germany, Poland, great store of it in euery waste. Baptista Porta Physiognomicæ lib. 6. cap. 23.* giues many instances and examples of it, and brings many other proofes. For that cause belike that learned *Fuchsius* of *Noremberge*, [f] *when he came into a Village, considered alwayes what herbes did grow most frequently about it, & those he distilled in a siluer limbecke*, and made vse of others amongst them as occasion serued. I know that many are of opinion, our Northerne simples are weake, vnperfect, not so well concocted, of such force as those in the Southerne parts, not so fit to be vsed in Physick, and will therefore fetch their drugs a farre off, *Sena, Cassia* out of *Ægypt*, *Rubarbe* from *Barbary*,

[c] *Hesiod. op.*
[d] *Hernius præf. prax. med. Quot morborum sunt Ideæ, tot remediorum genera variis potentijs decorata.*
[e] *Penottus de nat. med. Quæcunq; regio producit simplicia, pro morbis regionis. Crescat rarò absinthium in Italiâ, quod ibi plerunq; morbi calidi, sed cicuta, papaver, & herbæ frigidæ apud nos Germanos & Polonos vbiq; prouenit absinthium.*
[f] *Quum in villam venit, consideravit quæ ibi crescebant medicamenta, simplicia frequentiora, & ijs plerunq; vsus distillatis & aliter alimbecko ideò argenteum circumferens.*

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Aloes from *Zocotora*, Turbith, Agerick, Mirabolanes, Hermodactils, from the East-*Indies*, *Tobaccho* from the West, and some as farre as *China*, Hellebor from the *Antycera*, or that of *Austria* which beares the purple flowre, which *Mathiolus* so much commends, ‖ and so of the rest. In the Kingdome of *Valence* in *Spaine*, § *Maginus* commends two mountaines, *Mariola*, and *Rena Golosa* famous for simples. *Leander Albertus*, † *Baldus* a mountain neere *Benacus* in the territory of *Verona*, to which all the herbalists in the country continually flock. *Ortelius Apulia*, *Munster mons maior* in *Histria*: ¹ others *Montpelier* in *France*. *Prosper Altinus* preferres *Ægyptian* simples, *Garcias ab Horto*, *Indian* before the rest, another those of *Italy*, *Crete &c.* Many times they are ouer curious in this kind, whom *Fuchsius* taxeth *Instit.lib.1.sec.1.cap.8. that think they doe nothing, except they rake ouer all India, Arabia, Æthiopia for remedies, and fetch their Physicke from the three quarters of the World, and from beyond the Garamantes. Many an old wife or country woman doth often more good with a few knowne and common garden herbs, then our bumbast Physitians, with all their prodigious, sumptuous, farre-fetched, rare, coniecturall medicines.* Without all question if we haue not these rare Exotick simples, we haue that at home which is in vertue equivalent vnto them, ours will serue as well as theirs if they be takē in a proportionable quantity, be fitted & qualified aright, if not much better, and more proper to our constitutions. Opium in *Turkie* doth scarce offend, with vs in a small quantity it stupifies, *cicuta* or hemblock is a strōg poison in *Greece*, but with vs it hath no such violent effects, so that I conclude with ‖ *Io.Voschius*, (who as he much inveyes against those Exotick medicines, so he promiseth by our *European*, a full cure, and absolute of all diseases *à capite ad calcem.*) *nostræ regionis herba nostris corporibus magis conducunt*, our own simples agree best with vs. It was a thing that *Fernelius* much laboured in his *French* practice, to reduce all his cures to our proper and domestick Physick. So did *Martin Rulandus* in *Germany*, and *I.B.* with vs, as appeareth by a

Trea-

‖ *Herbæ medicis vtiles omnium in Apulia feracissimæ.*

§ *Geog. Ad quos magnus herbariorum numerus vndiq; confluit.*

Sincerus Itiner. Galliæ.

† *Baldus mons propè Benacum herbilegis maximè notus.*

¹ *Qui se nihil efficisse arbitrātur nisi Indiam, Æthiopiam, Arabiam, & vltra Garamātes à tribus mundi partibus exquisita remedia corradant. Tutius sæpe medetur rustica anus vna &c.*

‖ *Parte 2. de pest. cap. 17.*

Treatise of his divulged in our tongue 1615, to proue the sufficiency of our *English* medicines, to the cure of all manner of diseases. If our drugs be not altogether of such force, or so apposite, it may be, if like industry were vsed, those far-fetched drugs would prosper as well with vs, as in those countreyes whence now we haue them, as well as Cherries, Artichokes, Tobacco, and many such. There haue bin many worthy Physitians, which haue tried excellent conclusions in this kind, and many diligent, painfull Apothecaries, as *Gesner*, *Gerard*, &c but amongst the rest those famous publike Gardēs of *Padua* in *Italy*, *Noremberge* in *Germany*, *Leiden* in *Holland*, *Montpelier* in *France*, (and ours in *Oxford* now in *fieri*, at the cost and charges of the right Honorable the Lord *Daners*) are much to be cōmended, wherein all Exotick Plants almost are to be seene, and a liberall allowance yearely made for their better maintenance, that young students may be the better informed in the knowledge of them: which as [m] *Fuchsius* holds *is most necessary for that exquisite maner of curing*, & and as great a shame for a Physitian not to know them, as for a workeman not to know his axe, saw, squire, or any other toole, which he must of necessity vse. 437

[m] *Instit.lib.1. cap.8 sec.1. ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est.*

Svbsec. 3.

Alteratiues. Hearbes. Other Creatures, &c.

AMongst those 800 simples, which *Galeottus* reckons vp *lib.3. de promisc.doctr.cap.3.* and many exquisite Herbalists haue written of; these few following alone, I finde appropriated to this humor: Of which some be Alteratiues, [n] *which by a secret force* saith *Renodæus*, *and speciall quality expell future diseases, and perfectly cure those which are, and many such incurable effects.* This is aswell obserued in other plants, stones, minerals, and creatures as in herbes, in other maladies as in this. How many things are related of a mans scull? what

[n] *Quæ occultâ vi ac specificâ qualitate morbos futuros arcent. (Lib.1. cap.10. Instit.Pher.*

438 seuerall vertues of cornes in a horse leg, [o] of a Wolfes liuer, &c. of seuerall [p] excrements of beasts, all good against seuerall diseases. What extraordinary vertues are ascribed vnto plants? *Satyrium* and *eruca. Penem erigunt, vitex & nymphea semen extinguunt,* [r] some herbes prouoke lust, some againe, as *agnus Castus*, water-lilly, quite extinguish seed, poppy causeth sleepe, Cabbige resisteth drunkennes &c. and that which is more to be admired, that such and such plants, should haue a peculiar vertue to such particular parts, [s] as to the head Aniseeds, foolefoot, Betony, Calamint, Eye-bright, Lauander, Bayes, Roses, Rue, Sage, Marjoram, Piony &c. for the lungs Calamint, Lichoras, Enula campana, hyssop, horehound, water Germander &c. for the heart, borage, bugloss, saffron, bawme. basil, Rosemary, Violets, roses &c. For the stomack woormewood, mintes, betony, bawme, centaury, Sorel, purslane. For the Liuer, Darthspine, or Camepitys, germander, agrimony, fennell, Endiue, Succory, Liuerwort, Barbaries. For the splene, maiden-haire, fingerfearne, dodder of thyme, hops, the rind of ashe. For the kidneyes grummell, parsly, saxifrage, plantaine, mallow. For the wombe, mugwort, pennyriall, fetherfew, sauine &c. For the ioynts Camamile, St Iohnswort, Organ, rue, couslips, Centaury the lesse, &c. and so to peculiar diseases. To this you of melancholy shall finde a Catalogue of herbs proper, and that in euery part. See more in *Wecker, Renodeus, Hernius lib. 2. cap. 19. &c.* I will briefly speake of some of them, as first of alteratiues, which *Galen* in his third book of diseased parts, preferres before diminutiues, and *Trallianus* brags, that he hath done more cures on melancholy men [t] by moistning, then by purging of them.

In this Catalogue, Borage and Bugloss may challenge the chiefest place, whether in substance, iuice, roots, seedes, flowres, leaues, decoctions, distilled waters, extracts, oyls, &c for such kinde of hearbs be diuersly varied. Bugloss is hotte and moist, & therefore worthely reckoned vp amongst those hearbs, which expell melancholy, and [v] exhilerate the heart. *Galen. lib. 6. cap. 80. de simpl. med. Dioscorides lib. 4. cap. 123.*

Pliny

[o] *Galen lib. epar lupi epaticos curat.*

[p] *Stercus pecoris ad Epilepsiam &c.*

[q] Prestpintle, rocket.

[r] *Sabina fœtum educit.*

[s] *Wecker. Vide Oswaldum Crollium lib. de Internis rerum signaturis, de herbis particularibus parti cuiq; conuenientibus.*

[t] *Idem Laurentius cap. 9.*

Borage.

[u] *Dicor Borago gaudia semper ago.*

Pliny much magnifies this plant. It may be diuersly vsed; as in Broth, in [x] Wine, in Conserues, Syrups, &c. It is an excellent cordiall; and against this malady most frequently prescribed. 439

[x] *Vino infusum hilaritatem facit*

Bawme.

Melissa Baume, hath an excellent vertue to alter Melancholy, be it steeped in our ordinary drinke, extracted or other wise taken. *Cardan. subtil. lib. 18.* much admires this hearbe. It heats and dries, saith [y] *Hernius* in the second degree, and with a wonderfull vertue it comforts the heart, and purgeth all melancholy vapors from the spirits. *Mathiol. in lib. 3. cap. 10. in Dioscorides.* Besides they ascribe other vertues to it, [z] *as to helpe concoction, to cleanse the braine, and expell all carefull thoughts, and anxious imaginations*: The same words in effect are in *Auicenna, Pliny, Simon Sethi, Fuchsius, Leobel, Delacãpius, and every Herbalist.* Nothing better for him that is melancholy then to steep this and Borage in his ordinary drink.

[y] *Lib. 2. cap. 2. prax. med. mirã vi lætitiam præbet, & cor confirmat, vapores melancholicos purgat à spiritibus.*

[z] *Proprium est eius animum hilarem reddere, concoctionem iuuare, cerebri obstructiones resecare, solitudines fugare, solicitas imaginationes tollere.*

Mathiolus in his fift booke of medicinall Epistles, reckons vp *Scorzonera*, [a] *not against poyson only, falling sickneſſe, and such as are vertiginous, but to this malady; the root of it taken by it selfe expells sorrow, and causeth mirth and lightneſſe of heart.*

Scorzonera.

[a] *Non solum ad viperarum morsus comitiales vertiginosos, sed per se accommodata radix tristitiam discutit, hilaritatemq; conciliat.*

Lupulus hop is a soueraigne remedy, *Fuchsius cap. 58. Plant hist.* much extols it, [b] *it purgeth all choler, and purifies the blood Mathiol. cap. 140. in 4. Dioscor.* wonders the Physitions of his time made no more vse of it, because it rarifies and cleanseth, we vse it in our ordinary beare, which before was thick and fulsome.

Gerard. Hop.

[b] *Bilem vtramq; detrahit, sanguinem purgat.*

Worwood, Centaury, Pennerial, are likewise magnified and much prescribed, as I shall after shew, especially in Hypocondriake melancholy, daily to be vsed sod in whay: and as *Ruffus Ephesius*, [c] *Areteus* relate, by breaking wind, helping concoction, many melancholy men haue been cured by the frequent vse of them alone.

[c] *Lib. 7. cap. 5.*

And because the Spleene and blood are often misaffected in melancholy, I may not omit Endiue, Succory, Dandelyon, Fumetory, &c. which cleanse the blood. *Scolopendria* Cuscu-

ta,

440 ta, Ceteratche, Mugwort, Liuerwort, Asne, Tamerisk, Genist, Maydenhaire, &c. which much helpe and ease the Spleene.

To these I may adde Roses, Violets, Capers, Fetherfewe, Scordium, Stæchas, Rosemary, Ros Solis, Betony, Saffron, ocyme, sweet Apples, Wine, Tobacco, Sanders, &c. And to such as are cold, the [d] Decoction of Guacum, Salsaperilla, Sassafras, the flowres of *Carduus Benedictus*, which I finde much vsed by *Montanus* in his consultations, *Iulius Alexandrinus*, *Lelius Æqubinus*, and others. [c] *Bernardus Penottus* preferres his *Herba Solis*, or dutch Sindawe, before all the rest in this disease, *and will admitte of no hearbe vpon the earth to be comparable vnto it.* It excels *Homers* Moly, and cures this, falling sickneſſe, and almost al other infirmities. The same *Penottus* speakes of an excellent Balme out of *Apponensis*, which taken to the quantity of three drops in a cup of wine, [f] *will cause a suddaine alteration, driue away dumps, and cheare vp the heart. Ant Guianerius* in his Antidotary hath [g] many such, and *Iacobus de Dondis* the *Aggregator*, repeats ambergreese, nutmegs, and all spice amongst the rest. But that cannot be generall, Amber and spice wil make a hot braine mad, good for moist. *Garcias ab Horto* hath many *Indian* plants, whose vertues he much magnifies in this disease. *Lemnius instit. cap. 58.* admires Rue and commends it to haue excellent vertue, *to* [h] *expell vaine imaginations, Divells, and to ease afflicted soules.* Other things are much magnified by [i] writers, as an old Cock, a Rammes head, a Wolfes heart borne or eaten, which *Mercurialis* approues; *Prosper Altinus*, the water of *Nilus*, *Gomesius* all Sea water, and at seasonable times to be sea sicke: gotes milk, whay. &c.

[d] *Hernius lib. 2. consil. 185. Scolizij cons. 77.*

[c] *Præf. denar. med. Omnes capitis dolores & phantasmata tollit, scias nullam herbam in terris huic comparandam viribus & bonitate nasci.*

[f] *Optimum medicamentum in celeri cordis confortatione, & ad omnes qui tristantur &c.*

[g] *Rondoletius Elenum quod vim habet miram ad hilaritatem, & multi pro secreto habent. Schenkius observ. med. cen. 5. obser. 86.*

[h] *Afflictas mentes releuat, vanas animi Imaginationes & Dæmones expellit.*

[i] *Schenkius, Mizaldus. Rhases.*

SVB-

SVBSEC. 4.

Pretious stones, Mettals, Minerals, Alteratiues.

PRetious stones are diuersly censured, many explode the vse of them or any minerals in Physicke, of whom *Thomas Eraſtus* is the chiefe, in his Tract against *Paracelsus*, and in an Epistle of his to *Peter Monauius*, [k] *that stones can work any wonders, let them beleeue that list, no man shall perswade me, for my part I haue found by experience there is no vertue in thē.* But *Mathiolus* in his Comment vpon [l] *Dioscorides* is as profuse on the other side in their commendation, so is *Cardan, Renodeus, Encelius, Marbodeus, &c.* [m] *Mathiolus* specifies in Chorall, and *Oswaldus Crollius Basil chim.* preferres the salt of *Chorall.* [n] *Christoph. Encelius. lib. 3. cap. 131.* will haue them to be as so many soueraigne medicines against Melancholy, sorrow, feare, dulnesse, and the like. [o] *Renodeus* admires them *besides they adorne Kings Crownes, grace the fingers, enrich our houshold stuffe, defend vs from enchantments, preserue health, cure diseases, they driue away griefe and cares, and exhilerate the mind* The particulars be these.

Granatus a pretious stone so called, because it is like the kernels of a Pomegranate, an vnperfect kind of Ruby, though somewhat ruddy, yet more obscure then a Ruby, it comes from *Calecut*, [p] *if hung about the necke, or taken in drinke, it much resisteth sorrow, & recreates the heart* The same properties I finde ascribed to the *Iacinthe* and *Topaze*, [q] they allay anger, griefe, diminish madnesse, and much delight and exhilerate the mind. [r] *If it be either carried about, or taken in a potion, it will increase wisdome,* saith *Cardan, expell feare, hee brags that he hath cured many mad men with it, which when they laid*

[k] *Cratonis epist. vol 1. Credat qui vult gemmas mirabilia efficere, mihi qui & ratione & experientiâ didici aliter rem habere, nullus facilè persuadebit falsum esse verum.*

[l] *Lib. de gemmis*

[m] *Margaritæ & coralium ad melancholiam præcipuè valent.*

[n] *Margaritæ & gemmæ spiritus confortant cor & melancholiam fugant.*

[o] *Præfat ad lap. prec. lib. 2. sec. 2. de mat. med.*

[p] *Regum coronas ornant, digitos illustrant, supellectilia ditant, à fascino tuentur, morbis medentur, sanitatem conseruant, mentem exhilerant, tristitiam pellunt.* [q] *Encelius lib. 3 ep 4. Suspensus vel exhibitus tristitiæ multum resistit, & cor recreat. Idem cap 5. & cap 6. de Hyacintho & Topazio. Iram sedat, & animi tristitiam pellit.* [r] *Lapis gestatus aut exhibitus audentiam auget, nocturnos timores pellit, insanos hâc sanavi, & quantùm abiecerint, eripit iterum stultitia.*

by

442 *by the ſtone, were as mad againe as ever they were at firſt. Petrus Bayerus, lib. 2. cap. 13. veni mecum.* ſaith as much of the *Criſolite*, [f] a frend of wiſdome, an enimy to folly. *Pliny lib. 37. Solinus cap. 55. Albertus lapid. Cardan. Encelius, lib. 3. c. 66.* much magnifies the vertue of the *Beryll*, [t] *it much availes to a good underſtanding, and repreſſeth vaine conceits, evill thoughts, causeth mirth, &c.* In the belly of a ſwallow, there is a ſtone foũd called *Celidonius*, [u] *which if it be lapped in a faire cloath, and tied to the right arme, will cure lunaticks and mad men, and make them amiable and merry.*

There is a kind of *Onyx* called a *Chalcidonye*, which hath the ſame qualities, and [x] *availes much againſt phantaſticke illuſions which proceed from melancholy*, and preſerues the vigor and good eſtate of the whole body.

The *Eban* ſtone which Goldſmiths vſe to ſlicken their gold with, borne about, or given to drinke, [y] hath the ſame properties or not much vnlike.

Levinus Lemnius Inſtitut. ad vit. c. 58. amongſt other Iewels makes mention of two. *Carbuncle* and *Corall*, [z] *which drive away childiſh faires, divells, overcome ſorrowe, and hung about the necke repreſſe troubleſome dreames*, all which properties almoſt *Cardan* giues to that greene coloured [a] *Emmetrus*, if it be carried about, or worne in a ring.

Mercurialis admires the *Emerald* for his vertues in pacifying all affections of the mind, others the *Saphire*, which is the [b] *faireſt of all pretious ſtones, of* [c] *skie colour, and a great enemy to blacke choler, frees the minde, mends manners, &c. Iacobus de Dondis* in his Catalogue of Simples, hath *Amber Greece, os in Corde cerui*, [c] the bone in a Stagges heart, a Monocerots horne, *Bezoors* ſtone, [d] of which elſewhere, it is found in the belly of a beaſt in the Eaſt *Indies*, brought into *Europe* by Hollanders and our country men Marchants. *Renodeus cap. 22. lib. 3. de ment. med.* ſaith hee ſaw two of thoſe beaſts aliue, in a Caſtle of the Lord of *Vitry* at *Coubert*.

[f] *Inducit ſapientiam, fugat ſtultitiam. Idem Cardanus. lunaticos iuvat.*

[t] *Confert ad bonum intellectum comprimit malas cogitationis, &c. Alacres reddit.*

[u] *Albertus Encelius cap. 44 lib. 3. Plinius lib. 37. cap. 10. Iacobus de Dondis: dextro brachio alligatus ſanat lunaticos, inſanos, facit amabiles, iucundos*

[x] *Valet contra phantaſticas illuſiones ex melancholiâ.*

[y] *Amentes ſanat, triſtitiam pellit, iram &c.*

[z] *Valet ad fugandos timores & dæmones, turbulenta ſomnia abigit, & nocturnos puerorum timores compeſcit.*

[a] *Somnia læta facit argenteo annulo geſtatus.*

[b] *Aëræ bili adverſatur, omnium gemmarum pulcherrima, cæli colorem refert, animam ab errore liberat, mores in melius mutat.*

[c] *Longis mœroribus feliciter medetur, deliquys &c.*

[d] *Sec. 5. Memb. 1. Subſ. 5.*

Of

Lapis Lazuli and *Armenus* becauſe they purge, ſhall bee mentioned in their place. 443

Of the reſt in briefe thus much I will adde, out of *Cardan Renodeus, cap.23.lib.3. Randoletius lib.1.de Teſtat.cap.15.&c* That [e] *almoſt all Iewels and pretious ſtones, haue excellent vertues* to pacifie the affections of the mind, for which cauſe rich men ſo much couet to haue them: [f] *and thoſe ſmaller vnions which are found in ſhells amongſt the Perſians and Indians*, by the conſent of all writers, *are very cordiall*, and moſt part availe to the exhileration of the heart.

Moſt men ſay as much of Gold, and ſome other Minerals as theſe haue done of pretious ſtones. *Eraſtus* ſtill maintaines the oppoſite part. *Diſputat in Paracelſum cap.4.fol. 196.* hee confeſſeth of Gold; [g] *that it makes the heart merry, but in no other ſenſe but as it is in a miſers cheſt: at mihi plaudo ſimul ac nummos contemplor in arcâ*, as he ſaid in the Poet: *aurum potabile*, he diſcommends and inueighs againſt, by reaſon of the corroſiue waters which are vſed in it. Which argument our Dr *Guinne* vrgeth againſt Dr *Antonius*. [i] *Eraſtus* concludes all their Philoſophicall ſtones and potable gold, &c. *to bee no better then poyſon. Paracelſus* and his Chymiſticall followers will cure all manner of diſeaſes with Mineralls, accounting them the only phyſicke on the otherſide. *Paracelſus* cals *Galen, Hippocrates*, and al their adherents, Infants, Idiots, Sophiſters, &c. not worthy the name of Phyſitions, for want of theſe remedies, and bragges that by them he can make a man liue 160 yeares, or to the worlds end. But theſe are both in extreames, the middle ſort approue of Mineralls, though not in ſo high a degree. *Lemnius lib.3. cap.6.de occult.nat.mir.* commends Gold inwardly and outwardly vſed, as in Rings, excellent good in medicines; and ſuch mixtures as are made for melancholy men, ſaith *Wecker: Antid.ſpec. lib.1.* to whom *Renodeus* ſubſcribes, *lib.2.cap.2. Ficinus lib.2.cap.10. Fernel. meth.med.lib.5.cap.21.de Cardiacis*, *Andernacus*, *Quercetanus*, *Oſwaldus Crollius*, *Euonymus*, *Rubeus*, and *Mathiolus* in his fourth booke of his Epiſtles, *Andreas a Blawen epiſt.ad Mathi-*

[e] *Geſtamen lapidum & gemmarum maximũ fert auxilium & iuuamen vnde qui dites ſunt gemmas ſecum ferre ſtudent.*

[f] *Margaritæ & vniones quæ à conchis & piſcibus apud Perſas & Indos, valdè cordiales ſunt, &c.*

Minerals.

[g] *Aurum lætitiam generat, non in corde, ſed in arcâ auaro-rum.*

[h] *Aurum non aurum. Noxium ob aquas redentes.*

[i] *Epiſt ad Monauium. Metallica omnia in vniverſum quuviſmodo parata, nec tutò, nec commodè intra corpus ſumi.*

444 *Mathiolum*, as commended and formerly vſed by *Avicenna*, *Arnoldus*, and many others.[k] *Mathiolus* in the ſame place approues of potable Gold, *Mercury*, and many other Chymicall confections, and goes ſo farre in approbation of them, that he holds [l] *no man can be an excellent Phyſition that hath not ſome skill in Chymicall diſtillations, and that Chronicke diſeaſes can hardly be cured without minerall medicines.* Look for *Antimony* amongſt purgers.

[k] *Nonnulli hic ſupra modum indulgent, vſum etſi non adeò magnum non tamen abijciendũ cenſeo.*

[l] *Auſum dicere neminem medicum excellentem qui non in hâc diſtillatione chimicâ ſit verſatus. Morbi Chronici devinci citra metallica vix poſſunt aut ubi ſanguis corrumpitur.*

SVBSECT. 5.

Compound Alteratiues, cenſure of Compounds, and mixt Phyſicke.

[m] PLiny *lib.24.cap.1.* bitterly taxeth all compound medicines. *Mens knavery, impoſture, and captious wits haue invented theſe ſhops, in which every mans life is ſet to ſale: and by and by came in thoſe compoſitions and inexplicable mixtures, farre fetcht out of India and Arabia, a medicine for a botch muſt be had as farre as the red Sea, &c.* And 'tis not without cauſe which he ſaith, for without queſtion they are much to blame in their compoſitions, whilſt they make infinite variety of mixtures, as [o] *Fuchſius* notes, *They thinke they get themſelues great credit and excell others, and to be more learned then the reſt, becauſe they make more variations, but he accounts thẽ fooles, and whileſt they brag of their skill, and thinke to get themſelues a name, they become ridiculous, & bewray their ignorance and error.* A few ſimples well prepared and vnderſtood, are far better then ſuch a heap of non-ſenſe confuſed compoũds. Many times as *Agrippa* taxeth, there is by this meanes, [p] *more*

[m] *Fraudes hominum & ingeniorum capturę officinas inuenere iſtas, in quibus ſua cuiq; venalis promittitur vita, ſtatim compoſitiones & mixturæ inexplicabiles ex Arabia & India, vlceri parvo medicina à rubro mari importatur.*

[n] *Arnoldus Aphor.15. Fallax medicus qui potens mederi ſimplicibus, compoſita doloſe aut fruſtra quærit*

[o] *Lib.1. ſec.1. cap.8. Dum infinita medicamenta miſcent, laudem ſibi comparare ſtudent, & in hoc ſtudio alter alterum ſuperare conatur, dum quiſq; quo plura miſcuerit, eo ſe doctiorem putet, inde fit, vt ſuam prodant inſcitiam, dum oſtentant peritiam & ſe ridiculos exhibeant &c.*

[p] *Multo plus periculi à medicamento quam à morbo &c.*

danger

danger from the medicine then from the diſeaſe, when they put together they knowe not what, or leaue it to an illiterate Apothecary to be made, they cauſe death & horror for health. Thoſe old Phyſitions had no ſuch mixtures, a ſimple potion of *Hellebor*, in *Hippocrates* time was the ordinary purge, and at this day, ſaith [r] *Mat. Riccius* in that flouriſhing commonwealth of *China*, *Their Phyſitions giue precepts quite oppoſite to ours, not vnhappy in their Phyſicke: they vſe altogether roots, hearbs, and ſimples in their medicines, and all their phyſicke in a manner is comprehended in an herball*, no ſcience, no ſchoole, no art, no degrees, *but like a trade, every man in private is inſtructed of his maſter*: Let the beſt of our rationall Phyſitions demonſtrat, & giue a ſufficient reaſon of thoſe intricate mixtures, why iuſt ſo many ſimples in *Methredate*, or *Treacle*, why ſuch or ſuch quantity, may they not be reduced to halfe, to a quarter? *Fruſtra fit per plura* (as the ſaying is) *quod fieri poteſt per pauciora.* 300 ſimples ſometimes in a Iulip, potion or a little pill, to what end or purpoſe? I knowe what [f] *Alkindus*, *Capivaccius*, *Montagna*, and *Simon Eitouer*, the beſt of them all, and moſt rationall haue ſaid in this kind; but nether he nor they nor any one of them, giues his Reader in my iudgement, that ſatisfaction which he ought, why ſuch, ſo many ſimples. *Rog. Bacon* hath taxed ſome errors in his tract *de graduationibus*, explaned ſome things but not cleared. *Mercurialis* in his booke *de compoſit. medicin.* giues inſtance in *Hamech*, and *Philonium Romanum*, which *Hamech* an *Arabian*, and *Philonius* a *Roman* long ſince compoſed, but *craſſè* as the reſt. If they bee ſo exact, as by him it ſeemes they were, and thoſe mixtures ſo perfect, why doth *Fernelius* alter the one, and why is the other abſolete? [t] *Cardan* taxeth *Galen* for preſuming out of his ambition to correct *Theriacum Andronachi*, & we as iuſtly may taxe all the reſt. *Galens* medicines are now exploded and reiected, and what *Nicholas Meripſa*, *Meſue*, *Celſus*, *Scribanius*, *Actuarius*, *&c.* writ of old, are now moſt part contemned. *Mellichius*, *Cordus*, *Wecker*, *Quercetan*, *Rhenodeus*, the *Venetian*. *Florentine* ſtates haue their

[r] *Expedit in Sinas lib 1. cap. 5. Præcepta medici dant noſtris diverſa, in medendo non infœlices, pharmacis vtuntur ſimplicibus herbis, radicibus &c. tota eorum medicina noſtræ herbariæ præceptis continetur nullus ludus huius artis quiſq; privatus à quolibet magiſtro eruditur.*

[f] *Opuſc. de Doſ.*

[t] *Subtil. cap. de ſcientijs.*

446 their seuerall receipts,and Magistralls: They of *Norembergo* haue theirs, and *Augustana Pharmacopea*, peculiar medicines to the Meridian of their citty: *London* hers,every Citty, Towne,almost euery priuate man hath his owne mixtures, compositions,receits, magistralls, precepts, as if hee scorned antiquity,and all others in respect of himselfe, but euery man must correct and alter to shew his skill, euery opinatiue fellow must maintaine his owne paradox,be it what it wil. *Delirant reges plectuntur Achivi*: they dote, and in the meane time the poore patients pay for their new experiments, and the Commonalty rue it.

Thus others obiect,thus I may conceaue out of the weaknesse of my apprehension, but to say truth there is no such fault,no such ambition,no nouelty, or ostentation as some suppose,but as [u] one answers,this of cõpound medicines, *is a most noble and profitable invention,found out,brought into physicke,with great iudgement,wisdome, counsell and discretion.* Mixt diseases must haue mixt remedies, and such simples are commonly mixt,as haue reference to the part affected, some to qualify,the rest to comfort, some one part, some another. *Cardan* and *Brassiuola* both hold that *Nullum simplex medicamentum sine noxâ*,no simple medicine without hurt or offence,and although *Hippocrates*,*Erasistratus*,*Diocles* of olde, in the infancy of this art,were content with ordinary simples, yet now, saith [x] *Ætius*, *necessity compelleth to seeke for new remedies,and to make compounds of simples, as well to correct their harmes,if cold,dry,hot,thicke,thinne, insipid, noysome to smell,to make them sauory to the palat,pleasant to tast & take, and to preserue them for continuance by admixtion of sugar,hony,to make them last months, and yeares for seuerall vses.* In such cases compound medicines may be approued, and *Arnoldus* in his 18 Aphorisme doth allow of it. [y] *If simple cannot,necessity compells vs to vse compounds*,and for receipts and magistralls,*dies diem docet*,one day teacheth another,& they are as so many words or phrases, *quæ nunc sunt in honore vocabula si volet vsus*: Ebbe and flowe with the season, and as wits

[u] *Quercitan pharmacop. restitut. cap. 2. nobilissimum & vtilissimum inuentum summa cum necessitate adinuentum & introductum.*

[x] *Cap.25.Tetrabib.4 ser. 2. necessitas nunc cogit aliquando noua quærere remedia,& ex simplicibus composita facere tum ad saporem,odorem,palati gratiam,ad correctionem simplicium,tum ad futuros vsus conseruationem,&c*

[y] *Cum simplicia non possint necessitas cogit ad composita.*

wits vary so they may be infinitely varied. *Quisq; suum placitum quo capiatur habet.* Euery man as he likes, and so many men so many minds, and yet all tending to good purpose, though not the same way. As all arts and sciences, so physick is daily perfected amongst the rest, *horæ musarum nutrices*, & experience teacheth vs euery day many things, which our predecessors knewe not of. Nature is not effeate as he saith, or so lauish to bestow all her gifts vpon an age, but hath reserued still some for posterity, to shew her power, that she is still the same and not old or consumed. But I digresse. 447

Compound medicines are *inwardly* taken, or *outwardly* applyed. Inwardly taken be either *liquid* or *solid*, liquid, are *fluid* or *consisting*. Fluid as Wines and Syrupes. The wines ordinarily vsed to this disease, are Wormewood wine, Tamarisk, & *Buglossatum*, wine made of Borage and Bugloss. The composition of which is specified in *Arnoldus Villanonanus*, of Borage, Bawme, Bugloss, Cinnamon, &c. And highly commended for his vertues. [a] *It driues away Leaprosie, Scabbes, cleeres the blood, recreats the spirits, exhilerates the minde, purgeth the braines of those anxious blacke melancholy fumes, and cleanseth the whole body of that blacke humour by vrine. To which I adde,* saith *Villanonanus*, *that it will bring madde men and such raging Bedlams as are tied in chaines to the vse of their reason againe. My conscience beares me witnesse that I do not lye, I saw a graue matron helped by this meanes, shee was so cholericke and so furious sometimes, that she was almost mad, & beside her selfe, she said and did she knewe not what, scolded, beate her maids, and was now ready to be bound, till shee dranke of this Borage wine, and by this excellent remedy was cured, which a poore forriner, a sillye beggar taught her by chance, that came to craue an almes from dore to dore.* The iuyce of Borage if it be clarified and drunke in wine will doe as much, the rootes sliced & steeped, &c. saith *Ant. Mizaldus art. med.* who cites this story *verbatim* out of *Villanovanus*, and so doth *Magninus* a Physitian of *Millan* in his Regyment of health. Such another excellent compound water I finde in *Rubeus de stil.*

[a] *Lipsi. Epist.*

[b] *Sanguinem corruptum emaculat scabiem abolet lepram curat spiritus recreat & animũ exhilerat. Melancholicos humores per vrinam educit & cerebrum à crassis erumnosis melancholiæ fumis purgat quibus addo dementes & furiosos vinculis retinendos plurimum iuvat & ad rationis vsũ ducit. Testis est mihi conscientia quod viderim matronam quandam hinc liberatam quæ frequentius ex iracundia demens & impos animi dicenda tacenda loquebatur adeo furens vt ligari cogeretur. Fuit ei præstantissimo remedio vini istius vsus indicatus à peregrino homine mendico cleemosinã præ foribus dictæ matronæ implorante.*

448 *stil.sec,3.* which he highly magnifies out of *Savanarola*, [b] *for such as are solitary, dull, heavy, or sad without a cause, or bee troubled with trembling of heart.* Other excellent compound waters for melancholy he cites in the same place, [c] *if their melancholy be not inflamed, or their temperature over hot. Euonymus* hath a pretious *Aquavitæ* to this purpose, for such as are cold. But he and most commend *Aurum potabile*, and euery writer prescribes clarified whay with Borage, Bugloss, Endiue, Succory, &c, of Goats milke especially, some indefinitely at all times, some 30 dayes together in the spring, euery morning fasting a good draught. Syrupes are very good and often vsed to digest this humor in the heart, spleene, liuer, &c. As syrupe of Borage, *de pomis* of King *Sabor* absolete, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhaire, Bizantine, &c. These are most vsed for preparatiues to other physicke, mixt with distilled waters of like nature, or in Iulips otherwise.

[b] *Iis qui tristantur sine causa & vitant amicorũ societatem & tremunt corde.*

[c] *Modo non inflammetur Melancholia aut calidiore temperamento sint.*

Consisting are conserues or confections, conserues of Borage, Bugloss, Bawme, Fumitory, Succory, Maidenhaire, Violets, Roses, Wormewood, &c. Confections, Treacle, Mithridate, Eclegmes or Linctures, &c. Solid, as Aromaticall confections, hot, *Diambra, Diamargaritum calidum, Dianthus, Diamoschum dulce, Electuarium de gemmis, lætificans Galeni & Rhasis. Diagalinga, Diacimynũ, Dianisum, Diatrion piperion, Diazinziber, Diacapers, Diacinamomum.* Cold, as *Diamargaritum frigidum, Diacorolli, Diarhodon abbatis, Diacodion, &c.* as euery *Pharmacopœia* will shew you, with their tables or losinges that are made out of them; with Condites & the like.

Outwardly vsed as occasion serues, as Amulets, Oyles, hot and cold; as of Camomile, Stæchados, Violets, Roses, Almonds, Poppy, Nymphea, Mandrake, &c. to be vsed after bathing, or to procure sleepe.

Oyntments composed of the said species, oyles and wax, &c, as *Alablastritum, Populeum*, some hot, some cold, to moisten, procure sleep, and correct other accidents.

Linea-

Liniments are made of the same matter to the same purpose, Emplasters made of hearbs, flowres, roots, &c. with oyles and other liquors mixt and boyled together. 449

Cataplasmes, salues, or pultises made of greene hearbs pounded, or sod in water till they be soft, which are applyed to the Hypocondries, and other parts when the body is empty.

Cærotes, are applied to seuerall parts, and Frontalls to take away paine, griefe, heat, procure sleep. Fomentations or spunges wet in some decoctions. Epithemata or those moist medicines laid on linnen to bath and coole seuerall parts misaffected.

Sacculi or little bagges of hearbs, flowres, seeds, roots, & the like, applyed to the head, heart, stomach. &c. odoraments, balls, perfumes, posies to smell to, all which haue their seuerall vses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselues.

Memb. 2. Subsect. 1.

Purging simples. Vpward.

Melanagoga, or melancholy purging medicines, are either *Simple* or *Compound*, and that gently or violently purging *vpward* or *downeward*. These following purge vpward.[d] *Asarum* or *Asrabecca*, which as *Mesue* saith, is hot in the second degree and dry in the third, *it is commonly taken in wine, whay*, or as with vs the iuyce of two or three leaues or more sometimes, pounded in posset drinke, qualified with a little liquorish or aniseeds, to auoid the fulsomenesse of the tast, or as *Diaserum Fernely. Brassiuolam Catart.* reckons it vp amongst those simples that only purge melancholy, and *Ruellius* confirmes as much out of his experience, that it purgeth [e] black choler like *Hellebor* it selfe. *Galen lib. 6. simplic.* & [f] *Mathiolus* ascribe other vertues to it, and will haue it purge other humors aswell as this.

[d] *Hernius datur in sero lactis aut vino.*

[e] *Veratri modo expurgat cerebrum, roborat memoriam, Fuchsius.*

[f] *Crassos & biliosos humores per vomitum educit.*

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Laurell, by *Hernius method.ad prax.lib.2. cap.24.* is put amongst the strong [g] purgers of melancholy, it is hot and dry in the fourth degree, *Dioscorides lib.4.cap. 114.* addes other effects to it. *Pliny* sets downe 15 berries in drinke for a sufficient potion, it is commonly corrected with his opposites, cold and moist, as iuyce of Endiue, Purslane, and is taken in a potion to seauen graines and a halfe. But this and *Asrabecca* every Gentlewoman in the country knowes how to giue, two knowne vomits.

Scilla or Sea onyon is hot & dry in the third degree, *Brassauola in Catart.* out of *Mesue* and others, and out of his own experience will haue this Simple to purge [h] melancholy alone. It is an ordinary vomit, *vinum Scilliticũ* mixt with rubell in a little white-wine.

White Hellebor, which some cals sneezing powder, a strõge purger vpward, which some reiect as being too violent, *Mesue* and *Averroes* will[i] not admit of it, [i] *by reason of the danger of suffocation*, [k] *and great paine and trouble it puts the poore patient to*, saith *Dodonæus*. Yet *Galen, lib.6.simpl. med.* and *Dioscorides cap.145.* allow of it. It was indeed [l] *terrible in former times*, as *Pliny* notes, but now familiar, in so much that many tooke it in his time [m] *that were students, to quicken their wits*, which *Persius Sat.1.* obiects to *Accius* the Poet, *Ilias Accii ebria veratro.* [n] *It helps Melancholy, the falling sickneſſe: madneſſe, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled with headach, high coloured, or feare strangling*, saith *Dioscorides*. [o] *Oribasius* an olde Physitian hath written very copiously of it, and approues of it, *in such affections, which can otherwise hardly bee cured. Hernius l.2.prax.med.de vomitorijs*, will not haue it vsed, [p] *but with great caution, by reason of his strength, and then when Antimony will doe no good*, which caused *Hermophilus* to compare it to a stout Captaine as *Codronchus* obserues *c.7. comment.de Helleb.* that will see all his souldiers goe before him,

[g] *Vomitum & menses cit valet ad Hydrop. &c.*

[h] *Materias atras educit.*

[i] *Ab arte ideo reiciendum ob periculum suffocationis.*

[k] *Cap.26. magna vi educit & molestia cum summâ.*

[l] *Quondam terribile.*

[m] *Multi studiorum gratia ad providenda acrius quæ commentabantur.*

[n] *Medetur comitialibus melancholicis podagricis vetatur senibus pueris mollibus & effœminatis, &c.*

[o] *Collect.lib.8. cap.3. In affectionibus ijs quæ difficulter curantur Helleborum damus.*

[p] *Non sine summâ cautione hoc remedio vtemur est enim validissimum, & quum vires Antimonij contemnit morbus, in auxilium evocatur, modo valide vires efflorescant.*

and

and come last himselfe,[q] when other helps faile in inveterate melancholy in a desperate case, this vomit is to be taken. And yet for all this if it be well prepared it may bee[r] securely given at first. [s] *Mathiolus* bragges that hee hath often to the good of many made vse of it, and *Hernius*, [t] *that he hath happily vsed it prepared after his owne prescript*, and with good successe. *Christopherus a Vega, lib.3.cap.14.* is of the same opinion, that it may be lawfully giuen, and our country Gentlewomen find it by their common practise, that there is no such great danger in it. D *Turner* speaking of this plant in his herball, telleth vs that in his time, it was an ordinary Receipt among goodwiues, to giue white Hellebor in powder to ij [u] waight, and he is not much against it. But they doe cõmonly exceed, for who so bold as blind bayard, and prescribe it by penniworths, and such irrationall waies, as I haue heard my selfe market folkes aske for it in an Apothecaries shoppe: but with what successe God knowes, they smart often for their rash boldnesse and folly, & break a vaine, or make their eyes ready to start out of their heads, or kill themselues. So that the fault is not in the Physicke, but in the rude and vndiscreet handling of it. Hee that will knowe therefore how, when to vse it, how to prepare it aright, and in what *dose*, let him read *Hernius lib.2 prax.med. Brassiuola de Catart. Godefridus Stegius* the Emperor *Rodolphus* Physition c.16. *Mathiolus in Dioscor.* and that Exquisite commentary of *Baptista Codronchus*, which is *instar omnium, de Helleb. alb.* where he shall finde great diuersity of examp'es and Receipts.

Antimony or *Stibium* which our Chimists so much magnifie, is either taken in substance or infusion, &c. and much prescribed in this disease. *It helpes all infirmities*, saith [x] *Mathiolus, which proceed from blacke choler, falling sickneſſe, and all Hypocondriacall passions*, and for farther proofe of his assertion he giues severall instances, of such as haue beene freed with it. [y] One of *Andrew Gallus* a Physitian of *Trent*, that after many other essaies, *imputes the recouery of his health, next after God, to this remedy alone.* Another of *George Handshius*,

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[q] *Ætius tetrabib cap. 119. ser.2. iis solum dari vult Helleborum album qui secus spem non habent, non iis qui Syncopen timent &c.*

[r] *Cum salute multorum.*

[s] *cap.12. de morbis cap.*

[t] *Nos. felicissimè vtimur nostro præparato Helleboro albo.*

[u] *In lib.5. Dioscor. cap.59. omnibus opitulatur morbis quos atra bilis excitavit comitialibus iisq; præsertim qui Hypocondriacas obtinent passiones.*

[x] *Andreas Gallus Tridentinus medicus salutem huic medicamento posse deum debet.*

452 that in like sort when other medicines failed, [y] *was by this restored to his former health, and which of his knowledge others haue likewise tried, and by the helpe of this admirable medisine, haue beene restored.* A third of a parish Priest at *Prage* in *Bohemia*, [z] *that was so farre gone with melancholy that he plainely doted, and spake he knewe not what, but after hee had taken 12 graines of Stibium (as I my selfe saw and can witnesse, for I was called to see this miraculous accident) hee was purged of a deale of blacke choler, like little gobbets of flesh, and all his excrements were like blacke blood.* (a medicine fitter for a horse then a mã) *yet it did him so much good that the next day hee was perfectly cured.* This very story of this *Bohemian* Priest *Skenkius* relates *verbatim*, *Exoter. experiment. ad Var. morb. cent. 6. obser. 6.* with great approbation of it. *Hercules de Saxonia* calls it a profitable medicine, if it be taken after meat to 6 or 8 graines to such as are apt to vomit. *Iácobus Gervinus* a French Physitian on the other side, *lib. 2. de Venenis confut.* explodes all this, and saith he took 3 graines only vpon *Mathiolus* and some others commendation, but it almost killed him, whereupon he concludes [a] *Antimony is rather a poyson then a medicine.* *Th. Erastus* concurres with him in his opinion, and so doth *Ælian Montaltus cap. 30. de melan.* but what doe I talke? t'is the subiect of whole bookes, I might cite a century of authors *pro* and *con*. I will conclude with [k] *Zuinger*, *Antimony* is like *Scanderbegs* sword, which is either good or bad, strong or weake as the party is that prescribes it, or that vseth it, *a worthy medicine if it be rightly applyed to a strong man, otherwise poyson.* For the preparing of it, look in *Evonimi thesaurus*, *Quercetan*, *Oswoldus Crollius Basil. Chim. Basil. Valentius &c.*

Tobacco, divine, rare, superexcellent *Tobacco*, which goes farre beyond all their Panaceas, potable gold, and Philosophers stones, a soveraigne Remedy to all diseases. A good vomit I confesse, a vertuous herbe if it be well qualified, opportunely taken, & medicinally vsed, but as it is commonly abvsed by most men, which take it as Tinkars doe ale, t'is a plague,

[y] *Integræ sanitati brevi restitutus. Id quod aliis accidisse scio, qui hoc mirabili medicamento vsi sunt.*

[z] *Qui melancholicus factus planè desipiebat, multaq; stultè loquebatur, huic exhibitum 12 gr. stibium, quod paulo post atram bilem ex alvo eduxit (vt ego vidi qui vocatus tanquam ad miraculum adfui testari possum) & ramenta tanquam carnis dissecta in partes totum excremẽtum tanquam sanguinẽm nigerrimum repræsentabat.*

[a] *Antimonium venenum, non medicamentum.*

[b] *Cratonis epist. sec vol. ad Monavium epist. In vtramq; partem dignissimum medicamentum, si rectè vtantur secus venenum.*

plague, a mischiefe, a violent purger of goods, lands, health, 463
hellish, diveliſh and damned *Tobacco*, the ruine & overthrow of Body and Soule.

Svbsec. 2.

Simples purging melancholy downeward.

Polipodye and *Epythime* are without all exceptions gentle purgers of melancholy. *Dioſcorides* will haue them purge fleame, but *Braſſiuola* out of his experience averreth, that they purge this humor, they are vſed in decoction, infuſion &c. ſimple, mixt &c.

Mirabolanes all fiue kindes, are happily [c] vſed againſt melancholy and quartan agues. *Braſſivola* ſpeaks out *of a thouſand* experiences, he gaue them in pills, decoction &c. look for peculiar receipts in him.

Stæchas, Fumitory, Dodder, herbe Mercury, roots of capers, Geniſta or broome, pennyriall, and halfe boyled Cabbage, I find in this Catalogue of purgers of black choler, Origan, fetherfew, Ammoniack [e] ſalt, ſaltpeter. But theſe are very gentle, alypus, dragon root, centaury, ditany, Colutea, which *Fuchſius cap. 168* and others take for Sene, but moſt diſtinguiſh. *Sene* is in the middle of violent and gentle purgers downward, hote in the ſecond degree, dry in the firſt. *Braſſiuola* cals it [f] *a wonderfull herbe againſt melancholy, it ſcowres the blood, illightens the ſpirits, ſhakes off ſorrow, a moſt profitable medicine*, as [g] *Dodoneus* termes it, invented by the *Arabians*, and not heard of before. It is taken diuers wayes in powder, infuſion, but moſt commonly in the infuſion, with ginger or ſome cordiall flowres added to correct it. *Actuarius* commends it ſod in broth with an old cock, or in whay which is, the common convayer of all ſuch things as purge black choler, or ſteeped in wine, which *Hernius* accompts ſufficient without any farther correction.

[c] *Mærores fugant vtiliſſimè dantur melancholicis & quaternarijs.*
[d] *Millies horum vires expertus ſum.*
[e] *Sal nitrum, ſal ammoniac.*
Dracontij radix, dictamum.
[f] *Calet ordine ſecundo, ſiccat primo, aduerſus omnia vitia atrę bilis valet, ſanguinem mundat, ſpiritus illuſtrat, mærorem diſcutit herba miriſtica.*
[g] *Cap. 4. lib. 2.*

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Aloes by most is said to purge choler, but *Aurelianus lib. 2.cap.6.de morb.cron. Arculanus cap.6.in 9 Rhasis, Iulius Alexandrinus consil.185.Scoltz.Crato consil.184. Scoltz.* prescribe it to this disease, as good for the stomacke, and to open the Hæmrods, out of *Mesue, Rhasis, Serapio, Avicenna. Menardus epist. lib.1, epist.1.* opposeth it, Aloe [h] *doth not open the veines*, or moue the Hæmrods, which *Leonhartus Fuchsius paradox. lib. 1.* likewise affirmes; but *Brassiuola* and *Dodoneus* defend *Mesue* out of their experience, let [i] *Valesius* end the controversie.

Lapis Armenus and *Lazuli*, are much magnified by [k] *Alexander, lib.1.cap.16.* and *Auicenna, Ætius, Actuarius*, if it be well washed that the water be no more coloured, fiftie times some say. [l] *That good Alexander saith Guianerius, put such confidence in this one medicine, that he thought all melancholy passions might be cured by it, and I for my part haue often times happily vsed it, and was neuer deceiued in the operation of it.* The like may be said of *Lapis Lazuli*, though it be somewhat weaker then the other. *Garcias ab Horto hist.lib.1.cap. 65.* relates that the [m] Physitians of the *Moores*, familiarly prescribe it to all melancholy passions, and *Mathiolus epist. lib.3.* [n] Bragges of that happie successe which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies *sec.1.cap.12.* in *Antidotis*, [o] *and if this will not serue saith Rhases, then their remaines nothing, but Lapis Armenus and Hellebor it selfe. Valescus* and *Iason Pratensis* much commende *Puluis Hali* which is made of it, *Iames Damascen lib.2.cap.22. Hercules de Saxonia &c.* speake well of it. [p] *Crato* will not approoue of it, this and both *Hellebors* he saith, are no better then poyson. *Victor Trincauelius lib.2.ca.14.* Found it in his experience [q] *to be very noysome, to trouble the stomacke, and hurt their bodies that take it ouermuch.*

[h] *Recentiores negant ora venarum resecare.*

[i] *An aloe aperiat ora venarum.lib.9 cont.3*

[k] *Vapores abstergit à vitalibus partibus.*

[l] *Tract.15.cap.6.Bonus Alexander tantam lapide Armeno confidentiam habuit, vt omnes melancholicas passiones ab eo curari posse crederet, & ego indè sæpissimè vsus sum, & in eius exhibitione nunquam fraudatus fui.*

[m] *Maurorum medici hoc lapide plerumq; purgant melancholiam &c.*

[n] *Quo ego sæpè feliciter vsus sum & magno cum auxilio.*

[o] *Si non hoc nihil restat nisi Helleborus & lapis Armenus.* [p] *Consil.184.Scoltzij.* [q] *Multa corpora vidi grauissime hinc agitata, & stomacho multũ obfuisse.*

Blacke

Blacke *Hellebor* that moſt renowned plante, and famous purger of melancholy, which all antiquity ſo much vſed and admired, was firſt found out by *Melampus* a ſhepheard as *Plinie* recordes *lib.25.cap.5.* [r] Who ſeeing it to purge his goates when they raued, practiſed it vpon *Elige* and *Calene* king *Pratus* daughters, that ruled in *Arcadia*, neare the fountaine *Clitorius*, and reſtored them to their former health. In *Hippocrates* time it was in onely requeſt, in ſo much that hee writ a booke of it, a fragment of which remaines yet, *Theophraſtus*, [t] *Galen*, *Plinie*, *Calius Aurelianus*, as antient as *Galen, lib 1.cap.6. Areteus lib.7.cap.5. Oribaſius lib.7.ſuorum collect*; a famous *Greek*, *Ætius ſer.3.cap.112 & 113.P*; *Æginet*a *Galens ape lib.7.cap.4. Actuarius* and *Trallianus lib.5.cap.15. Cornelius Celſus* onely remaining of the old Latines *lib.3.cap.23.* extoll and admire this excellent plant, and it was generally ſo much eſteemed of the ancients for this Diſeaſe amongſt the reſt, that they ſent all ſuch as were craſed, or any way doted to the *Anticyræ*, to be purged, where this plant was to be had. In *Strabos* time it was an ordinary voyage, *Nauiget Anticyras*. A common prouerbe amongſt the *Greekes* and *Latines*, to bid a diſarde or a madman goe take *Helleb*or; as in *Lucian Menippus* to *Tantalus*, *Tantale deſipis, ellebero epoto tibi opus eſt, eoq; ſanè meraco.* Thou art out of thy little wit *O Tantalus*, and muſt needs drinke *Hellebor*, and that without mixture. *Ariſtophanes in veſpis*, drinke *Hellebor &c.* and *Harpax* in the [c] Comedian, told *Simo* and *Ballio* two doting fellowes, that they had need to be purged with this plant. *Lilius Geraldus* ſaith, that *Hercules* after all his mad prancks vpon his wife and children, was perfectly cured by a purge of Hellebor, which an *Anticyrian* adminiſtred vnto him. They that were found commonly tooke it to quicken their wits, as I find it regiſtred by *Agellius lib.17. cap.15. Carneades* the *Academicke* when he was to write againſt *Zeno* the Stoike, purged himſelfe with Hellebor firſt, which [u] *Petronius* puts vpon *Chriſyppus*. In ſuch eſteem it continued for many ages, till at length *Meſue* and ſome other

Arabia-

[r] *Cum vidiſſet ab eo curari capras furentes, &c.*

[t] *Lib.6 ſimpl. med.*

[c] *Pſeudolo. act. 4. ſcen.vlt. helleboro hiſce hominibus opus eſt.*

[u] *In Satyr.*

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Arabians beganne to reiect and reprehend it, vpon whose authoritie for many following ages, it was much debased and quite out of request, held to be poyson and no medicine; and is still oppugned to this day by [x] *Crato* and some *Iunior* Physitians. There reasons are, because *Aristotle lib. 1. de plant. cap. 3.* said Henbane and Hellebor were poyson, and *Alexander Aphrodiseus* in the preface of his problemes, said (speaking of Hellebor) [y] *Quailes fedde on that which was poyson to men. Galen lib. 6. Epid. com. 5. Tex. 35.* confirmes as much, *Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it, then to kill mice, and rats, flies and mouldewarpes, and so *Mizaldus*. *Nicander* of old, *Geruinus* and *Skenkius*, & some other Neotericks that haue written of poysons speake of Hellebor in a chiefe place. [a] *Nicholas Leonicus* hath a story of *Solon* that besoiging I know not what citie, steeped Hellebor in a spring of water, which by pipes was conuaied into the middle of the towne, and so either poysoned them, or else made them so feeble and weake by purging, that they were not able to beare armes. Notwithstanding all these cauels and obiections, most of our late writers doe much approue of it. [b] *Garriopontus lib. 1. cap. 13. Codronchus com. de helleb. Falopius consil. 15. Trincavellij, Montanus 239. Frisemelica consil. 14. Hercules de Saxonia*, so that it be opportunely giuen. *Iacobus de Dondis Agg. Amatus Lusit. cent. 2. cent. 66. God. Stegius cap. 13. Hollerius* and all our *Herbalists* subscribe. [c] *Fernelius meth. med. lib. 5. cap. 16. confesseth it to be a terrible purge and harde to take, yet well giuen to strong men, and such as haue able bodies. P. Forestus* and *Capiuaccius* forbid it to be taken in substance, but allow it in decoction or infusion, both which wayes *Pet. Monauius* commends aboue all others, *Epist. 231. Scoltzij. Iacchinus in 9. Rasis* commends a receipt of his owne preparing; *Hildesheim Spicel' 2. de melancholia*, hath many examples how it should be vsed, diuersitie of receipts. *Hernius lib. 2. prax med. cap. 24. calles it an* [d] *innocent medicine howsoeuer, if it be well prepared.* The roote of it is onely in vse, which may be

[x] *Crato consil. 16 lib. 2. & si multi magni viri probent, in bonam partem accipiant medici si non probem.*

[y] *Vescuntur veratro coturnices quod hominibus toxicum est.*

[z] *Lib. 23. cap. 7. & 2. 14.*

[a] *De var. hist.*

[b] *Corpus incolume reddit, & iuvenile efficit.*

[c] *Veteres non sine causâ vsi sunt Difficilis ex Helleboro purgatio, & terroris plena, sed robustis datur tamen &c.*

[d] *Innocens medicamentum modò ritè paretur.*

be kept many yeeres, and by some giuen in substance, as by *Brassiuola* amongst the rest, who [e] bragges that he was the first that restored it againe to his vse, and telles a story how he cured one *Melatasta* a madman, that was thought to be possessed, in the Duke of *Ferraras* court with one purge of blacke Hellebor in substance: the receipt is there to be seene, his excrements were like inke, [f] he perfectly healed at once. *Vidus Vidius* a Dutch Physitian will not admit of it in substance, to whom most subscribe, but as before in the decoction, infusion, or which is all in all in the Extract, which he preferres before the rest, and calles *suaue medicamentum*, a sweete medicine, an easie, that may be securely giuen to women, children and weakelings. *Quercetan* in his *Spagir: Phar:* and many others tell wonders of this Extract, *Paracelsus* aboue all the rest is the greatest admirour of this plant; and especially his extract, he calles it *Theriacum, terrestre Balsamum*, an other Treacle, a terrestiall Bawme, *instar omnium, all in all, the* [g] *sole and last refuge to cure this malady, the goute, Epilepsie, leprosie &c.* If this will not, no Physicke in the world will but minerall, it is the vpshot of all. *Mathiolus* laughes at all those that except against it, and though some abhorre it out of the authoritie of *Mesue*, and dare not aduenture to prescribe it, [h] *yet I (saith he) haue happily vsed it sixe hundreth times without offence, & haue communicated it to diuers worthy Physitions, who haue giuen me great thankes for it.* Looke for receipts, dose, preparation, and other cautions concerning this simple in him, *Brassiuola, Codronchus* and the rest.

[e] *Absit iactantia.*

[f] *In Catart. Ex vnâ solâ euacuatione furor cessavit & quietus inde vixit. Tale exemplum apud Sikenkium & apud Scolizium epist.231. P. Monavius se stolidum curasse iactat hoc epoto tribus aut 4. vicibus.*

[g] *Vltimum refugium extremũ medicamentum, quod cætera omnia claudit, quæcunq; cæteris laxativis pelli non possunt ad hunc pertinent, si non huic nulli cedũt.*

[h] *Testari possum me sexcentis hominibus Hellebori nigrum exhibuisse nullo prorsus incommodo &c.*

Svbsec. 3.

Compounde purgers.

Compounde medicines which purge melancholy, are either taken in the *superior* or *inferior* partes: superior at *mouth* or *nostrils*. At the mouth *swallowed*, or not *swallowed*:

If

458 If swallowed *liquid* or *solid*: liquid as compound wine of Hellebor, Scilla or Sea onyon, Sena, *Vinum Scilliticum, Helleboratum*, which [i] *Quercetan* so much applaudes, *for melancholy and madnesse either inwardly taken, or outwardly applied to the head, with little peeces of linnen dipped warme in it. Oximel Scilliticum, Syrupus Helleboratus maior* and *minor* in *Quercetan*, and *Syrupus Genistæ* for Hypocondriacall melancholy in the same Author, compound Syrupe of Succorie, of Fumitory, Polipody, &c. *Hernius* his purging cockebrioth. Some except against these Syrupes, as appears by [k] *Udalrinus Leonoras* his Epistle to *Mathiolus*, as most pernitious and that out of *Hippocrates, cocta mouere & medicari non cruda*, no raw things to be vsed in Physicke; but this in the following Epistle is exploded and soundly confuted by *Mathiolus*, many Iulips, potions, Receipts are composed of these, as you shall find in *Hildesheim spicel 2. Hernius lib. 2. cap. 14, George Skenkius Ital. med prax. &c.*

i *Pharmacop. Optimum est ad maniam & omnes melancholicos effectus, tum intra assumptum tum extra secus capiti cum linteolis in eo madefactis tepidè admotum.*

k *Epist. Math. lib. 3. Tales syrupi nocentissimi & omnibus modis extirpandi.*

Solid purgers are confections, electuaries, pilles by themselues or compound with others, as *de lapide Lazulo, Armeno, Pil. Indæ, of Fumitorie, &c. Confection of Hamech, Diaserra, Diapolipodium, Diacassia, Diacatholicon, Weckers Electuar de Epithymo, Ptolomies Hierologadium*, of which diverse receipts are daily made.

Ætius 22. 33. commends *Hieram Ruffi, Trincauelius consil. 12. lib. 1.* approues of *Hiera, non inquit inuenio melius medicamentum*, I finde no better a medecine he saith. *Heruius* addes *pil. Aggregat.* pilles *de Epithymo, pil. Ind. Mesue*, described in the *Florentine Antidotary, Pilulæ sine quibus esse nolo, Pilulæ Cochiæ cum Helleboro; Pil. Arabicæ, Fœtidæ, de quinq; generibus mirabolanorum &c.* More proper to Melancholy: not excluding in the meane time, Turbeth, Manna, Rubarbe, Agaricke, Elescophe, &c. which are not so proper to this humour. For as *Montaltus* holdes *cap 30.* & *Montanus cholera etiam purganda, quod atræ sit pabulū*, choller is to be purged because it feedes the other: and some are of an opinion, as *Erasistratus* and *Asclepiades* maintained of old,

old, against whom *Galen* disputes, [l] *that no physick doth purge one humour alone, but all alike, or what is next.* Most therefore in their receipts and magistrals which are coined here, make a mixture of seuerall simples and compounds, to purge all humours in generall as well as this. Some rather vse potions then pilles to purge this humour, because that as *Hernius* and *Crato* obserue, *hic succus à sicco remedio ægrè trahitur*, this iuyce is not so easily drawne by dry remedies, and as *Montanus* aduiseth *25. cons.* All [m] *drying medicines are to be repelled as Aloe, Hiera*, and all pilles whatsoeuer, because the disease is drie of it selfe. 459

[l] *Purgantia censebant medicamenta, non vnũ humorem attrahere, sed quemcunq; attigerint in suam naturam convertere.*

[m] *Religantur omnes exsiccantes medicinæ, vt Aloe, Hiera, pilulæ quæcunq;.*

I might heare insert many receipts of prescribed potions, boles &c. the doses of these, but that they are common in euery good Physitian, and that I am loth to incurre the censure of *Forestus lib.3.cap.6. de vrinis*, [n] *against those that diuulge and publish medicines in their mother tongue*, and least I should giue occasion thereby to some ignorant Reader to practise on himselfe, without the consent of a good Physitian.

[n] *Contra eos quì linguâ vulgari & Vernaculâ remedia & medicamenta præscribunt, & quibusvis communia faciunt.*

Such as are not swallowed, but onely kept in the mouth, are Gargarismes, vsed commonly after a purge when the body is soluble and loose, Or Apophlegmatismes, masticatories, to be held and chewed in the mouth, which are gentle, as Hysope, Origan, Penneriall, Thyme, Mustard, strong as Pellitorie, Pepper, Ginger, &c.

Such as are taken into the nostrels, *Errhina* are liquid or drie, iuice of Pimpernell, Onyons &c. Castor, Pepper; white Hellebor &c. To these you may adde odoraments, perfumes, and suffumigations &c.

Taken into the inferiour parts are Clysters strong or weake, suppositaries of Castilian sope, hony boyled to a consistence, or stronger of scammony, Hellebor, &c.

These are all vsed, and prescribed to this maladie vpon seuerall occasions, as shall be shewed in his place.

Memb. 3.

Chirurgicall Remedies.

IN letting of blood three maine circumstances are to bee considered. *Who, how much, when.* That is, that it bee done to such a one as may endure it, or to whom it may belong, that is, that he be of a competent age, not to young nor to old, ouer weake, fat or leane, sore laboured, but to such as haue neede, and are full of bad blood, & noxious humours, and may be eased by it.

o *Quis, quantum, quando.*

The quantity dependes vpon the parties habite of body, as he is strong or weake, full or empty, may spare more or lesse.

In the morning is the fittest time, some doubt whether it be best fasting or full, whether the moones motion or aspects of planets be to be obserued, some affirme, some denie, some grant in acute but not in Cronicke diseases, whether before or after Physicke. 'Tis *Hernius* Aphorisme *à Phlebotomiâ auspicandam esse curationem, non à pharmaciâ*, you must begin with blood-letting and not Physicke; some except this peculiar malady. But what doe I? *Horatius Augenius* a Physitian of *Padua* hath lately writ 17 bookes of this subiect, *Iobertus &c.*

p *Cum cruditas abest à ventriculo.*

Particular kindes of blood-letting in vse q are three, first is that opening a veine in the arme with a sharpe knife, or in the head, knees, or any other partes as shall be thought fit.

q *Fernelius lib. 2. cap. 19.*

Cupping glasses with or without scarification, *ociſſimè compescunt*, saith *Fernelius* they worke presently, and are applied to seuerall parts, to diuert humours, aches, winde &c.

r *Renodeus lib. 5 cap. 21. de his Mercurialis lib. 3. de composit. med. cap 24. Hernius lib. 1. prax. med. Wecker &c.*

Horse-leaches, are much vsed in melancholy, applied especially to the hæmrods. *Horatius Augenius lib. 10. cap. 10.* and many others, preferre them before any euacuations in this kind.

r *Cauteries* or searings with hot yrons, combustions, boarings,

rings, launcings, which becauſe they are terrible, *Dropax* and *Synapiſmus* are inuented, by plaiſters to raiſe bliſters, and eating medicines of pitch, muſtardſeed, and the like. 461

Iſſues ſtill to be kept open, and made as the former, and applied in and to ſeuerall parts, haue their vſe heare on ſeuerall occaſions, as ſhall be ſhewed.

SECT. 4.

MEMB. 1. SVBSECT. 1.

Particular cure of the three ſeuerall kindes of head Melancholy.

THe generall cures thus briefly examined and diſcuſſed, it remaines now, to applie theſe medicines to the three particular ſpecies or kinds, that according to the ſeuerall parts affected, each man may tell in ſome ſort how to helpe or eaſe himſelfe. Of head Melancholy firſt, In which, as in all other good cures we muſt begin with Diet, as a matter of moſt moment, able oftentimes of it ſelfe to worke this effect. I haue read ſaith *Laurentius cap. 8. de Malanch.* That in old diſeaſes which haue gotten the vpper hand or an habite, the maner of liuing is to more purpoſe, then whatſoeuer can be drawne out of the moſt pretious boxes of the Apothecaries. This Diet as I haue ſaid, is not onely in choice of meat & drinke, but of all thoſe other non-naturall things. Aire to be cleare and moiſt moſt part. Diet moiſting, of good iuyce, eaſie of digeſtion, and not windie, drinke cleare, and well brewed, not to ſtrong nor to ſmall. *Make a melancholy man fat, as* [f] *Rhaſes* ſaith, *and thou haſt finiſhed the cure.* Exerciſe not too remiſſe nor too violent. Sleepe a little more then ordinarie. Excrements daily to be auoided by Art or Nature, & which *Fernelius* inioynes his patient *conſil. 44.* aboue the reſt to auoide all paſſions and purturbations of the mind. Concerning the medicinall part, he that will ſatisfie himſelfe,

[f] *Cont. lib. 1. cap. 9. feſtines ad impinguationem, & cum impinguantur, remouetur malum.*

[t] *Beneficium ventris.*

462 himselfe at large (and thus precedent of Diet,) and see all at once; the whole cure and manner of it in euery distinct species; let him consult with *Gordonius*, *Valescus*, with *Prosper Calenius lib. de atra bile ad Card. Cæsium*, *Laurentius cap. 8. & 9. de mel.* *Ælian. Montaltus de mel. cap. 26. 27. 28. 29. 30. Donat ab Altomari cap. 7. artis med. Hercules de Saxonia in Panth. cap. 7. Sauanorola Rub. 82. Tract. 8. cap. 1. Scenkius in Prax. curat. Ital. med. Hernius cap. 12. de morb. cap, Victorius Fauentinus Pract. Magn. & Empir. Hildesheim Spicel. 2. de man. & mel. F. Platter, Stockerus, Bruel, P. Bayerus, Forestus Fuchsius, Capuaccius, Iason Pratensis. Salust. Saluian. de remed. lib. 2. cap. 1. Iacchinus in 9. Rhasis, Piso, Hollerius &c.* That haue culled out of those old *Greekes*, *Arabians*, and *Latines*, whatsoeuer is obseruable or fit to be vsed. Or let him reade those counsels and consultations of *Hugo Senensis consil. 13. & 14. Renerus Solinander consil. 6. sec. 1. & consil 3. sec. 3. Crato consil. 16. lib. 2. Montanus consil. 20. 22. 229. and his following counsels, Lælius à Fonte Egubinus consult 44. 69. 77. 125. 129. 142. Fernelus consil. 44. 45. 46. Iul. Cæsar Claudinus, Mercurialis, &c.* Wherein he shall find particular receipts, the whole method, preparatiues, purgers, correctors, averters, cordials in great varietie and abundance. Out of which, because euery man cannot attend to read or peruse them, I will collect for the benefite of the reader, some few notes.

Svbsect. 2.

Blood-letting.

Phlebotomy is promiscuously vsed before and after Physicke, commonly before, and vpon occasion is often reiterated, if there be any need at least of it. For *Galen* and many others make a doubt of bleeding at all in this kind of head melancholy. If the malady saith *Piso cap. 23. & Altomarus cap. 7. Fuchsius cap. 33.* [u] *shall proceed primarily from*

[u] *Si ex primario cerebri affectu melancholici euaserint, sanguinis detractione non indigent nisi ob alias causas sanguis mittatur, vt si multus in vasis &c. frustra enim fatigatur corpus &c.*

the

the misaffected braine, the patient in such case shall not need at all to be let blood, except the blood otherwise abound, the veines be full, inflamed blood, and party ready to run mad. Laurentius *cap.9.* approues of it out of the authoritie of the *Arabians*, but as *Mesue, Rhases, Alexander,* [x] *especially in the head*, to open the veines of the fore-head, nose and eares, they set cupping glasses on their shoulders, hauing first scarrified the place, they apply horseleaches on the head, and in all melancholy diseases, whether essentiall or accidentall they cause the hæmrods to be opened, hauing the eleuenth Aphorisme of the 6 booke of *Hippocrates*, for their ground and warrant, which saith, *that in melancholy and madmen, the varicous tumor hæmorroides appearing doth heale the same.* Valescus prescribes blood-letting in all, three kinds, whom *Salust. Salluian* followes, [y] *If the blood abound, which is discerned by the fulnesse of the veines, his precedent diet, the parties laughter, age, &c. begin with the median or middle veine of the arme, if the blood be ruddy and cleare stop it, but if blacke in the springe-time, or a good season, or thicke, let it run, according to the parties strength, and some eight or twelue dayes after, open the head veine, and the veines in the forehead, or prouoke it out of the nosthrils, or with cupping glasses, &c.* Trallianus allowes of this, [z] *if their haue been any suppression or stopping of blood at nose, or hæmords, or womens months, then to open a veine in the head or about the ancles.* Yet he doth hardly approue of this course, if melancholy be sited in the head alone, or in any other dotage, [a] *except it primarily proceed from blood, or that the malady be increased by it, for blood-letting refrigerates and dries vp, except the body be very full of blood, and a kind of ruddinesse in the face.* Therefore I conclude with *Aretæus*, [b] *before you let blood, deliberate of it:* and well consider all circumstances belonging to it.

[x] *Competit iis phlebotomia frontis.*

[y] *Si sanguis abundet quod scitur ex venarum repletione victus ratione præcedente, visu ægri, ætate & alijs. Tundatur mediana, & si sanguis apparet clarus & ruber supprimatur, aut si vere, si niger aut crassus permittatur fluere pro viribus ægri, dein post 8 vel 12 diem aperiatur cephalica partis magis affectæ, & vena frontis aut sanguis provocetur setis per nares. &c.*

[z] *Si quibus consuetæ suæ suppressæ sunt menses &c. talo secare oportet aut vena frontis si sanguis peccet cerebro.* [a] *Nisi ortum ducat à sanguine, ne morbus inde augeatur phlebotomia refrigerat & exiccat, nisi corpus sit valde sanguineum rubicundum.* [b] *Cum sanguinem detrahere oportet, deliberatione indiget. Aretæus lib.7.cap.5.*

Svbsect. 3.

Preparatiues and purgers.

AFter blood-letting we muſt proceede to other medicines, firſt prepare, and then purge, *Augea ſtabulum purgare*, make the body cleane before we can hope to doe any good. *Gualter Bruel* would haue a practitioner beginne firſt with a Clyſter of his, which he preſcribes before blood-letting, the common ſort as *Mercurialis*, *Montalius cap. 30. &c.* firſt proceed from lenitiues to preparatiues, and ſo to purges. Lenitiues are well known, *electuarium lenitiuum, Diaphenicum, Diacatholicon, &c.* preparatiues are vſually ſyrups of Borage, Bugloſſe, Apples, Fumitory, Thyme and Epithyme, with double as much of the ſame decoction or diſtilled water, or of the waters of Bugloſſe, Bawme, Hoppes, Endiue, Scolopendry, Fumitory, &c. or theſe ſod in whay, which muſt be reiterated and vſed for many dayes together. Purges come laſt, *which muſt not be vſed at all, if the malady may be otherwiſe helped*, becauſe the weaken nature and dry ſo much, and in giuing of them, [c] *we muſt begin with the gentleſt firſt.* Some forbid all hot medicines as *Alexander and Saluianus &c. Ne inſaniores inde fiant*, Hot medicines increaſe the diſeaſe [d] *by drying too much.* Purge downeward rather then vpward, vſe potions rathen then pilles, and when you begin Phyſicke, perſeuere and continue in a courſe, for as one [e] obſerues, *mouere & non educere in omnibus malum eſt.* To ſtirre vp the humour (as one purge commonly doth) and not to proſecute, doth more harme then good. They muſt continue in a courſe of Phiſicke, yet not ſo that they tire and oppreſſe nature, *danda quies naturæ*, they muſt ſometimes remit, and let nature haue ſome reſt. The moſt gentle purges to begin with, are [f] *Sena, Caſſia, Epithyme, Myrabolanes, Catholicon.* If theſe preuaile not, we may proceed to ſtronger as the confection of *Hamech Pil. Indæ, Fumitorie,*

[a] *A lenioribus auſpicandum. Valeſcus, Piſo, Bruel, variuſq; medicamentis purgantibus vtendum, ni ſit opus.*

[d] *Quia corpus exiccant, morbū augent.*

[e] *Guianerius Tract. 15. cap. 6.*

[f] *Piſo.*

de

de Assaieret, of *Lapis Armenus and Lazuli*, *Diasena*, Or if pilles be to drie; [g] some prescribe both *Hellebors* in the last place, among the rest *Areteus* [h] *because this disease will resist a gentle medicine. Laurentius* and *Hercules de Saxonia*, would haue *Antimony* tried last, [h] *if the party be strong, and it warily giuen.* [i] *Trincauelius* preferres *Hierologodium*, to whom *Francis Alexander* in his *Apol. rad. 5.* subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bauarias* Chauncellor wholly reiects it. 765

[g] *Rhasis sæpè valent ex Helleboro.*

[h] *Lib. 7. Exiguis medicamentis, morbus non obsequitur.*

[h] *Modò cautè detur & robustis.*

[i] *Consil. 10. lib. 1*

I find a vast *Chaos* of medicines, and confusion of receipts and magistralls, amongst writers appropriated to this disease, some of the chiefest I will rehearse. † To be Sea-sicke, first is very good at seasonable times. *Helleborismus Mathioli*, with which he vaunts and boasts hee did so many so great and such excellent cures, [k] *I neuer gaue it saith he, but after once or twice taken, by the helpe of God they were happily cured.* The manner of making of it he sets downe at large in his third booke of Epist: to *George Hanshkius* a Physitian. *Gualter Bruel* and *Hernius* make mention of it with great approbation, and so doth *Skenkius* in his memorable cures, and experimentall medicines *cent. 6. obser. 87.* That famous *Helleborisme* of *Montanus*, which he so often repeats in his consultations and counsells, as 28. *pro melan. sacerdote, & consil. 248. pro Hypocondriaco, and crackes* [m] *to be a most soueraigne remedie for all melancholy persons, which he hath often giuen without offence, and found by long experience and obseruation to be such.*

† *Plinius lib. 31 cap. 6. Nauigationes ob vomitionem prosunt plurimis morbis capitis & omnibus ob quæ Helleborum bibitur. Idem Dioscorides lib 5. cap. 13. Auicenna tertia imprimis.*

[k] *Nunquam dedimus quin ex vnâ aut alterâ assumptione Deo iuuante fuerint ad salutem restituti.*

[l] *Lib. 2. inter composita purgantia melancholiam.*

Quercetan preferres a Syrupe of Hellebor in his *Spagirica pharmac*: and Hellebors Extract cap. 5. of his inuention likewise (*a most safe medicine,* [n] *and not vnfit to be giuen children*) before all remedies whatsoeuer.

[n] *Longo experimento à se obseruatum esse ad melancholicos sine offensi egregiè curandos valere.*

Paracelsus in his booke of blacke Hellebor, admires this

[n] *Idem Responsione ad Aubertum, veratrum nigrum aliàs timidum & periculosum vini spiritu etiam & oleo commodum sic vsui redditur, vt etiam pueris tutò administrari possit.*

466 medicine, but as it is prepared by him. [o] *It is most certaine saith he, that the vertue of this herbe is great, and admirable in effect, and little differing from Balme it selfe, and he that knowes well how to make vse of it, hath more Art then all their bookes containe, or all the Doctors in Germany can shew.*

Ælianus Montaltus in his exquisite work *de morb. capitis ca. 31. de melan.* sets a special receipt of Hellebor of his owne, which in his practise [p] *he fortunatly vsed, because it is but short, I will set it downe.*

R *Syrup de pomis* ℥ ij, *aquæ borag.* ℥ iiij,
Ellebori nigri per noctem infusi in ligaturâ
6. vel 8. gr. mane factâ colaturâ exhibe.

Other receipts of the same to this purpose you shall find in him. *Valescus* admires *puluis Hali*, and *Iason Pratensis* after him, the confection of which our new London Pharmacopæa hath lately reuiued. [r] *Put case, he saith, all other medicines faile, by the helpe of God this alone will doe it, and tis a crowned medicine which must be kept in secret.*

R *Epithymi* ℥ ß, *lapidis lazuli agarici ana* ℥ ij,
Scammonij, ℥ j, *Chariophillorum numero 20. pulueri*
sentur omnia, & ipsius pulueris scrup. 4. singulis septima-
nis assumat.

To these I may adde *Arnoldi vinum Buglossatum* or Borrage wine before mentioned, which [s] *Mizaldus* calles *vinum mirabile*, a wonderfull wine, and *Stockerus* vouchsafes to repeate *verbatim* amongst other receipts. *Rubeus* his [t] compound water out of *Savanorola*. *Pinetus* his Balme; *Cardans puluis Hyacinthi*, with which in his booke *de curis admirandis*, he boastes that he had cured many melancholy persons in eight dayes, which [u] *Sckenkius* puts amongst his obseruable medicines. *Altomarus* his Syrupe, with which [x] he calls God so solemnly to witnesse, he hath in this kind done many excellent cures, and which *Sckenkius cent. 7. med. obser. 80.* mentioneth. *Rulandes* admirable water for melãcholy, which *cent. 2. cap. 96.* he calles *Spiritum vitæ aureum, Panaceam*, what not, and his absolute medicine of 50. Egges, *curat. empir.*

cent.

o *Certum est huius herbæ virtutem maximã & mirabilem esse, parumq; distare à balsamo. Et qui norit eo rectè vti plus habet artis quam tota scribentium cohors, aut omnes Doctores in Germaniâ.*

p *Quo fœliciter vsus sum.*

r *Hoc posito quod aliæ medicinæ, non valeant, ista tunc Dei misericordia valebit, & est medicina coronata, quæ secretissimè teneatur.*

s *Lib. de artific. med.*

t *Sect 3. Optimum remedium aqua composita Savanorolæ.*

u *Sckenkius obseru. med. cent. 2 observ. 31.*

x *Donatus ab Altomari cap. 7 Testor Deum me multos melancholicos huius solius syrupi vsu curasse, factâ prius purgatione.*

cent.1:cur.5. to be taken three in a morning with a powder of his.[v] *Fauentinus prac Empir:* doubles this number of egges, and will haue 101. to be taken by three in a morning, which *Saluſt Saluian* approoues *de re med. lib.2. cap.1.* with ſome of the ſame powder till all be ſpent, a moſt excellent remedy for all melancholy and madmen.

℞ *Epithymi, thymi ana drachmas duas, ſacchari albi vnciam vnam, croci grana tria, Cinamomi drachmam vnam, miſce fiat puluis.*

All theſe yet are nothing to thoſe [z] Chimicall preparatiues, of *Aqua Chelidonia*, quinteſence of Hellebor, ſalts, extracts. *Aurum Potabile &c.* D[r] *Anthony* in his booke *de auro potab. edit.1600.* is all in all for it. [a] *And though all the ſchoole of Galleniſts, with a wicked and vnthankefull pride and ſcorne deteſt it in their practiſe; yet in more grieuous diſeaſes, when all their vegetalls will doe no good*, they are compelled to ſeeke the helpe of mineralls, though they *vſe them raſhly, ſlackely, vnprofitably, and to no purpoſe.*

Rhenanus a Dutch Chimiſt, in his booke *de Sole è puteo emergente* takes vpon him to Apologiſe for *Anthony*, and ſets light by all that ſpeake againſt him. But what do I medle with this great controuerſie, which is the ſubiect of many Volumnes? Let *Paracelſus*, *Quercetan*, *Crollius*, and the brethren of S[t]. *Roſes croſſe* defend themſelues as they may. *Crato*, *Eraſtus*, and the *Galeniſts* oppugne *Paracelſus*, he bragges on the other ſide, he did more famous cures by this meanes, then all the *Galeniſts* in *Europe*, and calls himſelfe a Monarche, *Galen*, *Hyppocrates*, infants, illiterate, &c. [b] *One droppe of their Chimicall preparations, ſhall do more good, then all their fulſome potions. Eraſtus* and the reſt of the *Galeniſts* vilifie them on the other, as Hereticks in Phyſicke, [c] *Paracelſus did that in Phyſicke, which Luther in Diuinitie.* [d] *A drunken rogue, he was a baſe fellow, a Magitian, he had the diuell for his maſter, diuels his familiar companions, and*

[v] *Centum ova & vnum quolibet mane ſumant tria ova ſorbilia cum ſequenti pulucre ſupra ouum aſperſo, & contineant quouſq; aſſumpſerint centum & vnū, maniacis & melancholicis vtiliſſimum remedium.*

[z] *Quercetan cap 4. Phar. Oſwoldus Crollius.*

[a] *Cap.1. Licet tota Galleniſtarum ſchola mineralia, non ſine impio & ingrato faſtu à ſua practica deteſtentur tamen in grauioribus morbis omni vegetabilium derelicto ſubſidio ad mineralia confugiunt, licet ea temerè ignaviter & inutiliter vſurpent. Ad finem libri.*

[b] *Codronchus de ſale abſinthij.*

[c] *Idem. Paracelſus in medicinâ quod Lutherus in Theologiâ.*

[d] *Diſput. in eundem parte 1. Magus, ebrius, illiteratus, dæmonem præceptorem habuit, dæmones familiares &c.*

468 *what hee did was done by the helpe of the diuell.* Thus they contend and raile, and euery Marte write bookes *Pro* and *Con. & adhuc sub Iudice lis est*, let them agree as they will, I proceede.

SVBSEC. 4.

Auerters.

AVerters and purgers must goe together, as tending all to the same purpose, to diuert this rebellious humor, and turne it another way. In this range Glysters and Suppositories challenge a chiefe place, to draw this humor from the braine and heart, to the more ignoble parts. [e] Some would haue them still vsed some few dayes betweene, and those to be made with the boyled seeds of Annis, Fennell, and bastard Saffron, Hoppes, Thyme, Epithyme, Mallowes, Fumitory, Bugloss, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierologodiū, oyle of Violets,, sweet Almonds, &c. Such things as prouoke vrine most commend, but not sweat. *Trincauellius consil.16.cap.1.* in head melancholy forbids it, *P. Byarus* and others approue frictions of the outward parts, and to bathe them with warme water.

[f] Sneesings, masticatories and nasalls, are generally receiued, *Montaltus cap.34. Hildesheim spicel.2. fol.136. & 138.* giue seuerall receipts of all three, *Hercules de Saxonia* relates of an Empirick in *Venice*, [g] *that had a strong water to purge by the mouth and nosthrils, which he still vsed in head melancholy, which he would sell for no gold.*

To open months & Hæmrods, is very good Physicke, [h] *If they haue been formerly stopped, Fauentinus* would haue them opened with horse-leaches, and *Hercules de Sax. Iulius Alexandrius consi.185. Scoltzij*, thinks aloes fitter, [i] most approoue horse-leaches in this case, to be applied to the forehead, [k] nosthrils, and other places.

Montaltus cap.29. out of *Alexander* and others prescribes

[e] *Piso.*

[f] Adde to these *Cardans* nettels.

[g] *Aqua fortissima purgans os, nares, quam non vult auro vendere.*

[h] *Mercurialis consil.6. & 39. hæmorroidum & mensium prouocatio iuuat, modo ex eorum suppressione ortum habuerit.*

[i] *Laurentius, Bruel &c.*

[k] *P.Bayerus lib.2.cap.13 naribus. &c.*

scribes [l] *cupping glasses and issues in the left theigh, Aretæus, lib.7. cap.5.* [m] *Paulus Regolinus, Syluius*, will haue them without scarification, *applied to the shoulders and back, theighs and feet.* [n] *Montaltus cap. 34. Biddes open an issue in the arme, or hinder part of the head.* [o] *Piso* inioynes ligatures, frictions, suppositories, and cupping glasses, still without scarification, and the rest.

Cauteries and hot irons are to be vsed [p] *in the future of the crowne, and the seared or vlcerated place suffered to run a good while. Tis not amisse to bore the scull with an instrument to let out the fuliginous vapours. Salust Saluianus de re med. lib.2. cap.1.* [q] *Because this humour hardly yeelds to other Physicke would haue the head cauterised, or the left leg beneath the knee,* [r] *and the head bored in two or three places*, because it much auailes to the exhalation of the vapours. [s] *I saw saith he a melancholy man at Rome, that by no remedies would be healed, but when by chaunce he was wounded in the head, and scull broken, he was excellently cured.* And another to the admiration of the beholders, *breaking his head with a fall from on high, was instantly recouered of his dotage. Gordonius cap. 19. part.2.* would haue these cauteries tried last, when no other Physicke will serue, [u] *The head to be shaued and bored to let out fumes, which without doubt will doe much good. I saw a melancholy man by chaunce wounded in the head with a sword, his brainepan broken, so long as the wound was open hee was well, but when his wound was healed his dotage returned againe.*

Guianerius cap.8. Tract.15. cured a nobleman in *Sauoy* by boring alone, [x] *leauing the hole open a month together*, by meanes of which after two yeeres melancholy and madnesse

[l] *Cucurbitulæ siccæ, & fontaneliæ crure sinistro.*

[m] *Hildisheim spicel 2. Vapores à cerebro trahendi sunt frictionibus vniuersi, cucurbitulis siccis humeris ac dorso affixis, circa pedes & crura.*

[n] *Fontanellam aperi iuxta occipitium aut brachium.*

[o] *Balani, ligaturæ, frictiones &c.*

[p] *Cauterium fiat futurâ coronali diù fluere permittãtur loca vlcerosa Trepano etiam cranij densitas imminui poterit, vt vaporibus fuliginosis exitus pateat.*

[q] *Quoniam difficulter cedit alijs medicamentis ideo fiat in vertice cauterium, aut crure sinistro infra genu.*

[r] *Fiant duo aut tria cauteria cum ossis perforatione.*

[s] *Vidi Romæ melancholicum, qui adhibitis multis remedijs, sanari non poterat, sed cum craneum gladio fractum esset, optimè sanatus est.*

[t] *Et alterum vidi melancholicũ, qui ex alto cadens, non sine astantium admiratione liberatus est.*

[u] *Radatur caput, & fiat cauterium in capite, proculdubio ista faciunt ad fumorum exhalationem, vidi melancholicum à fortunâ gladio vulneratum, & craneum fractum, quamdiu vulnus apertum curatus optime, at quum vulnus sanatum reversa est mania.*

[x] *Vsq; ad duram matrem trepanari feci, & per mensem apertè stetit.*

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he was deliuered. All approue of this remedie in the future of the crowne, but [y] *Arculanus* would haue the cautery to be made with gold. In many other parts theſe cauteries are preſcribed for melancholy men, as in the thighes, (*Mercurialis conſil. 86.*) armes, legges. *Idem conſil. 6. & 39. & 25. Montanus conſil. 86. &c.* but moſt in the head, [z] *If other Phyſicke will doe no good.*

[y] *In 9 Rhaſis.*

[z] *Si nullum aliud ſufficit medicamentum.*

SVBSECT. 5.

Alteratiues and Cordialls, corroberating, reſoluing the relliques, and mending the Temperament.

BEcauſe this humour is ſo maligne of it ſelfe, and ſo hard to be remoued, the reliques are to be cleanſed, by alteratiues, cordialls, and ſuch meanes, the temper is to be altered and amended, with ſuch things as fortifie and ſtrengthen the heart and braine, [a] *which are commonly both affected in this maladie, and doe mutually miſaffect one another:* which are ſtill to be giuen euery other day, or ſome few dayes inſerted after a purge or ſuch other Phyſick, as occaſion ſerues, and are of ſuch force, that many times they helpe alone, and as *Arnoldus* holdes in his Aphoriſmes, are to be *preferred before all other medicines in what kind ſoeuer.* Amongſt this number of Cordialls and Alteratiues, I doe not find a more preſent remedie then a cup of wine or ſtrong drinke, and if it be ſoberly and opportunely vſed. It makes a man bold, hard, coragious, [c] *whetteth the wit*, if moderately taken, and as *Plutarke* ſaith, *Symp. 7. quæſt 10. it makes thoſe which are otherwiſe dull, to exhale and euaporate like franckincenſe.* [c] *A famous Cordial Mathiolus in Dioſcoridem, calles it, and an excellent nutriment to refreſh the body, it makes a good color, a floriſhing age, helps concoction, fortifies the ſtomacke, takes away obſtructions, prouokes vrine, expells excrements, procures*

[a] *Cordis ratio ſemper habenda quæ cerebro cõpatitur, & ſeſe inuicem afficiunt.*

[b] *Aphor. 38. medicina Theriacalis præ cæteris eligenda.*

[c] *Galen. de temp. lib. 3. cap. 3. moderatè ſumptum acuit ingeniũ.*

[d] *Tardos aliter & triſtes thuris in modum exhalare facit.*

[e] *Viribus reficiendis cardiacũ eximium, nutriendo corpori alimentum optimum, ætatem floridam facit, calorem innatum fouet, concoctionem iuuat, ſtomachum roborat, excrementis viam parat, vrinam mouet, ſomnum conciliat, venena frigida, flatus diſſipat, craſſos humores attenuat, coquit, diſcutit &c.*

ſleepe

sleepe, cleares the bloed, expells wind and all cold poysons, attenuates, concocts, dissipates all thicke blacke vapors, and fuligenous humors. And that which is all in all and to my purpose, it takes away feare and sorrow: *It glads the heart of man, Psal. 104.15.* & giues life it selfe, spirits, wit, &c. For which cause the ancients called *Bacchus, Liber pater à liberando*, and [f] sacrificed to *Bacchus* and *Pallas* still vpon an alter. [g] *Wine measurably drunke, and in time brings gladnesse and chearefulnesse of mind, it cheareth God and men. Iudges 9.12. latitiæ Bacchus dator*, it makes an old wife dance, and such as are in misery to forget all and be [h] merry. 471

[f] *Pausanias.*

[g] *Siracides 31. 28.*

Bacchus & afflictis requiem mortalibus affert,
Crura licet duro compede vincta forent.

[h] *Legitur & prisci Catonis sæpe mero calluisse virtus.*

Therefore *Solomon Prov.31.6. bids wine be giuen to him that is ready to perish, and to him that hath griefe of heart, let him drinke that he forget his poverty, and remember his misery no more. Sollicitis animis onus eximit.* Nothing speedier, nothing better: which the Prophet *Zachary* perceaued when he said, [i] *that in the time of Messias they of Ephraim should bee glad, and their heart should reioyce as through wine.* It is a most easie and parable remedy, a common, a cheap, still ready against feare, sorrow, and such troublesome thoughts that molest the mind; as brimstone with fire, the spirits on a suddaine are inlightned by it. *No better physicke*, saith [k] *Rhasis, for a melancholy man; and hee that can keepe company and carouse, needs no other medicines*, 'tis enough. His countriman *Avicenna 3.1.doct.2.cap.8.* proceeds farther yet, & will haue him that is troubled in minde or melancholy, not to drinke only but now and then to be drunke: excellent good physick for this and many other diseases. *Magninus Reg.san. part.3. cap.31.* will haue them to bee so once a month at least, and giues his reasons for it, [l] *because it scoures the body by vomit, urine, sweat, of all manner of superfluities, and keeps it cleane.* Of the same minde is *Seneca* the Philosopher in his booke *de tranquil.animæ lib.1.cap.15. nonnunquam vt in alijs morbis ad ebrietatem vsq; veniendum. Curas deprimit, tristitia medetur.*

[i] *Cap.10.7.*

[k] *Tract.1. cont. lib.1 Non est res laudabilior eo vel cura melior, qui melancholicus, vtatur societate hominum & biberia & qui potest sustinere vsum vini non indiget aliâ medicinâ, quod eo sint omnia ad vsum necessaria huius passionis.*

[l] *Tum quod sequatur inde sudor vomitus urina à quibus superfluitates à corpore removentur & remanet corpus mundum.*

It

472 It is good sometimes to be drunke, it helps sorrow, depresseth cares, and so concludes his tract with a cup of wine: *Habes Serene charissime quæ ad tranquilitatem animæ pertinent.* But these are Epicureall tenents, tending to loosenesse of life, luxury and Atheisme, maintained alone by some Heathens, dissolute Arabians, prophane Christians, and are exploded by *Rabby Moses Tract.4. Guliel. Placentius lib.1.cap.8. Valescus de Taranta*, and most accuratly by *Io. Silvaticus*, a late writer and Physitian of *Millan, med.cont.cap.14.* where you shall finde this tenent copiously confuted.

[m] *Hor.*

[n] *Lib.15.2.noct Att. Vigorem animi moderato vini vsu tueamur & calefacto simul refotoq; animo si quid in eo vel frigidæ tristitiæ vel torpentis verecundiæ fuerit diluamus.*

[o] *Lib.14.5. nihil pernitiosus viribus, si modus absit, venenum.*

[p] *Theocritus edil.13. vino dari lætitiam & dolorem.*

[q] *Renodeus.*

[r] *Mercurialis consil.25. Vinũ frigida optimum, & pessimum ferinâ melancholiâ.*

[s] *Fernelius consil.44. & 45. vinum prohibet assiduum & aromata.*

Howsoeuer you say, if this bee true, that wine and strong drinke haue such vertue to expell feare and sorrow, & to exhilerate the minde, euer hereafter lets drinke and be merry.

[m] *Prome reconditum Lyda strenua cæcubum.*
Capaciores puer huc affer Scyphos
Et Chia vina aut Lesbia.
Come lusty Lyda fill's a cup of sacke,
And sirra drawer bigger pots we lacke,
And *Scio* wines that haue so good a smacke.

I say with him in [n] *Agellius, let vs maintaine the vigor of our soule with a moderate cup of wine, & drink to refresh our minds, if there be any cold sorrow in it, or torpid bashfulnesse lets wash it all away.* Let's driue downe care with a cup of Ale: & so say I, for all this may be done, so that it be modestly, soberly, opportunely vsed: Otherwise, as [o] *Pliny* telleth vs. If singular moderation be not had, *nothing so pernitious, tis poyson it selfe.* Let not good fellowes triumph therefore (saith *Mathiolus*) that I haue so much commended wine, if it be immoderatly taken, *insteed of making glad, it confounds both body and soule, it makes a giddy head, a sorrowfull heart.* And 'twas well said of that Poet of old. *Wine causeth mirth and griefe*, [q] nothing so good for some, so bad for others, especially as [r] one obserues, *qui à causâ calida malè habent*, that are hot or inflamed. And so of spices, they alone, as I haue shewed cause head melancholy themselues, they must not vse wine as an [s] ordinary drinke, or in their diet; but to determine with *Laurentius c.8.*

de

de melan. Wine is bad for madmen, and such as are troubled with heat in their inner parts or braines, contrary to them, but to melancholy which is cold, as most is, Wine is very good. 473

I may say the very same of the Decoction of *China* roots, *Sassafras*, *Sarsaparilia*, *Guaiacū*. *China*, saith *Manardus* makes a good colour in the face, takes away melancholy and all infirmities proceeding from cold, and so *Salsaperilla* prouokes sweat mightely. *Guaiacum* dries, *Claudinus consult. 89. & 46. Montanus*, *Capivaccius consult. 188. Scoltzij*, make frequent and good vse of *Guaiacum*, & *China*, [t] *so that the liver be not incensed*, good for such as are cold, as most melancholy men are, but by no meanes to be mentioned in hot.

Borage, Bawme, Saffron, Gold, I haue spokē of, *Montaltus cap. 23.* commends *Scorzonera* roots condite, *Garcius ab Hor in plant. hist. lib. 2. cap. 25.* makes mention of an hearbe called *Datura*, [u] *which if it be eaten for 24 houres following takes away all sense of griefe, and makes them incline to laughter & mirth:* and another called *Bauge*, like in effect to *Opium* [x] *which puts them for a time into a kinde of Extasis*, and makes them gently to laugh. One of the *Roman* Emperors had a seed, which hee did ordinarily eat to exhilerate himselfe.

[y] *Christopherus Ayrerus* prefetres *Bezoars* stone, and the confection of *Alkermes* before all other cordials, and *Amber* in some cases. [z] *Alkermes comforts the inner parts*, and *Bezoar* stone hath an especiall vertue against all melancholy affections, [a] *it comforts the heart and corroborats the whole body.* [b] *Amber* prouokes vrine, helps the stomake, breaks wind, &c. After a purge 3 or 4 gr. of *Bezoar* stone, and 3 gr. of *Amber Greece*, drunke or taken in Borage or Bugloss water, in which gold hot hath beene quenched, will doe much good, and the purge shall diminish lesse (the heart so refreshed) of the strength and substance of the body.

R. *confec: Alkermes* ʒ ß *lap: Bezoar* ℈j.
Succini albi subtilis. pulueriſat. ℈ij *cum*
Syrup: de cort: citri, fiat electuarium.

[t] *Modo iecur non incendatur.*

[u] *Per 24 horas sensum doloris omnem tollit & ridere facit.*

[x] *In extasim cogit omni solitudine liberat & tenue quid ridere facit.*

[y] *Hildrsheim spicel. 2.*

[z] *Alkermes omnia vitalia viscera mirè confortat.*

[a] *Contra omnes melancholicos affectus confert ac certum est ipsius vsu omnes cordis & corporis vires mirum in modum refici.*

[b] *Succinum vero albissimum confortat ventriculum, flatum discutit, vrinam mouet. &c.*

To

474 To Bezaors ſtone moſt ſubſcribe *Manardus*, and [c] many others, *it takes away ſadneſſe, and makes him merry that vſeth it, I haue ſeene that haue beene much diſpleaſed with faintneſſe, ſwounding and melancholy, & taking the waight of three grains of this ſtone, in the water of Oxtongue haue beene cured.* *Garcius ab Horto* brags, how many deſperate cures he hath done vpon melancholy men by this alone, when all Phyſitions had forſaken them. But *Alkermes* many except againſt, in ſome caſes it may helpe if it be good and of the beſt, ſuch as that of *Monſpelier* in *France*, which [d] *Iodocus Sincerus Itinerario Galliæ* ſo much magnifies, and would haue no trauellér to omit to ſee it made. But it is not ſo generall a medicine as the other. *Fernelius conſil.49.* ſuſpects *Alchermes* by reaſon of his heat, [e] *nothing*, ſaith he, *ſooner exaſperats this diſeaſe then the vſe of hot working meats and medicines, and would haue them therefore warily taken.*

Diamargaritum frigidum, diambra, Diaboraginatum, Electuarium latificans Galeni and Rhaſis, De gemmis, Dianthos, Diamoſcum dulce & amarum, Electuarium Conciliatoris, ſyrup. Cidoniorum de pomis, conſerues of Roſes, Violets, fumitory, Enula campana, Satyrion, Lemans, Oranges Pills condite, &c. haue their good vſe.

℞ *Diamoſchi dulcis & amari ana ℥ ij, diabugloſſati daboraginati ſacchari violacij ana ℥ j. miſce cum ſyrupo de pomis.*

Euery Phyſitian is full of ſuch receipts; one only I will adde for the rareneſſe of it, which I finde recorded by many learned [f] Authors, as an approued medicine againſt dotage, head melancholy and ſuch diſeaſes of the braine. Take a [g] Rams head that neuer medled with an Ewe, cut off at a blowe, and the hornes only cut away, boyle it well skinne and wooll together, after it is well ſod take out the braines, and put theſe

[c] *Garcias ab Horto aromatum lib.1. cap. 15 aduerſus omnes morbos melancholicos conducit & venenum. Ego inquit vter in morbis melancholicis &c. & deploratos huius vſu, ad priſtinam ſanitatem reſtitui.* See more in Banhimus booke *de lap, Bezaor. cap.45.*

[d] *Edit.1617. Monſpelij electuarium fit prætioſiſſimum Alchermes &c.*

[e] *Nihil morbum hunc æquè exaſperat, ac alimentorum, vel calidiorum vſus. Alchermes ideo ſuſpectus, & quod ſemel moneam, caute adhibendi calida medicamenta.*

[f] *Scenkius lib.1 obſervat. de Maniâ, ad mentis alienationem, & deſipientiam vitio cerebri abortam in manuſcripto codice Germanico tale medicamentum reperi*

[g] *Caput arietis nondum experti venerem vno ictu amputatum, cornibus tantum demotis integrũ, cum lana & pelle, benè elixabis, tum aperto cerebrum eximes, & addens aromata &c.*

ſpices

ſpices to it, Cinnamon, Ginger, Nutmeg, Mace, Cloues *ana* ℥ ß, mingle the powder of theſe ſpices with it, & heat them in a Platter vpon a chafingdiſh of coles together, ſtirring thẽ well that they doe not burne, take heed it bee not ouermuch dried, or drier then a calues braines ready to be eaten. Keepe it ſo prepared, and for three daies giue it the patient faſting, ſo that he faſt two howres after it. It may bee eaten with bread, in an egge or broath, or any way ſo it bee taken. For 14 daies let him vſe this diet, drinke no wine &c. *Geſner. hiſt. animal. lib. 1. pag. 917. Caricterius pract. cap. 13. in Nichol de metri pag. 129. Iatro. Witenberg. edit. Tubing. pag. 62.* mention this medicine, though with ſome variation, hee that liſt may try it, [g] and many ſuch.

Odoraments to ſmell to, of Roſe water, Violet, Flowers, Bawme, Roſe-cakes, Vineger, &c. doe much recreate the braines and ſpirits, and as ſome ſay nouriſh, 'tis a queſtion commonly controuerted in our ſchooles, *an odores nutriant*, let *Ficinus lib. 2. cap. 18.* decide it, [h] many arguments he brings to proue it. *Montanus conſil. 31.* preſcribes a forme, which he would haue his melancholy patient neuer to haue out of his hands. If you will haue them ſpagirically prepared, looke in *Oſwaldus Crollius baſil. Chimica.*

Irrigations of the head ſhauen, [i] *of the flowres of water lillies, Lettice, Violets, Chamomile, wild Mallowes, wethers heads, &c.* muſt be vſed many mornings together. *Montanus conſil. 31.* would haue the head ſo waſhed once a weeke. *Lelius à Fonte Egubinus conſult. 44.* for an *Italian* count troubled with head melancholy, repeats many medicines which hee tried, [k] *but two alone which did the cure, vſe of whay made of Goats milke with the extract of Hellebor, and Irrigations of the head, with water lillies, lettice, violets, camomile, &c. vpon the ſuture of the crowne.* [l] *Piſo* commends a Rammes lunges applied hot to the forepart of the head, or a young lamb diuided in the backe, exenterated &c. all acknowledge the chiefe cure to conſiſt in moiſtning throughout. Some, ſaith *Laurentius*, vſe powders and caps to the braine; but foraſmuch as ſuch aro-

[g] *Cinis teſtudinis vſtus & vino potus melancholiam curat. & raſura cornu Rhinocerotis. &c. Schenkius.*

[h] *Inſtat in matrice quod ſurſũ & deorſum ad odoris ſenſum. præcipitatur.*

[i] *Ex decocto florum nymphææ, lactucæ, violarũ, chamomillæ, altheæ, capitum verueeum &c.*

[k] *Inter auxilia multa adhibita duo viſa ſunt remedium adferre vſus ſeri caprini cum extracto Helleberi, & irrigatio ex lacte Nymphææ violarum &c. ſuturæ coronali adhibita, his remedijs ſanitatem priſtinam adeptus eſt.*

[l] *Confert & pulmo arietis, calidus agnus per dorſum diuiſus exenteratus admotus ſincipiti.*

476 aromaticall things are hote and dry, they must bee sparingly vsed.

Vnto the Heart we may doe well to apply bagges, Epithemes, oyntments, of which *Laurentius c. 9. de melan.* giues examples. *Bruel* prescribes an Epitheme for the heart of Bugloss, Borage, water-lilly, Violet waters, sweet wine, Bawm leaues, Nutmegs, cloues, &c.

[m] *Semina Cumini, rutæ, dauci, anethi, cocta.*

For the Belly make a Fomentation of oyle, [m] in which *the seeds of cummin, Rue, Carrets, Dill, haue beene boyled.*

[n] *Lib. 3. de locis affect.*
[o] *Tetrab. 2. ser. 2. cap. 10.*

Bathes are of wonderfull great force in this malady, much admired by [n] *Galen*, [o] *Ætius, Rhasis, &c.* of sweet water in which is boyled the leaues of Mallowes, Roses, Violets, Waterlillies, Wethers heads, flowres of Bugloss, Camomile, Melilot, &c. *Guianer. cap. 8. tract. 15.* would haue them vsed twice a day, and when they come forth of the Bathes, their back-bones to bee annointed with oyle of Almonds, Violets, Nymphæa, fresh capon grease &c.

Amulets and things to be borne about, I finde prescribed, taxed by some, approued by others, looke for them in *Mizaldus, Porta, Albertus, &c.* A ring made of the hooffe of an Asses right forefoot carried about, &c. I say with [p] *Renodeus* they are not altogether to be reiected, Piony doth help Epilepsie, pretious stones most diseases, [q] a Wolues dung caried about helps the Cholick, [r] a Spider an Ague, &c. Such medicines are to be exploded that consist of words, characters, spels, and charmes, which can doe no good at all, but out of a strong conceit, as *Pompenatius* proues; or the Diuels policy, that is the first founder and teacher of them.

[p] *Phar. lib. 1. cap. 12.*
[q] *Ætius cap 31 Tetr. 3. ser. 4.*
[r] *Dioscorides, Vlysses Aldouerandus de aranea.*

SVBSEC. 6.

Correctors of accidents to procure sleepe. Against fearefull dreames, rednesse, &c.

VVHen you haue vsed all good meanes and helps of alteratiues, auerters, diminitiues, yet there will be still

still certaine accidents to be corrected and amended, as waking, fearefull dreames,, flushing in the face to some, to some ruddinesse, &c.

Waking by reason of their continuall cares, feares, sorrowes, dry braines, is a symptome that much crucifies melancholy men, and must therefore be speedely helped, and sleep by all meanes procured, which sometimes is a sufficient remedy of it selfe without any other physick. *Skenkius* in his obseruations hath an example of a woman that was so cured. The meanes to procure it, are inward or outward. Inwardly taken, are simples or compounds, simples, as Poppy, Nymphæa, Violets, Roses, Lettice, Mandrake, Henbane, Nightshade or Solanum, Saffron, Hempseed, Nutmegs, Willowes: with their seeds, iuyce, decoctions, distilled waters, &c. Compounds are syrups or opiats. syrup of Poppy, Violets, Verbasco which are commonly taken with distilled waters.

[f] *Solo somno curata est citra medici auxilium. fol.154.*

℞ *diacodij* ℥ j *dioscordij* ʒ ß *aquæ lactucæ* ℥ iij ß
mista fiat potio ad horam somni sumenda.

Requies Nicholai, Philonium Romanum, Triphera magna, pilulæ de Cynogloſſa, Dioscordium, Laudanum Paracelsi, Opium, are in vse, &c. Country folks commonly make a posset of hempe-seede, which *Fuchsius* in his herball so much discommends, yet I haue seene the effect, and it may be vsed where better medicines be not to be had.

Laudanum Paracelsi is prescribed in two or three graines, with a dramme of Dioscordium, which *Oswald. Crollius* commends. *Opium* it selfe is most part vsed outwardly, ʒ j to smel to in a ball, though commonly so taken by the Turkes to the same quantity [t] for a cordiall, and at *Goa* in the *Indies* the dose 40 or 50 graines.

[t] *Bellonius obseruat li.3.c.15 lassitudinem & labores animi tollunt inde Garcias ab Horto lib.1.cap.4. simp.med.*

Rulandus calls *requiem Nicholai, vltimum refugium*, the last refuge; but of this and the rest looke for peculiar receipts in *Victorius Faventinus cap. de phrenesi, Hornius cap. de Mania Hildesheim spicel.4. de somno & vigil. &c.* Outwardly vsed. as oyle of Nutmegs by extraction, or expression with Rose-water to annoint the temples, oyles of Poppy, Nenuphar,

Man-

478 Mandrake, Purslan, Violets to the same purpose.

Montanus consil. 24. & 25. much commends odoraments of Opium, Vineger, and Rosewater, *Laurentius cap. 9.* prescribes Pomanders and nodules, see the receipts in him. *Codronchus* [u] wormewood to smell to.

[u] *Absinthium somnos allicit olfactu.*

Unguentum Alablastritum, populeum, to annoint the temples, nostrils, or if they be too weake to mixe Saffron & Opium. Take a graine or two of Opium, & dissolue it with three or foure drops of Rose-vineger in a spoone, and after mingle with it as much vnguentum populeum as a nut, vse it as before: or else take halfe a dram of opium, vnguentum populeum, oyle of Nenuphar, rosewater, rosevineger, of each halfe an ounce, with as much virgin wax as a nut, annoint your temples with some of it. *ad horam somni.*

[x] *Read Lemnius liber. bib. ca. 2. of mandrake.*
[y] *Hyoscyamus sub cerulei veridis.*

Sacks of wormwood, [x] Mandrake, [y] Henbane, Roses made like pillows and laid vnder his head are mentioned by [z] *Cardan* and *Mizaldus, to annoint the soles of the feet with fat of a dormouse, the teeth with earewax of a dogge, swines gall, hares eares:* charmes, &c.

[z] *Plantam pedis inungere pinguedine gliris dicunt efficacissimum & quod vix credi potest dentes inunctos ex sorditie aurium canit somnum profundum conciliare &c. Cardan de rerum varietat.*

Frontlets are well-knowne to euery good wife, Rosewater and Vineger with a little womans milke, and Nutmegs grated vpon a Rosecake applied to both temples.

For an emplaster take of Castorium a dramme and halfe, of Opium halfe a scruple, mixt both together with a little water of life, and make two small plasters thereof, and apply them to the Temples.

Rulandus cent. 1. cur. 17. cent. 3. cur. 94. prescribes Epithemes and lotions of the head, with the decoction of the flowres of Nymphæa, Violet leaues, Mandrake roots, Henbane, white Poppy. *Hercules de Saxonia, stillicidia* or droppings, &c. Lotions of the feet doe much availe of the said hearbs, by these meanes, saith *Laurentius*, I thinke you may procure sleep to the most melancholy man in the world. Some vse horseleeches behind the eares, and apply Opium to the place.

† *Veni mecum lib.*

[a] *P. Bayerus lib. 2. c. 13.* sets downe some remedies against

fearefull

fearefull dreames, and such as walke and talke in their sleepe. *Baptista porta Mag.nat.lib.2.c.6.* to procure pleasant dreams and quiet rest, would haue you take Hippoglossa, or the herbe horsetongue, Bawme, to vse them or their distilled waters after supper, &c. Such men must not eate Beanes, Pease, Garlicke, Onyons, Cabbidge, Venison, Hare, Blacke wines, or any meat hard of digestion to supper, or lye on their backes, &c.

Rusticus Pudor, bashfulnesse, flushing in the face high colour, ruddinesse are common greiuances which much torture many melancholy men, when they meet a man or come in [a] company of their betters, strangers, or after a meale, or if they drinke a cup of wine or stronge drinke, they are as red and fleet and sweat, as if they had beene at a Maiors feast, *præsertim si metus accesserit*, it exceedes, [b] they thinke euery man obserues it, takes notice of it, & feare alone wil effect it, suspition without any other cause. *Sckenkius obseruat. med. lib.1.* Speakes of a waiting gentlewoman in the Duke of *Sauoyes* Court, that was so much offended with it, that she offered *Byarus* a Physitian, all that she had to be cured of it. And 'tis most true, that [c] *Antony Lodouicus*, saith in his booke *De Pudore*, *Bashfulnesse either much hurtes or helpes*, such men I am sure it hurtes. If it proceede from suspition or feare, [d] *Fœlix Platter* prescribes no other remedie but to reiect and contemne it. *Id populus curat scilicet*, suppose one looke red, what matter is it, make light of it.

If it trouble at, or after meales, (as [e] *Iobertus* obserues, *med.pract, lib.1.lib.7.*) or after a little exercise or stirring, as many are hot and red in the face, or if they do nothing at all, and especially women, hee would haue them let blood in both armes, first one, then another, two or three dayes betweene if blood abound, to vse frictions of the other parts feet especially, and washing of them, because of that consent which is betwixt the head and the feete. [f] And with all to refrigerate the face, by washing it often with rose, violet, nenuphar, lettice, louage waters and the like: but the best of

[a] *Aut si quid incautius excidrit aut, &c.*

[b] *Nam quâ parte pauor simul est pudor additus illi. Statius.*

[c] *Olisipponensis medicus. pudor aut iuuat aut lædit.*

[d] *De mentis alienat.*

[e] *Facies nonnullis maximè calet rubetq; si se paululum exercuerint nonnullis quiescentibus idem accidit fœminis præsertim, causa quicquid feruidum aut halituosum sanguinem facit.*

[f] *Interim faciei prospitiendum vt ipsa refrigeretur vtrumq; præstabit freques lotio ex aqua rosarum violarum nenupharis, &c.*

480 all is that *lac virginale*, or strained liquor of Litargy. It is diuersly prepared by *Iobertus* thus. R. *lithar. argentij* ʒ j. *cerussæ candidissimæ.* ʒ iij. *caphuræ.* ℈ ij. *dissoluantur aquarum solani, lactucæ, & nenupharis ana* ʒ iij. *aceti vini albi.* ʒ ij. *aliquot horas resideat, dein de transmittatur per philt. aqua seruetur in vase vitrio, ac eâ bis terue facies quotidie irroretur.* [g] *Quercetan spagir. phar. cap.6.* commends the water of frogs spaune for ruddinesse in the face. [h] *Crato consil. 283. Scoltzij* would faine haue them vse all sommer, the condite flowers of Succorie, strawbury water, roses, (cupping glasses are good for the time) *consil.286. & 285.* and to defecate impure blood with the infusion of Sene, Sauory, Bawme water. [i] *Hollerius* knew one cured alone with the vse of Succory boyled, & drunke for fiue moneths, euery morning in the summer.

[k] It is good ouernight to annoint the face with Hares blood, and in the morning to wash it with Strawbury water, and cowslip water, of the iuyce of distilled Lemmons; or to vse the seeds of Mellons, or kernells of Peaches, beaten small, or the roots of Aron, and mixt with wheat branne, to bake it in an ouen, and to crumble it in strawbury water, [l] or to put fresh cheese curdes to a red face.

If it trouble them at mealetimes that flushing, as oft it doth, with sweating or the like, they must auoide all strong drinke, and drinke very little, [m] one draught saith *Crato*, and that about the middest of their meale, auoide at all times indurate salt, and especially spice and windy meat.

[n] *Crato* prescribes the condite fruit of wilde rose, to a nobleman his patient to be taken before dinner or supper, to the quantity of a Chesnut. It is made of sugar, as that of Quinces. The decoction of the roots of sowthistle before meate by the same Author is much approued. To eate of a baked apple some aduise, or of a preserued Quince, Comminseed prepared, with meat in stead of salt, to keepe downe fumes: not to study or to be intentiue after meales.

R. *nucleorum persic seminis melonum ana* ʒ ß.

aquæ

[g] *Ad faciei ruborem aquæ spermatis ranarum.*

[h] *Rectè vtantur in estate floribus Cichorij saccharo conditis vel saccharo rosaceo, &c.*

[i] *Solo vsu decocti Cichorij.*

[k] *Vtile imprimis noctu faciem illinire sanguine leporino & mane aqua fragorum vel aqua è floribus verbasci cũ succo limonum distillato abluere.*

[l] *Vtile rubenti faciei caseum recentem imponere.*

[m] *Consil.21. lib.vnico vini hausti sit contentus.*

[n] *Idem consil. 283. Scoltzij laudatur condit. rosæ caninæ f. uctus ante prandium & cænàm ad magnitudinem castaneæ. Decoctum radicum Sonchi si ante cibum sumatur valet plurimum.*

aquæ fragorum ll. ij. misce vtatur mane.

[o] To apply cupping glasses to the shoulders is very good. For the other kind of ruddinesse which is setled in the face with pimples &c. because it pertaines not to my subiect, I will not meddle with it. I referre you *Cratos Councels, Arnoldus lib. 1. breuiar cap. 39. 1. Rulande, Peter Forestus de Fuco lib. 31. obser. 2.* To *Platerus, Mercurialis, Ulmus, Randoletius, Hernius*, and others that haue written largely of it.

[o] *Cucurbit. ad scapulas appositæ.*

Those other grieuances and symptomes of headach, *Vertigo, deliquium, &c.* which trouble many melancholy men, because they are copiously handled a part in euery Physitian, I doe voluntarily omit.

Memb. 2.

Cure of melancholy ouer all the Body.

WHere the melancholy blood possesseth the whole Body with the Braine, [p] it is best to begin with bloodletting. [q] The *Greekes* prescribe the [q] *Median* or middle veine to be opened, and so much blood to be taken away as the patient may well spare, and the cut that is made must be wide enough. The *Arabians* hold it fittest to be taken from that arme, on which side there is more paine and heauinesse in the head. If blacke blood issue foorth, bleede on, if it be cleere and good, let it be instantly suppressed, [r] *because the malice of melancholy is much corrected by the goodnesse of the blood.* If the parties strength will not admitt much euacuation in this kind at once, it must be assayed againe and againe, if it may not conueniently be taken from the arme, it must be taken from the knees and ancles: especially to such men or women whose hæmrodes or moneths haue beene stopped. [s] If the malady continue, it is not amisse to euacuate in a part, in the forehead, and to virgins in the ancles, which are melancholy for loue matters, so to widdowes that are much grieued and troubled with sorrow and cares: for

[p] *Pi. 6.*

[q] *Mediana præ cæteris.*

[r] *Succi melancholici malitia à sanguinis bonitate corrigitur.*

[s] *Perseuerante malo ex quacunq; parte sanguis detrahi debet.*

482 bad blood flowes to the heart, and so crucifies the mind. The hæmrods are to be opened with an instrument or horse-leaches, &c. see more in *Montaltus cap. 29. Skenchius* hath an example of one that was cured by an accidentall wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutiues, Alteratiues, Cordialls, correcters as before, intermixt as occasion serues, [u] *all their studdy must be to make a melancholy man fatte, and then the cure is ended.* *Diuretica* or medicines to procure vrine are prescribed by some in this kind, hote and cold: hot where the heat of the liuer doth not forbid, colde where the heate of the liuer is very great, [x] amongst hote are Parsley rootes, Louage, Fennell &c. colde Mellon seedes, &c, with Whay of Goats milke, which is the common conueigher.

To purge and purifie the blood, vse Sowthistle, Succory, Sena, Endiue, Carduus Benedictus, Dandelion, Hoppe, Medenhaire, Fumitorie, Bugloss, Borage &c. with their iuyce decoctions, distilled waters, Syrrups, &c.

Oswaldus Crollius basil. Chim. much admires salt of coralls in this case, and *Ætius Tetrabib. ser. 2. cap. 114. Hieram Archigenis*, which is an excellent medicine to purifie the blood, [y] *for all melancholy affections, falling sickenesse, none to be compared to it.*

[t] *Observat. fol. 154. curatus ex vulnere in crure ob cruorem amissum.*

[u] *Studium sit omne vt melancholicus impinguetur: ex quo enim pingues & carnosi illico sani sunt.*

[x] *Hildesheim spicel. 2. Inter calida radix petroselini apij feniculi Inter frigida emulsio seminis mellonum cum sero caprino quod est commune vehiculum.*

[y] *Non est aliud medicamentum quod huic comparari possit.*

Memb. 3. Svbsect. 1.

Cure of Hypocondriacall Melancholy.

IN this Cure as in the rest, is especially required the rectification of those fixe non naturall things, aboue all a good Diet, which *Montanus consil. 27.* Inioynes a French Nobleman, [z] *To haue an especiall care of it, without which all other remedies are in vaine.* Bloodletting is not to be vsed, [a] except the patients body be very full of blood, & that it be deriued from the liuer and spleane to the stomache and his vessels, then [b] to draw it backe, to cut the inner vaine of either

[z] *Hoc vnum premoneo domine vt sis diligens circa victum sine quo cætera remedia frustra adhibentur.*

[a] *Piso.*

[b] *Laurentius cap. 15. reuulsionis gratia venam internam alterius Brachij secamus.*

ther arme some say the *saluatella*, and if the maladie be continuat, [c] to open a veine in the forehead.

Præparatiues and Alteratiues may be vsed as before, saiuing that heere must be respect had aswell to the liuer, spleene, stomacke, hypocondries, as to the heart and braine. To comfort the † stomacke and inner parts against wind and obstructions, by *Areteus, Galen, Aetius, Aurelianus, &c.* and many later writers, are still prescribed the Decoctions of Wormewood, Centaury, Penneriall, sod in Whay and dayly drunke: many haue beene cured by this medicine alone.

Codronchus in his booke *De sale absin.* magnifies the salt of Wormewood aboue all other remedies, [d] *which workes better and speedier then any other simple whatsoeuer, and much to be preferred before all those fulsome decoctions and infusions, which much offend by reason of their quantity, this alone in a small measure taken expells winde, and that most forcibly, moues vrine, clenseth the stomacke of all grosse humours, crudities, helpes appetite &c.* *Arnoldus* hath a Wormewood wine which he would haue vsed, which euery *Pharmacopæa* speakes of.

Diminutiues and purgers may [e] be vsed as before, of *hiera, manna, cassia*, which *Montanus consil. 230*, For an *Italian* Abbat in this kind preferres before all other simples. [f] *And these must be often vsed, still abstaining from those which are more violent, least they doe exasperate the stomacke &c. and the mischiefe by that meanes be increased.* Though in some Physitians I find very stronge purgers, Hellebor it selfe prescribed in this affection. If it long continue, vomits may be vsed after meate, or otherwise gently procured with warme water, oximell &c. now and then. *Fuchsius cap.33.* prescribes Hellebor it selfe, but still take heed in this malady, which I haue often warned of hote medicines, [g] *because* (as *Saluianus* addes) *drought followes heate, which increaseth the disease*: and yet *Baptista Siluaticus contro. 34.*

[c] *Si Pertinax morbus venam fronte secabis. Bruel.*

† *Ego maximã curam stomacho delegabo. Octa. Horatianus lib. 2. cap 5.*

[d] *Citius & efficatius suas vires exercet quam solent decocta ac diluta in quantitate multa, & magna cum assumentium molestia de sumpta. Flatus hic sal efficaciter dissipat vrinam mouet humores crassos abstergit, stomachum egregiè confortat cruditatem nauseam appetentiam mirum in modum reuocat, &c.*

[e] *Piso. Altomarus Laurentius cap. 15.*

[f] *His vtendum sæpius iteratis, à vehementioribus semper abstinendum ne ventrem exasperent*

[g] *Lib.2.cap.1. Quoniam caliditate coniuncta est siccitas quæ malum auget.*

484 forbiddes cold medicines, [h] *because they increase obstructions, and other bad symptomes.* But this varies as the parties doe, and tis not easie to determine which to vse. [i] *The stomacke most part in this infirmitie is hote, the liuer cold, scarce therefore which Montanus insinuates consil.229.* for the Earle of *Monfort, can you helpe the one, and not hurt the other*: much discretion must be vsed, take no Physicke at all he concludes, without great need. *Lelius Ægubinus consult. 77.* for an Hypocondriacall *Germaine* Prince, vsed many medicines, [k] *but it was after signified to him in letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good.* In his 108. *Consult.* he vsed as happily the same remedies: this to a third might haue bin poyson, by ouerheating his liuer and blood.

For the other parts looke for remedies in *Sauanarola Gordonius, Iohnson &c.* one for the Spleene amongst many other I will not omit, cited by *Hildeshiem spicel. 2.* and prescribed by *Matt. Flaccus* and out of the authoritie of *Benenenius. Antony Benenenius* in an Hypocondriacall passion, [l] *Cured an exceeding great swelling of the Spleene with Capers alone, a meate befitting that infirmitie, and frequent vse of the water of a Smithes forge, by this Physicke he cured a sicke man, whom all other Physitians had forsaken, that for seuen yeeres had beene Splenitick.* And of such force is this water, [m] *that such creatures as drinke of it haue commonly little or no Spleene.* See more excellent medicines for the Spleene in him. *Auerters* must be vsed to the liuer and Spleene, and to scoure the Meseriack veines, and they are either to open, or prouoke vrine. You can open no place better then the hæmrods, *which if by horse-leaches they be made to flowe,* [n] *there may not be againe such an excellent remedie,* as *Plater* holdes. *Salust. Saluian* will admit no other blood-letting but this, and by his experience in an hospitall which he kept, he found all mad and melancholy men worse for other blood-letting.

[h] *Quisquis frigidis auxilijs hoc morbo vsus fuerit is obstructionem aliaq; symptomata augebit.*

[i] *Ventriculus plerumq; frigidus epar calidum, quomodo ergo ventriculum calefaciet vel refrigerabit hepar sine alterius maximo detrimento.*

[k] *Significatum per literas incredibilem vtilitatem ex decocto Chinæ & Sassafras percepisse.*

[l] *Tumorem splenis incurabilem sola cappari curauit cibo tali ægritudini aptissimo. Soloq; vsu aquæ in quo faber ferrarius sæpe candens ferrum extinxerat, &c.*

[m] *Animalia quæ apud hos fabros educantur exiguos habent lienes.*

[n] *Si hæmorroides fluerent nullum præstantius esset remedium quæ sanguisugis admotis prouocari poterunt. obseruat lib.1. pro hypoc. leguleio.*

Laurentius

Laurentius cap. 15. calles this of horse-leaches, a sure remedie to empty the Spleene and Meseriacke membrane. Onely *Montanus consil. 248.* is against it, [o] *to other men saith he, this opening of the hamrods seemes to be a profitable remedy, for my part I doe not approue of it, because it drawes away the thinnest blood, and leaues the thickest behind.* 485

Ætius, Vidus Vidius, Mercurialis, Fuchsius recommend *Diuretickes*, or such things as prouoke urine, as Annisseeds, Dill, Fennell, Germander, ground Pine, &c. sod in water or drunke in powder, and yet [p] *P. Bayerus* is against them. *All melancholy men saith he, must auoide such things as prouoke vrine, because by them the subtile or thinnest is euacuated, the thicker matter remaines.*

Clysters are in good request, *Trincauellius lib.3.consil.38.* for a yong Nobleman, esteemes of them in the first place, and *Hercules de Saxoniâ Panth. lib.1.cap. 16.* is a great approuer of them. [q] *I haue found (saith he) by experience, that many hypocondriacall melancholy men, haue beene cured by the sole vse of Clysters*, receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odoraments prescribed for the head, there must be the like outwardly used for the liuer and Spleene, Stomach, Hypocondries, &c. *In crudity saith Piso*, 'tis *good to bind the stomacke hard*, to hinder wind, and to helpe concoction.

Of inward medicins I need not speake, the same cordialls as before. In this kind of melancholy, some prescribe Treacle in winter, especially before or after purges, or in the Springe as *Auicenna*, [t] *Trincauellius Mithridate*, [u] *Montaltus* Piony seedes, Vnicornes horne; *os de corde cerui, &c.*

Amongst Topickes or outward medicines, none are more precious then bathes, but of them I haue spoken. Fomentations to the hypocondries are very good, of wine and water in which are sod Sothernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also [x] Cerotts, [y] Playsters, Liniments, Oyntments, for the spleene and liuer, hypocondries,

[o] *Alys apertio hæc in hoc morbo videtur vtilissima mihi non admodum probatur quia sanguinem tenuem attrahit & crassum relinquit.*

[p] *Lib.2.cap.13. omnes melancholici debent omittere vrinam prouocantia quoniã per ea educitur subtile & remanet crassum.*

[q] *Ego experientiá probaui multos Hypocondriacos sola vsu Clysterum fuisse sanatos.*

[r] *In cruditate optimum ventriculum arctius alligari.*

[s] ℥ j. *Theriaca vere presertim & æstate.*

[t] *Consil.12.lib.1*

[u] *Cap.33.*

[x] *Trincauellius consil.15 cerotum pro sene melancholicho ad iecur optimum.*

[y] *Emplastra pro splene Fernelius consil.45.*

486 pocondries, of which looke for examples in *Laurentius*, *Iobertus lib.2.cap.1.prac.med. Montanus consil. 231. Montaltus cap.33. Hercules de Saxonia, Faventinus:* and so of Epithemes, digestiue powders, bagges, oyles, *Octauius Horatianus lib.2. cap.5.* prescribes calasticke Cataplasmes, or drie purging medicines. *Piso* [z] Dropaces, of pitch and oyle of Rue applied at certaine times to the stomacke, to the metaphrene, or part of the backe which is ouer-against the heart. *Ætius* synapismes, *Montaltus cap. 35.* would haue the thighes to be [a] cauterised, *Mercurialis* prescribes beneath the knees, *Lelius Ægubinus, consil. 77.* for an Hypocondriacall Dutch-man, will haue a cautery made in the right thighe, and so *Montanus consil.55.* The same *Montanus consil. 34.* approues of Issues in the armes, or hinder part of the head. *Bernardus Paternus* in *Hildisheim spicel. 2.* would haue [b] Issues made in both thighes. Ligatures, Frictions and cupping glasses may be vsed as before.

[z] *Dropax è pice nauali & oleo rutatio assigatur ventriculo & toti metaphreni.*

[a] *Cauteria cruribus inusta.*

[b] *Fontanellæ sint in vtroq; crure.*

SVBSEC. 2.

Correctors, to expell winde, Against costiueneſſe, &c.

IN this kind of Melancholy, one of the most offensiue symptomes is winde, which as in the other species, so in this hath great need to be corrected and expelled.

The medicines to expell it, are either inwardly taken or outwardly. Inwardly taken to expell winde, are simples or compounds. Simples, are hearbs, roots, &c. as Galanga, Gētian, Angelica, Enula, Calamus Aromaticus, Valerean, Zeodori, Iris, condit Ginger, Aristolochy, Cicliminus, China, Dittander, Pennetial, Rue, Calaminte, Bayberries, & Bay-leaues. Betany, Rosemary, Hissope, Sabine, Centaury, Minte, Chamomile, Stæchas, Agnus castus, Broome flowers, Origan, Orange pills, &c. Spices, as Saffron, Cinnamon, Bezoarstone, Myrrh, Mace, Nutmegs, Pepper, Cloues, Ginger, seeds of Anise, fennell anni, Cary, Nettle, Rue, &c. Iuneper berries, gra-

na Paradisi. Compounds, *Dianisum, Diagalanga, Diacimin̄, Diacalaminth, Electuariū de baccis lauri, Benedicta laxativa, Pulvis ad flatus Antid. Florent, pulvis Carminativus, Aromaticum Rosatum, Triacle, Mithridate, &c.* This one caution of [c] *Gualter Bruel* is to be observed in the administring of these hot medicines and dry, *that whilst they covet to expell winde they doe not enflame the blood, and increase the disease, sometimes as he saith, medicines must more decline to heat, sometimes more to cold, as the circumstances requires, & as the parties are inclined to heat or cold.*

Outwardly taken to expell windes, are oyles, as of Camomile, Rue, Bayes, &c. fomentations of the hypocondries, with the decoctions of Dill, Penneriall, Rue, Bay leaues, cumin &c. bagges of Camomile Flowers, Annisseed, Cummin, Bayes, Rue, Wormwood, oyntmēts of the oyle of Spikenard, Wormwood, Rue, &c. [d] *Aretæus* prescribes Cataplasmes of Camomile Flowers, Fennell, Annisseeds, Cummin, Rosemary, Wormwood leaues, &c.

[e] Cupping glasses applied to the hypocondries, without scarification doe wonderfully resolue winde. *Fernelius consil. 43* much approues of them at the lower end of the belly, *Iulius Cæsar Claudinus respons. med. resp. 33.* admires these cupping glasses, which he calls out of *Galen*, [f] *a kinde of enchantment, they cause such present helpe.*

Empiricks haue a myriade of medicines, which I voluntarily omit. *Amatus Lusitanus cent. 4. cura. 54.* for an hypocondriacall person, that was extreamely tormented with winde, prescribes a strange remedy. Put a paire of bellowes end in a Clyster pipe, and putting it into the fundament open the bellowes, so drawe forth the winde. *Natura non admittit vacuum.* He vaunts that he was the first inuented this remedy, & by meanes of it speedely eased a melancholy man. Of the cure of this flatuous melancholy read more in *Fienus de Flatibus cap. 20. & passim alias.*

Against Headach, Vertigo, vapors which ascend forth of the stomacke to molest the head, read *Hercules de Saxonia*, and others.

If.

[c] *Cavendum hic diligenter a multū calefacientibus atq; exiccantibus siue alimenta fuerint hæc siue medicamenta nonnulli enim vt ventositates & rugitus compescant huiusmodi vtentes medicamentis plurimum peccant, morbū sic augentes, debent enim medicamenta declinare ad calidum vel frigidum secundum exigentiam circumstantiarum vel vt patiens inclinat ad cal. & frigidum.*

[d] *Cap. 5. lib. 7.*

[e] *Piso. Bruel. mirè flatus resoluit.*

[f] *Velut incantamentum quoddam ex flatuoso spiritu dolorem ortum levant.*

488 If Costiuenesse offend in this, or in any other of the three species, it is to be corrected with suppositories, clysters, or lenitiues, pouder of Sene, condite Prunes, &c.

R, *Elect.lenit.è succo rosar.an* ℥ j. *misce.*

Take as much as a nutmeg at a time, halfe an houre before dinner or supper. or *pil.mastichinæ* ℥ j. in six pills, a pil or two at a time. See more in *Montanus consil.229. Hildesheim spicel. 2. P.Cnemander*, and *Montanus* commend ℞ *Cyprian Turpentine, which they would haue familiarly taken, to the quantity of a small nut, two or three howres before dinner and supper, twice or thrice a weeke if need be, for besides that it keepes the belly soluble, it cleeres the stomacke, opens obstructions, cleanseth the liver, prouokes vrine*

℞ *Terebinthinã cypriam habeant familiarem ad quantitatem deglutiant nucis parvæ tribus horis ante prandium vel cœnam, ter singulis septimanis prout expedire videbitur Nam præterquã quod aluum mollem efficit, obstructiones aperit, ventriculum purgat, vrinam provocat, hepar mundificat.*

These in breife are the ordinary medicines which belong to the cure of melancholy, which if they bee vsed aright, no doubt may doe much good, not one, but all or most, as occasion serues.

Et quæ non prosunt singula, multa iuvant.

Partitionis Secundæ Finis

ANALYSIS OF THE THIRD PARTITION

Loue and Loue Melancholy, *Memb.* 1. *Sect.* 1.

- Præface or introduction. *Subsect.* 1.
- Loues definition, Pedegree, Obiect, Faire, Amiable, Gratious and pleasant, from which comes beauty, grace, which all desire and loue. parts affected
- Division or kindes *Subsect.* 2.
  - Naturall in things without life, as loue and hatred of elements, & with life as vegetall vine and elme, sympathy, antipathy, &c.
  - Sensible as of Beasts, for pleasure, preseruation of kinde, mutuall agreement, custome, bringing vp together, &c.
  - Rational
    - or Simple which hath three obiects as *Memb.* 2.
      - Profitable, *Sub.* 1. — Health, wealth, honour, we loue our benefactors, nothing so amiable as profit, or that which hath a shew of commodity.
      - Pleasant. *Sub.* 2. — Things without life, made by art, pictures, sports, games, sensible obiects, as Hawkes, Hounds, Horses. Or men themselues for similitude of manners, naturall affection, as to friends, children, kinsmen, &c. for glory, such as commend vs.
      - Of women, as — Before marriage as *Heroicall Melancholy. Sect.* 2. *vide* ℣. Or after marriage, as *Iealousy. Sect.* 3. *vide.* ♂.
      - Honest *Sub.* 3. — Fucate in shew by some error or hypocrisie, some seem and are not, or truly for vertue, honesty, good parts, learning, eloquence. &c.
    - or Mixt of all 3 which extēds to *Memb.* 3.
      - Common good, our neighbour, country, friends, which is Charity, the defect of which is cause of much Discontent and Melancholy.
      - or God. *Sect.* 4. — In Excesse, *vide* ☿. In Defect. *vide* ♃.

V. Heroicall, or Loue Melancholy in which consider.

Memb. 1.

His pedegree, power, extent to vegetalls and sensible creatures aswell as men, to spirits, divels, &c.

His name, definition, obiect, part affected, tyranny.

Causes. *Memb.* 2.

Starres, temperature, full diet, place, country, clime, condition, Idlenesse. *Subs.* 1.

Naturall allurements, and causes of loue, as Beauty his praise how it alloreth? Comlinesse, grace, resulting from the whole or some parts, as face, eyes, haire, hands, &c. *Sub.* 2.

Artificiall allurements and provocations of lust & loue, gestures, apparell, dowre, mony, &c.

Quæst. Whether beauty owe more to art or nature. *Subs.* 3.

Opportunity of time and place, conference, discourse, Musicke, singing, dancing, amorous tales, lascivious obiects, familiarity, gifts, promises, &c. *Subs* 4.

Bauds and philters, *Subs.* 5.

Symptoms, or signes. *Memb.* 3.

Of Body { Drinesse, paleness, leaneſse, waking, sighing, &c. Quæst. *An detur pulsus amatorius.*

or of mind. { or { Bad as { Feare, sorrow, suspitiō, anxiety, &c. / An hel, torment, fire, blindnes, &c / Dotage, slavery, neglect of busines

or { Good as { Sprucenes, neatnes, courage, aptnesse to learne musicke, singing, dancing, poetry, &c.

Prognosticks Despaire, madnesse, phrensie, death, &c. *Memb.* 4.

Cures *Memb.* 5.

By labour, diet, phyſicke, abstinence. *Subs.* 1.

To withstand the beginnings, avoid occasions, faire & fowle meanes, change of place, contrary passion, witty inventions, discommend the former, bring in another. *Subs.* 2.

By good counsell perswasion, frō future miseries, inconveniences, &c. *Subs.* 3.

By Philters, magicall, and poeticall cures, *Subs* 4.

To let them haue their desire disputed *pro* and *con.*

Impediments removed, reasons for it *Subs.* 5.

His name, definition, extent, power, Tyranny. *Memb.* 1.

Division Æquivocations kinds *Subs.* 1.
- Improper
  - To many beasts, as swannes, Cocks, Buls.
  - To kings and Princes of their subiects, successors. To frends, parents, tutors ouer their children or otherwise.
- Or
- Proper
  - Before marriage, corrivals, &c.
  - After as in this place our present subiect.

Causes. *Sect.* 3.
- In the parties themselues
  - Idlenesse, impotency in one partie, melancholy, long absence.
  - They haue beene naught themselues.
  - Hard vsage, vnkindnesse, wantonnesse.
  - Inequality of yeares, persons, fortunes, &c.
- Or
- Frō others.
  - Outward entisements and provocations of others,

Of Iealousie, *Sect.* 3.

Symptoms *Memb.* 2.
- Feare, sorrow, suspition, anguish of mind, strange actions, gestures, looks, speeches, locking vp, outrages, severe laws, prodigious trials, &c.

Prognosticks. *Memb.* 3.
- Despaire, madnesse, to make away themselues and others.

Cures. *Memb.* 4.
- By avoiding occasions,
  - Alwaies busie, neuer to be idle.
  - By good counsell, advise of friends,
  - To contemne or dissemble it. *Subs.* 1.
- By prevention before marriage, Platoes communion,
  - To marry such as are equall in yeares, birth, fortunes, beauty, of like conditions, &c.
  - Of a good family, good education.
  - To vse them well.

- A proofe that there is such a species of Melancholy, Name Obiect God, what his beauty is, how it allureth? Part and parties affected, superstitious Idolaters, Prophets, Hereticks, &c *Subs.* 1.
- Causes *Subs.* 2.
  - From others: The divells allurements, false miracles, Priests for their gaine, Politicians to keepe men in obedience, Bad instructors, Blinde Guides.
  - Or
  - From themselves: Simplicity, feare, ignorance, solitarinesse, melancholy, curiosity, pride, vaineglory, decaied Image of God.
- Symptoms *Subs.* 3.
  - Generall: Zeale without knowledge, obstinacy, superstition, strange devotion, stupidity, cõfidence, stiffe defence of their tenents, mutuall loue, & hate of other sects, beliefe of incredibilities, impossibilities.
  - Or
  - Particular
    - Of Hereticks, pride, contumacy, contempt of others, wilfulnes, vaineglory, singularity, prodigious paradoxes
    - In superstitious, blind zeale, obedience, strange works, fasting, sacrifices, oblations, prayers, vowes, pseudomartyrdome mad and ridiculous customes, observations.
    - In Pseudoprophetes, visions, revelations, dreams, prophecies new doctrines, &c. of Iewes, Gentils, Mahometans, &c.
- Prognosticks *Subs.* 4. — New doctrines, paradoxes, blasphemies, madnesse, stupidity, despaire, damnation.
- Cures. *Subs.* 5. — By Physick if need be, conference, good counsell, perswasion, compulsion, correction, punishment, *qu. an cogi debent? affir.*
- In Defect. *Vide paginam sequentem.*

In excesse or such as doe that which is not required. *Mem.* 1.

H Religious Melancholy. *Sect.* 4.

- Religious melancholy in defect. as *Memb.* 2.
  - Secure, void of grace and feare. — Epicures, Atheiſts, Magitians, Hypocrites, ſuch as haue cauteriſed conſciences, or in a reprobate ſenſe, worldly ſecure, ſome Philoſophers, Impenitent Sinners. *Subſ.* 1.
  - Or
  - Diſtruſtfull, or too timorous, as deſperat. In deſpaire conſider.
    - His definition, Equivocations, part and parties affected.
    - Causes. *Subſ.* 2.
      - The divell and his allurements.
      - Rigid Preachers, that wound their conſciences, Melancholy, contemplation, ſolitarineſſe.
      - How Melancholy & Deſpaire differ
      - Diſtruſt, weakneſſe of faith.
      - Guilty conſcience for ſome offence committed, miſunderſtanding Scriptures.
    - Symptoms *Subſ.* 3. — Feare, ſorrow, anguiſh of mind, extreame tortures and horror of conſcience, fearefull dreames, conceipts, viſions, &c.
    - Prognoſticks, Blaſphemy, violent death. *Subſ.* 4.
    - Cures *Subſ.* 5.
      - Phyſicke as occaſion ſerues, conference, not to be idle or alone.
      - Good counſell, good cõpany, all comforts and contents, &c.

FINIS.

THE THIRD PARTITION

LOVE MELANCHOLY.

THE FIRST SECTION.
THE FIRST MEMBER.
THE FIRST SVBSECTION.

The Preface.

THere will not bee wanting, I presume, some or other that will much discommend some part of this Treatise of Loue Melancholy, and obiect (which [a] *Erasmus* in his Preface to Sr *Thomas Moore* suspects of his) *that it is too light for a Diuine, too Comicall a subiect* to speake of Loue Symptomes, and fit alone for a wanton Poet, or some such idle person. And some againe out of an affected grauity will dislike all for the name sake before they read a word, dissembling with him in [b] *Petronius*, and seeme to be angry that their eares are violated with such obscene speeches, that so they may be admired for graue Philosophers, and staid carriage. But let these Cavillers and counterfeit *Catoes* knowe, that Loue is a species of Melancholy, and a necessary part of this my Treatise, which I may not omit, of which many graue and worthy men haue written whole volumes, *Plato, Plutarch, Plotinus, Avicenna. Leon: Hebreus* in three large Dialogues, *Xenophon symposi. Theophrastus*, if we may beleeue *Atheneus*

[a] *Encom. Moriæ leviores esse nugas quam vt Theologum deceant.*

[b] *Quoties de amatorijs mentio facta est tam vehementer excandui tam seuerâ tristitia vitiari aures meas obscœno sermone nolui, vt me tãquam vnum ex Philosophis intuerentur.*

theneus lib.13.cap.9. *Picus Mirandula, Marius Æquicola,* both in Italian, *Kornmannus de linea Amoris, lib.3. Petrus Godefridus* hath handled in three books, &c. and which almost euery Physitian, as *Arnoldus Villanouanus, Valleriola obseruat. med.lib.2.obser.7. Ælian: Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Iason Pratensis de morb.cap. Valescus de Taranta, Gordonius, Hercules de Saxonia, Savanarola, Langius, &c.* haue treated of a part, and in their works. I excuse my selfe therefore which *Peter Godefridus*, *Valleriola*, *Ficinus*, and in [c] *Langius* words. *Cadmus Milesius* writ fourteene books of Loue, *and why should I be ashamed to write an Epistle in favour of young men, of this subiect?* *Dycearchus*, and some other carpe at *Platoes* maiesty that hee would vouchsafe to write of such loue toyes, but without cause (as *Ficinus* pleads) *for all loue is honest and good, and they are worthy to be loued that speake well of loue.* Being to speake of this admirable affection of loue (saith *Valleriola.*) *there lies open a vast and philosophicall field to my discourse, by which many louers become mad: let me leaue my more serious meditations, & wander in these philosophicall feildes, & looke into these pleasant groues of the muses, where with vnspeakable variety of flowers, we may make garlands to our selues, not to adorne vs only, but with their pleasant smel and iuyce to norish our soules, and fill our mindes desirous of knowledge &c.* After an harsh an vnpleasing discourse of melancholy, which hath hitherto molested your patience, and tired the author, giue him leaue with [f] *Godefridus* the lawier, & *Laurentius cap. 5.* to recreate him selfe in this kinde after his laborious studdies, *since so many graue diuines and worthy men haue with out offence to manners, to helpe themselues and others voluntarily written of it.* *Heliodorus* a Bishop penned a loue story of *Theagines* and *Cariclia*, and when some *Cato's* of his time reprehended him for it, choase rather saith [g] *Nicephorus*, to leaue his bishopricke then his

[c] *Med.epist.li.1. epist.24. Cadmus Milesius teste Suida. de hoc Erotico Amore. 14. libros scripsit nec me pigebit in gratiam adolescentum hãc scribere epistolam.*

[d] *Carpunt aly Platonicam maiestatem quod amori nimium indulserit Dycearchus & aly sed malè. Omnis amor honestus & bonus & amore digni qui benè dicunt de Amore.*

[e] *Med.obser.lib. 2. cap.7. de admirando ameris affectu dicturus ingens patet cãpus & Philosophicus, quo sæpè homines ducuntur ad insaniam libeat modò vagari, &c.*

Quæ non ornent modo sed fragrantia & succulentia Iucundi plenius alant, &c.

[f] *Lib.1. præfat. de amoribus agens relaxandi animi causâ laboriosissimis studijs fatigati quando & Theologi si his iuvari & iuvare illæsis moribus volunt.* [g] *Hist. lib. 12. cap. 34.*

booke. *Aeneas Sylvius* an ancient Diuine, and past 40. yeares of age as [i] he confesseth of himselfe, (after Pope *Pius quintus*) endited that wanton history of *Eurialus* and *Lucretia*. And how many superintendents of learning, could I reckon vp that haue written of light subiects, *Beroaldus, Erasmus, &c.* giue me leaue then to refresh my muse a little & my weary Readers, to [k] season a surly discourse, with a more pleasing aspersion of loue matters: *edulcare vitam convenit*, as the Poet inuites vs, *curas nugis &c.* t'is good to sweeten our life with some pleasing toyes to relish it, and as *Pliny* tells vs, *magna pars studiosorum amœnitates quærimus*, most of our students loue such pleasant toyes. And though *Macrobius* teach vs otherwise, *that those old Sages banished all such light Treatises from their studies, to Nurses cradles, to please only the eares*; yet out of *Apuleius* I will oppose as honorable Patrons, *Solon, Plato,* [m] *Xenophon, Adrian, &c.* And which he vrgeth for himselfe, accused of the same fault,

[n] *Lasciua est nobis pagina, vita proba est.*

howsoeuer my lines erre, my life is honest. But I need no such Apologies, I need not as *Socrates* in *Plato* did cover his face when he spake of loue: it is no such lasciuious, obsceane or wanton discourse, but chast and honest, and most part serious and euen of religion it selfe. [o] *Incensed* (as he said) *with the loue of finding loue, we haue sought it, and found it.* And thus much I haue thought good to say by way of preface, least any man (which [p] *Godefridus* suspected) should obiect vnto me lightnesse, wantonnesse, rashnesse, in speaking of loues causes, entisements, symptomes, remedies, lawfull and vnlawfull loues, and lust it selfe, [q] *I speake it onely to taxe and deterre others from it, not to teach it, but to apply remedies vnto it.* Condemne me not good Reader then, or censure me hardly, if some part of this Treatise to thy thinking be too light, but

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[i] *Præfat. quid quadragenario conuenit cum amore. Ego vero agnosco amatorium scriptum mihi non conuenire. Æneas Silvius præfat. qui iam meridiem prætergressus in vesperum feror.*

[k] *Vt seueriora studia his amœnitatibus lector condire possit. Accius.*

[l] *In Som. Scip. e sacrario suo tum ad cunas nutricum sapientes olim eliminarûnt, solas auium delicias profitentes.*

[m] *Babylonius & Ephesius qui de Amore scripserunt vterq; amores Myrræ Cyrenes & Adonidis. Suidas.*

[n] *Mart.*

[o] *Ficinus comment. cap. 17. Amore incensi inveniendi amoris, amorem quæsiuimus & inuenimus.*

[p] *Hæc prædixi ne quis temere nos putaret scripsisse de amore, lenociniis de praxi fornicationibus adulteriis &c.*

[q] *Taxando & ab his deterrendo humanam lasciuiam & insaniam sed & remedia docendo non igitur candidus lector nobis succenseat, &c. Commonitio erit iuvenibus hæc hisce vt abstineant nugis, & omissâ lasciuia quæ homines reddit insanos virtutis incumbant studijs. (Æneas Silvius) & curam amoris si quis nescit hinc poterit scire.*

498 consider better of it, pardon what is amisse, speak well at least and if thou likest it, wish me good successe. *Extremum hunc Arethusa mihi concede laborem.* I beginne.

SVBSEC. 2.

Loues beginning, Obiect, Definition, Division.

LOues limits are ample and great, & a spacious walke it hath beset with thornes, and for that cause, which [r] *Scaliger* reprehends in *Cardan, not lightly to be passed ouer*. Least I incur the same censure, I will examine all the kinds of loue, his nature, beginning, differences, obiects, how it is honest or dishonest, a vertue or vice, a naturall passion or a disease, his power and effects, how farre it extends: of which although something hath beene said in the first Partition, in those Sections of Perturbations ([t] *for loue and hatred are the first and most common passions from which all the rest arise, and are attendant*, as *Picolomineus* holds) I will now more copiously dilate through all his parts and severall branches, that so it may better appeare what Loue is, and how it varies with the obiects, how in defect, or (which is most ordinary and common) immoderate and in excesse, it causeth Melancholy.

Loue vniuersally taken, is defined to be a *Desire*, as a word of more ample signification: and though *Leon Hebreus* the most copious writer of this subiect, in his third Dialogue makes no difference, yet in his first Dialogue, hee distinguisheth them againe, and defines loue by Desire. [t] *Loue is a voluntary affection and desire to inioy that which is good.* [u] *Desire wisheth, Loue inioyes, the ende of the one is the beginning of the other: that which we loue is present, that which we desire is absent.* [x] *It is worth the labour*, saith *Plotinus*, to consider wel of *Loue, whether it be a God or a Divell, or passion of the mind, or partly God, partly Divell, partly passion.* He concludes loue to

[r] *Exercitat.301 Campus amoris maximus & spinis obsitus nec leviſſimo pede transvolandus.*

[s] *Grad.1. c.29. Ex Platone primæ & communiſſimæ perturbationes ex quibus cæteræ oriuntur & earum ſunt pediſſequæ.*

[t] *Amor eſt voluntarius affectus & deſiderium re bonâ fruendi.*

[u] *Deſiderium optantis amor eorum quibus fruimur amoris principium deſiderii finis, amatum adeſt, optatum deeſt.*

[x] *Principia lib. de amore Operæ pretium eſt de amore conſiderare, utrum Deus an Dæmon, an paſſio quædam animæ, an partim Deus, partim Dæmon, paſſio partim, &c. Amor eſt actus animi bonum deſiderans.*

participate

participate of all three to arise from Desire, of that which is beautifull and faire, and defines it to be *an action of the minde, desiring that which is good.* [y] *Plato* calls it the *great Divell*, for his vehemency and soueraignty ouer all other passions, & defines it an Appetite, [z] *by which we desire some good to be present.* *Ficinus* in his Comment addes the word Faire to this Definition, Loue is a desire of inioying that which is good & faire. *Austin* dilates this common Definition, and will haue loue to be a Delectation of the heart, [a] *for something which we seeke to winne or ioy to haue, coueting by desire, resting in ioy.* [b] *Scaliger exerc.301.* taxeth all these former Definitions, and will not haue Loue to be defined by Desire or Appetite, *for when we inioy the thing we desire, there remaines no more Appetite*, as he defines it, *Loue is an affection by which we are either united to the thing we loue, or perpetuate our vnion*, which agrees in part with *Leon: Hebreus.*

[y] *Magnus Daemon conciliator.*

[z] *Boni pulchrique fruendi desiderium.*

[a] *Godefridus, lib.1.cap.2. Amor est delectatio cordis alicuius ad aliquid propter aliquod desiderium in appetendo & gaudium perfruendo per desiderium currens, requiescens per gaudium.*

Now this loue varies as his obiect varies, which is alwayes *Good, Amiable, Faire, Gratious* and *Pleasant.* [c] *All things desire that which is good*, as we are taught in the Ethicks, or at least that which to them seeme, to be good; from this goodnesse comes beauty, from beauty grace, and comlinesse, which result as so many rayes from their good parts, which makes vs to loue it, and so to couet it: for were it not pleasing and gracious in our eyes, we should not seeke it. [d] *No man loues* (saith *Aristotle 9.mor. cap.5.*) *but hee that was first delighted with comlinesse and beautie.* As this faire obiect varies, so doth our loue, for as *Proclus* holdes, *Omne pulchrum amabile*, euery faire thing is amiable, and what we loue is faire and gratious in our eyes, or at least we doe so apprehend, and esteeme of it still. [e] *Amiableness is the obiect of loue, the scope and end is to obtaine it, for whose sake we loue, and which our mind couets to enioy.* And it seemes to vs especially faire and good, for good, faire, and vnity, can-

[c] *Non est amor desiderium aut appetitus vt ab omnibus hactenus traditum. Nam potimur cum amatâ re non manet appetitus. Est igitur affectus quo cum re amatâ aut vnimur, aut vnionem perpetuamus.*

[c] *Omnia appetunt bonum.*

[d] *Nemo amore capitur nisi qui fuerit ante forma specieq; delectatus.*

[e] *Amabile obiectum amoris & scopus cuius adeptio est finis cuius gratiâ amamus. Animus enim aspirat vt eo fruatur, & formam boni habet & præcipuè videtur & placet, Pickolomineus, grad.7. cap.2. & grad.8.cap.35.*

500 not be ſeparated. Beautie ſhines *Plato* ſaith, and by reaſon of it's ſpendor and ſhining cauſeth admiration, and the fairer the obiect is, the more eagerly it is ſought. For as the ſame *Plato* defines it, [f] *Beautie is a liuely ſhining or glittering brightneſſe, reſulting from effuſed good By Ideas, ſeeds, reaſons, ſhadowes, ſtirring vp our minds, that by this good they may be vnited and made one.* Others will haue beauty to be the perfection of the whole compoſition, [g] *cauſed out of the congruous ſymmetry, meaſure, order and manner of parts, and that comelineſſe which proceeds from this beautie is called grace, and from thence all faire things are gratious.* And grace and beauty are ſo wonderfully annexed, [h] *ſo ſweetly and gently winne our ſoules, and ſtrongly allure, that they confound our iudgement and cannot be diſtinguiſhed. Beauty and Grace are like thoſe beames and ſhinings that come from the glorious and diuine Sun,* which are diuerſe, as they come from the diuerſe obiects and pleaſe and affect our ſeuerall ſences. [i] *As the ſpecies of beauty are taken at our eyes, eares, or conceiued in our inner Soule as Plato diſputes at large in his Dialogue de Pulchro, Phædro, Hyppias,* and after many ſophiſticall errors confuted, concludes that Beautie is a grace in all things, delighting the eyes, eares, and Soule it ſelfe; and as as *Valeſius* inferres hence, whatſoeuer pleaſeth our eares, eyes, and Soule muſt needs be beautifull and faire, and delightſome to vs. [k] *And nothing can more pleaſe our eares then Muſicke, or pacifie our minds,* faire houſes, pictures, Orchards, Gardens, Fields, a faire Hawke, a faire horſe is moſt acceptable vnto vs: whatſoeuer pleaſeth our eyes and eares, we call beautifull and faire, [l] *Pleaſure belongeth to the reſt of the ſences, but Grace and Beautie to theſe two alone.* As the obiects varie and are diuerſe, ſo they diuerſly affect our eyes, eares, and Soule it ſelfe. which giues occaſion to ſome, to make ſo many ſeuerall kindes of Loue as their bee obiects: One Beau-

[f] *Forma eſt vitalis fulgor ex ipſo bono manans, per ideas ſemina, rationes vmbras effuſus, animos excitans vt per bonum in vnum rediganter.*

[g] *Pulchritudo eſt perfectio cõpoſiti ex congruente ordine menſurâ & ratione partium conſurgens, & venuſtas inde prodiens gratia dicitur & res omnes pulchræ gratioſæ*

[h] *Gratia & pulchritudo ita ſuauiter animos demulcent ita vehementer alliciunt & adeo mirabiliter connectuntur vt in vnum confundant & diſtingui non poſſint, & ſunt tanquã radii & ſplendores diuini ſolis in rebus variis vario modo fulgentes.*

[i] *Species pulchritudinis hauriuntur oculis auribus aut concipiuntur interná mente.* [k] *Nihil hinc magis animos conciliat quam Muſica pulchræ picturæ ædes, &c.* [l] *In reliquis ſenſibus voluptas in his pulchritudo & gratia.*

ty

ty ariſeth from God, another frō his creatures, there is a beauty of the Body, a beauty of the ſoule, a Beauty from vertue, *forma martyrum* as *Auſtin* cals it, *quam videmus oculis animi*, which we ſee with the eies of our ſoul, which Beauty as *Tully* ſaith, if we coulde diſcerne with theſe corporall eies, *admirabiles ſui amores excitaret*, would cauſe admirable affections, and rauiſh our Soules. This other Beautie which ariſeth from thoſe extreame parts; and thoſe graces which proceed from geſtures, ſpeeches and ſeuerall motions and proportions of creatures, men and women, (eſpecially from women, which made thoſe old Poets put the three *Graces* ſtill in *Venus* company, as attending on her, and holding vp her traine) are infinite almoſt, and varie their names with their obiects, as loue of mony, couetouſneſſe, loue of Beauty, Luſt, Immoderate deſire of any pleaſure, concupiſcence, ſtiendſhip, loue, good will, &c. and is either vertue or vice, honeſt, diſhoneſt, in exceſſe, defect, as ſhall be ſhewed in his place: Heroicall Loue: Religious Loue, &c. which may be reduced to a twofold Diuiſion, according to the principall parts which are affected, the Braine and Liuer. *Amor & amicitia* which *Scaliger exercitat. 301. Valeſius* and *Melanchon* warrant out of *Plato*, φιλεῖν & ἐρᾶν. Out of that ſpeech of *Pauſanias* belike, that makes two *Veneres* and two loues. [m] *One Venus is ancient without a mother, and deſcended from heauen, whom we call cæleſtiall; The yonger, begotten of Iupiter and Dione, whom commonly we call Venus. Ficinus* in his Coment vpon this place *cap. 8.* following *Plato*, calles theſe two loues, two diuells, [n] or good or bad angells according to vs, which are ſtill houering about our Soules, [o] *The one rears vs to heauen, the other depreſſeth vs to hell; the one good which ſtirres vs vp to the contemplatiō of that divine beauty for whoſe ſake we performe Iuſtice, and all godly offices, ſtudy Philoſophy, &c. the other baſe in reſpect and bad, and yet to be reſpected, for indeed both are good in their owne natures: procreation of children is as neceſſary as that finding out of truth, but therefore called bad, becauſe it is abuſed, and which drawes our ſoules*

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Conuiuio Platonis.

[m] *Duæ veneres duo amores quarum vna antiquior & ſine matre cælo nata quam cæleſtem venerem nuncupamus, altera vero Iunior à Ioue & Dione progenata quam vulgarem venerem vocamus.*

[n] *Altera ad ſuperna erigit altera deprimit ad inferna.*

[o] *Alter excitat hominem ad divinam pulchritudinem luſtrandam cuius cauſa philoſophiæ ſtudia & iuſtitiæ, &c.*

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from the Speculation of that other, to viler obiects. So far *Ficinus. St Austin lib.15.de civ.Dei & sup. Psal.64.* hath deliuered as much in effect.[p] *Every creature is good, and may bee loued* well or ill. And [q] *Two citties make two loues, Ierusalem & Babylon, the loue of God the one, the loue of the world the other, of these two citties we are all citizens, as by examination of our selues we may soone finde, and of which.* The one loue is the root of all mischiefe, the other of all good. And in his *15.cap.lib.de mor.Ecclesiæ*, he will haue those foure cardinall vertues to be naught else but loue rightly composed, in his 15 booke *de civitat.Dei cap.22.* he calls Vertue the order of Loue, whom *Thomas* following *1.part.2.quæst.55.art.1.* and *quæst.56.3. quæst.62.art.2.* confirmes as much, and amplifies in many words. [r] *Lucian* to the same purpose hath a diuision of his owne, *One loue was borne in the Sea, which is as various and raging in young mens breasts as the Sea it selfe, & causeth burning lust: the other is that golden chaine which was let downe from heauen, and with a diuine Fury rauisheth our Soules, made to the image of God, and stirres vs vp to comprehend that innate and incorruptible beauty, to which we were once created. Beroaldus* hath expressed all this in an Epigram of his,

Dogmata diuini memorant si vera Platonis,
Sunt gemina veneres, & geminatus amor,
Cœlestis Venus est nullo generata parente,
Qua casto sanctos nectit amore viros.
Altera sed Venus est totum vulgata per orbem,
Qua diuûm mentes alligat atq; hominum,
Improba, seductrix, petulans, &c.

If diuine *Platoes* Tenents they be true,
Two *Veneres* two loues there be
The one from heauen, vnbegotten still,
Which knitts our soules in vnitie,
The other famous ouer all the world,
Binding the hearts of God and men,
Dishoneſt wanton and seducing she,
Rules whom she will, both where and when

This

[p] *Omnis creatura cum bona sit & bene amari potest & male.*

[q] *Duas ciuitates duo faciunt amores. Ierusalem facit amor Dei, Babilonem amor sæculi, vnusquisq; se quid amet interroget & inveniet vnde sit civis.*

[r] *Alter mari ortus ferox varius fluctuans inanis Iuvenum mare referens, &c. Alter aurea catena cælo demissa bonum furorem mentibus emittens, &c.*

This two-fold diuision of Loue, *Origen* likewise followes in his Comment on the *Canticles*, one from God, the other from the diuell as he holds (vnderstanding it in the worser sence) which many others repeate and imitate. Both which (to omit all subdiuisions) in excesse or defect, as they are abused or degenerate cause melancholy in a particular kind, as shall be shewed in his place. *Austin* in another place makes a three-fold Diuision of this Loue, which we may vse well or ill. [f] *God our neighbour, and the world: God aboue vs, our neighbour next vs, the world beneath vs. In the course of our desires God hath three things, the world one, our neighbour two. Our desire to God is either from God, with God, or to God, and ordinarily so runnes. From God when it receiues from him, whence and for which it should loue him: with God when it contradicts his will in nothing: to God, when it seekes to repose and rest it selfe in him. Our Loue to our neighbour, may proceede from him, and runne with him, not to him: from him, as when we reioyce of his good safety, and well doing: with him, when we desire to haue him a fellowe and companion of our iourny in the way of the Lord: not in him, because there is no aide or hope or confidence in man. From the world our loue comes, when wee come to admire the creator in his workes, and glorifie God in his creatures. With the world it should run, if according to the immutability of all temporalties, it should be deiected in aduersitie, or ouer eleuated in prosperitie: To the world if it would settle it selfe in his vaine delights and studies.* Many such partitions of loue I could repeate and subdiuisions, but least (which *Scaliger* obiects to *Cardan Exercitat. 301.*) [t] *I confound filthy burning lust with pure and diuine Loue*, I wil follow that accurate Diuision of *Leon: Hebreus dial. 2.* Betwixt *Sophia* and *Philo*, where he speakes of *Naturall*, *Sensible, and Rationall* loue, and handleth each a part. Naturall loue or hatred, is that Sympathy or Antipathy which is to be seene in animate and inanimate creatures, in the foure Elements, Mettalls, Stones, Plants, Herbes, and is especially obserued in vegetalls: as betwixt the Vine and Elme a great Sympa-

[f] *Tria sunt quæ amari à nobis benè vel male possunt Deus proximus mundus. Deus supra nos iuxta nos proximus. infra nos mundus. Tria Deus, duo proximus, vnũ mundus habet, &c.*

[t] *Ne confundam vesanos & fœdos amores beatos, scelerum cum puro diuino & vero, &c.*

504 Sympathie, betwixt the Vine and Cabbage, betwixt the Vine and Oliue, [u] *Virgo fugit Bromium*, betwixt the Vine and Bayes, a great Antipathie, the Vine loues not the Bay, [x] *nor his smell, and will kill him, if he grow neere him*; the Burre and the Lintle cannot endure one another; the Oliue and the Myrtle embrace one another, in roots & branches if they grow neere. Read more of this in *Picolomineus grad. 7. cap. 1. Crescentius lib. 5. de agric. Baptista porta de mag. lib. 1. cap. de plant. odio & Element. sym. Fracastorius de sym. & Antip.* of the loue and hatred of Planets, consult with euery Astrologer: *Leon: Hebreus* giues many reasons, and moraliseth them withall.

[u] *Aliciat.*
[x] *Porta. vitis laurum nō amat nec eius odorem si prope crescat. enecat. lappa lenti ad versatur.*
[y] *Sympathia olei & myrti ramorum & radicum se complectentium. Mizaldus. secret. cent. 1. 47.*

Sensible Loue, is that of brute beasts, of which the same *Leon: Hebreus dial. 2.* assignes these causes. First for the pleasure they take in the act of generation, male and female loue one another. Secondly, for the preseruation of the species, and desire of young broode. Thirdly, for that mutuall agreement as being of the same kind. Fourthly, for custome, vse, and familiaritie, as if a dogge be brought vp with a Lyon and a Beare, contrarie to their natures, they will loue each other. Hawkes, dogges, horses loue their masters and keepers, many stories I could relate in this kind, but see *Gillius de hist. Anni. lib. 3. cap. 14.* those two epistles of *Lipsius* of dogges & horses, *Agellius* &c. *Fiftly.* for bringing vp, as if a bitch bring vp a kid, a hen ducklings, an hedge-sparr ow a cuckowe &c.

The third kinde is *Amor cognitionis*, as *Leon. calls* it, Rationall loue and is proper to men, on which I must insist. This appeares in *God, Angels, Men.* God is loue it selfe, the fountaine of loue, the disciple of loue as *Plato* stiles him, the seruant of peace, the God of loue and peace, haue peace withall men, and God is with you.

[z] *Mantuan.*
[a] *Charitas munifica qua mercamur de Deo regnum Dei.*
[b] *Polanus parit. Zanchius de natura Dei c. 3. caput de hoc amore Dei agit.*

--- [z] *Quisquis veneratur Olympum*
Ipse sibi mundum subjcit atq; Deum.

[a] *By this Loue saith Gerson we purchase heauen,* and buye the kingdome of God. This [b] Loue is either in the Trinity

it

it selfe, for the holy Ghost is the Loue of the Father and the Sonne, &c. *Iohn 3. 35. and 5. 20. and 14. 31.* or towards vs his creatures, as in making the world. *Amor mundum fecit*, Loue saith [c] *Leon.* made the world, and afterwards in redeeming of it, *God so loued the world, that he gaue his onely begotten Sonne for it. Iohn. 3. 16. Behold what loue the Father hath shewed on vs, that we should be called the sonnes of God. 1. Ioh. 3. 1.* Or in his prouidence in protecting of it: either all in generall, or his Saints elect and Church in particular: whom he keepes as the apple of his eye, whom he loues freely, as *Hosea 14. 5.* speakes. [d] *Charior est ipsis homo quam sibi.* Not that we are faire, nor for merit or grace of ours, for we are most vile and base; but out of his incomparable loue and goodnesse, out of his diuine nature. And this is that *Homers* golden chaine, which reacheth downe from heauen to earth, by which euery creature is annexed and depends of his Creator. He made all saith [e] *Moses and it was good*, and he loues it as good. 505

[c] *Dial. 3.*

[d] *Juven.*

[e] *Gen. 1.*

The loue of Angels and liuing soules is mutuall amongst themselues, and towards vs militant in the Church, and that loue God, there is ioy in heauen for euery sinner that repenteth, they pray for vs, are sollicitors for our good, [f] *Casti geniy.* [f] *Theodoret. & Plotino.*

Vbi regnat, charitas, suaue desiderium.
Lætitiaq; & amor deo coninnctus.

Loue proper to mortall men, is the third member of this subdiuision, and the subiect of my following discourse.

Memb. 2. Svbsec. 1.

Loue of men, which varies as his obiects, profitable, pleasant, honest.

Valesius lib. 3. contro. 13. defines this Loue which is in men, *To be* [g] *an affection of both powers, Appetite & Reason.* The rationall resides in the Braine, the other in the Liuer

[g] *Affectus nunc appetitiuæ potentiæ nunc rationalis alter cerebro residet alter epate, cor &c.*

506 uer, (as before hath bin said out of *Plato* and others) the Heart is diuersly affected of both, and caried a thousand wayes by consent. The Sensatiue most part ouerrules Reason, the soule is caried hudwinked, & the vnderstanding captiue like a beast. [h] *The Heart is diuersly inclined, sometimes they are merry, sometimes sad, and from Loue arise hope and Feare, Iealousie, Furie, Desperation.* Now this loue of men is diuerse, and varies as the obiect varies, by which they are entised, as vertue, wisedome, eloquence, profit, wealth, money, fame, or honour, comelinesse of person, &c. *Leon Hebreus* in his first Dialogue reduceth them all to these three, *Vtile, Iucundum, Honestum*, Profitable, Pleasant, Honest: of which he discourseth at large, and whatsoeuer is beautifull and faire, is referred to them, or any way to be desired. [i] *To profitable, is ascribed Health, Wealth, Honour, &c. Which is rather ambition, Desire, Couetousnesse then Loue.* Friends, children, loue of women, and all delightfull and pleasant things are referred to the second. The loue of honest things consists in vertue and wisedome, and is preferred before that which is profitable and pleasant. [k] The morall vertues are conuersant about that which is profitable & pleasant: Intellectuall about that which is honest. [l] Saint *Austin* calles *profitable, worldly, Pleasant carnall, Honest spirituall.* [m] *Of and from all three result, Charitie, Friendship, and true Loue, which respects God and our neighbour.* Of each of these I will briefly delate and shew in what sort they cause melancholy.

Amongst all these faire entising obiects which procure Loue, and bewitch the Soule of man, there is none so moouing, so forcible as profite, and that which carieth with it a shew of commoditie. Health indeede is a precious thing, and to recouer and preserue which we will vndergoe any misery, drinke bitter Potions, freely giue our goods: restore a man to his health, his purse lies open to thee, bountifull he is, and thankfull and beholding to thee, but giue him wealth and honour, giue him gold, or what shall be for his aduantage and preferment, and thou shalt command his affections,

oblige

[h] *Cor varie inclinatur nunc gaudens nunc merens statim ex timore nascitur Zelotipia, furor, spes, desperatio.*

[i] *Ad vtile sanitas refertur vtilium est ambitio, cupido, desiderium, potius quã amor, excessus auaritia.*

[k] *Picolom. grad.7.cap.1.*

[l] *Lib.de amicit. vtile mundanum carnale Iucundum spirituale honestum.*

[m] *Ex singulis tribus fit charitas & amicitia quæ respicit deum & proximum.*

oblige him eternally to thee, heart and hand, life and all is at thy seruice, thou art his deare and louing friend, good and gracious Lord and master, *Mecanas*, he is thy slaue and thy vassall, most affectioned and bounden in all duety, tell him good tidings in this kind, there spoke an angell, a blessed hour that brings in gaine, he is thy creature, and thou his creator; he hugges thee and admires thee: he is thine for euer. No Lodestone so attractiue as that of profite, none so faire an obiect as that of gold, [n] nothing winnes a man sooner then a good turne; bounty and liberalitie command Body and Soule.

[n] *Benefactores præcipuè amamus. Viues 3. de Anima.*

Munera crede mihi placant homines q; deos q;,
Placatur donis Iupiter ipse datis.
Good turnes doe pacifie both God and men,
And Iupiter himselfe is won by them.

Gold of all other is a most delitious obiect, a sweet light, a goodly lustre it hath, *gratius aurum quam solem intuemur* saith *Austin*, and we had rather see it then the Sunne. Sweete and pleasant in getting, keeping, it seasons all our labours, intolerable paines we take for it, base imployments, bitter flouts and taunts, long iourneyes, heauy burdens, all are made light and easie by this hope of gaine, *At mihi plaudo simul ac nũmos contẽplor in arcâ.* The sight of gold refresheth our spirits, and rauisheth our harts, as that *Babylonian* garment and [o] golden wedge did *Achan* in the campe, the very sight and hearing of it wil set a fire his soule with desire of it, and make a man run to the *Antipodes*, or tary at home and turne parasite, lie, flatter, prostitute himselfe, sweare and beare false witnesse, he wil venture his body, kill a king, murder his father, and damne his Soule to come at it. *Formosi, r auri massa*, as [p] he well obserued, the masse of gold is fairer then all your *Grecian* pictures, what euer *Apelles*, *Phydias*, or any doting painter could euer make, we are inamored with it, [q] *Prima ferè vota & cunctis notissima templis, diuitiæ vt crescant.* All our labours, studies, endeuours, vowes, prayers and wishes are to get it, how to compasse it. If we

[o] *Ios. 7.*

[p] *Petronius Arbiter.*

[q] *Iuvenalis.*

get

508 get it, as we thinke we are made for euer thrice happy, princes, lords, &c. if we loose it, we are dull, heauy, dejected, discontent, miserable, desperate and mad. Our estate, and *benè esse* ebbes and flowes with our commoditie, and as we are endowed and enriched so are we beloued: it lasts no longer then our wealth, when that is gone and the obiect remoued, farwell friendship: as long as bounty and good cheere and rewards were to be hoped, friends enough; and they were tied to thee by the teeth, and would follow thee as Crowes doe a carcasse: but when thy goods are gone and spent, the lampe of their loue is out, and thou shalt be contemned, scorned, hated, iniured. [r] *Lucians Timon* when hee was in prosperitie, was the sole spectacle of *Greece*, onely admired, who but *Timon*, euery body, loued, honored, applauded him, euery man offered him his seruice, and sought to be kinne to him, but when his gold was spent, and his faire possessions, farwell *Timon*, none so vgly, none so deformed, so odious an abiect as *Timon*, no man so ridiculous of a sudden, they gaue him a penny to buy a rope, no man would know him.

[r] *Lucian in Timon.*

And 'tis the generall humor of the world, commoditie steere our affections throughout, we loue those that are fortunate and rich, or by whom we may receiue mutuall kindnesse, or hope to receiue like curtesies, or get any good, or gaine, or profit, and hate those, and abhorre on the other-side, which are poore and miserable, or by whom we may sustaine losse or inconuenience. And euen those that were euen now familiar and deare vnto vs, our louing and long friends, neighbours, kinsmen, alies, and with whom wee haue conuersed and liued as so many *Geryons* for many yeres past, striuing still to giue one another all good content and entertainement, with mutuall inuitations, feastings, disports, offices, for whom we would ride, run, spend our selues, and of whom we haue so freely and honorably spoken, and giuen all those turgent tiltes and magnificent elogiums, most excellent and most noble, worthy, wise, graue,

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and magnified beyond measure, learned, valiant, &c. If any controversy arise betwixt vs, some trespas, iniurie, some parte of our goods be detained, a piece of land come to be litigious, or any way crosse vs in our suit, or touch the string of our commoditie, we detest him and depresse him vpon a sudden, neither affinity, consanguinitie, or old acquaintance can containe vs, but *rupto iecore exierit Caprificus*, a golden apple sets [r] altogether by the eares, as if a marow bone were flunge amongst Beares, father and sonne, brother and sister, kinsmen are at oddes, and looke what malice, deadly hatred can inuent, that shall be done, *Terribile, dirum, pestilens, atrox ferum*, mutuall iniuries, desire of revenge and how to hurt him and his, are al our studdies. If our pleasuers be interrupte wee can tollorate it, our bodies hurte wee can put it vp, & be reconciled, but touch our cõmodities, wee are most inpatient, faire becomes foule, the graces are turned to Harpyes, friendly salutations to bitter imprecations, mutuall feastings, to plotting villanies, minings and counterminings, good words to Satyrs and inuectiues, we reuile, *econtra*, nought but his imperfections are in our eyes, he is a base knaue, a diuell, a monster, a caterpiller, a viper, an hogrubber &c. *desinit in piscẽ mulier formosa superne*, the sceane is altered on a sudden, loue is turned to hate, mirth to melancholy: so furiously are we most part bent, and our affections fixed vpon this obiect of our commodity, vpon money. The desire of which in excesse is couetousnesse, ambition tyrannizeth ouer our Soules, as [t] I haue shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improuidence, waste and consume his goods and fortunes, beggery followes, melancholy, he becomes an abiect, odious, [u] and *worse then an infidell in not prouiding for his family.*

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[r] *Per.*

[t] *Part. 1. Sec. 2. memb. Sub. 12.*

[u] *1. Tim. 5. 8.*

SVBSEC.

SVBSEC. 2.

Pleasant obiectes of Loue.

PLeasant obiectes are infinite[1], whether they be such as haue life or be without life. Inanimate Countries, Prouinces, Towres, Townes, Citties, as he said. [x] *Pulcherimam insulam videmus, etiam cum non videmus*, we see a faire Island by description when we see it not, The Sunne neuer saw a fairer Citty, *Thessala Tempe*, Orchardes, Gardens, pleasant Walkes, Groues, Fountaines, &c. The heauen it selfis said to be [z] *faire* or foule, faire buildings, faire pictures, all artificiall, elaborate and curious workes, and clothes giue an admirable lustre, we admire good clothes and gaze vpon them *vt pueri Iunonis auem*, as children do on a peacock. A faire dogge, a faire horse and hawke, &c. are most gratious in our sight, and acceptable vnto vs, and whatsoeuer els may cause this passion, if it be superfluous or immoderately loued, as *Guianerius* obserues. These things in themselues are pleasing and good, singular ornaments, necessary, comely, and fit to be had, but when we fixe an immoderate eye and dote on them ouer much, this pleasure may turne to paine, may cause much more sorrow, discontent vnto vs, worke our finall ouerthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vaine pleasures as [b] I haue said, some with immoderate desire of fame, to bee crowned in the Olympikes, knighted in the field, &c. and by these meanes ruinate themselues. The lasciuious dotes on his faire mistrisse, the Glutton on his dishes, which are infinitely varied to please the palate, The Epicure on his seuerall pleasures, The superstitious on his Idoll, and fattes himselfe with future ioyes, as *Turkes* feede themselues with an imaginary perswasion of a sensuall paradise, and seuerall pleasant obiects diuersly affect diuers men. But the faireſt obiects

[1] *Leland of S^t. Edmondsbury.*

[x] *Lipsius epist. Camdeno.*

[z] *Cælum serenum. cælum visu fœdum. Polidorus lib.1. de Anglia.*

[a] *Credo equidem viuos ducent è marmore vultus.*

[b] *Part 1. sec.2. memb.3.*

obiects, and enticings, proceede from men themselues, which most frequently captiuate and allure men, and make them dote beyond all measure vpon one another, and that for many respects. First, as some suppose by some secret force of starres, *quod me tibi temperat astrum?* They doe singularly dote on such a man, and hate againe, and can giue no reason for it. [d] *Non amo te Sabidi, &c.* *Alexander* admired *Ephestion*, *Adrian Antinous*, *&c.* The Physitians referre this to their Temperament, Astrologers to trine and sextile aspects, or opposite of their seuerall Ascendents, lords of their genitures, loue and hatred of planets, but most to outward graces. A merry companion is welcome and acceptable to most men, and therefore saith [e] *Gemesius*, Princes and great men entertaine iester's, and Players commonly in their Courts. But *pares cum paribus facillime congregantur*, 'tis that similitude of manners which ties most men in an inseparable linke, as if they be addicted to the same studies or disports, they delight in one anothers companies, *birdes of a feather will gather together*: if they be of diuers inclinations or opposite in manners, they can seldome agree. Secondly, [g] affability, custome, and familiaritie may conuert nature many times, though they be different in manners, as if they be country mẽ, fellow studẽts, colleagues, or haue bin fellow souldiers, [h] brethren in affliction, affinity, or some such accidental occasion, though they cannot agree amongst themselues, they will sticke together like burres, and hold against a third, or after some discontinuance enmitie ceaseth, or in a forraine place. A third cause of Loue and hate may bee mutuall offices, commend him, vse him kindly, take his part in a quarrell, relieue him in his misery, thou winnest him for euer, doe the opposite, and be sure of a perpetual enemie. Prayse & dispraise of each other do as much, though vnknowne, as [k] *Scoppius* by *Scaliger*, and *Casaubonus*, *mulus mulum scabit.* Who but *Scaliger* with him, what *Encomions*, *Epithetes*, *Elogiums*. *Antistes sapientiæ*, *perpetuus dictator literarum*, *ornamentum*, *Europæ miraculum*, *noble*

[d] *Mart.*

[e] *De sale geniali lib.3.cap. 15.*

[f] *Similitudo morum parit amicitiam.*

[g] *Vives 3. Aima.*

[h] *Qui simul fecere naufragium, aut vna pertulere vincula, vel consilij coniurationisue societate iunguntur, inuicem amant. Brutum & Cassium inuicem in sensos Cæsarianus dominatus conciliauit. Æmilius Lepidus & Iulius Flaccus quum essent inimicissimi, censores renũciati simultates illico deposuere. Scultetus cap.4. de causis Amor.*

[i] *Isocrates Demonico præcipit vt quum alicuius amicitiam uellet illum laudet, quod laus initium amoris sit, vituperatio simultatum.*

[k] *Suspec.lect. lib.1.cap.2.*

512 *noble Scaliger incredibilis ingenij præstantia&c. dijs potius quã hominibus per omnia comparandus. scripta eius aurea ancylia de cælo delapsa, poplitibus veneramur flexis &c.* but when they began to varie, none so absurd as *Scaliger* so vile and base, as his Bookes *de Burdonum familia*, and other Satyricall invectiues may witnesse, *Ouid in Ibin*, *Archilochus* himselfe was not so bitter. Another great tye or cause of loue is consanguinity, parents are deare to their children, children to their parents, brothers and sisters, cosens of all sorts, as an hen and chickens all of a knott: every crow thinks her owne bird faireſt. Many memorable examples are in this kinde, and tis *portenti simile*, if they doe not: a mother cannot forget her childe, *Salomon* so found out the true mother: loue of parents cannot be concealed, tis naturall, and they that are inhumane in this kinde, are vnworthy of that aire they breathe, & of the 4 elementes. yet many vnnaturall examples wee haue in this ranck, of hardhearted parents, disobedient children, of disagreeing brothers, nothing so common. The loue of kinsmen is growen cold, *many kinsmen* (as the saying is) *fewe friends*, if thine estate be good, & thou able *par pari referre* to requite their kindnesse, there will be mutuall correspondence, otherwise thou art a burden most odious to them aboue all others. The last obiect that ties man and man is comlinesse of person, and beautie alone, as men loue women with a wanton eye: which κατ' ἐξοχὴν is called *Heroicall* or Loue Melancholy. Other loues saith [m] *Picolominæus* are so called with some contraction, as the loue of wine, gold, &c. but this of women is predominant, in an higher straine, whose part affected is the liuer, and this Loue deserues a longer explication, and shall be dilated a part in the next Section.

[l] *Rara est concordia fratrum.*

[m] *grad.1.cap 22.*

SVBIEC.

Svbsect. 3.

Honest obiects of Loue.

Beautie is the common obiect of all Loue, [n] *as Iet drawes a straw, so doth beauty loue*; vertue and honesty are as great motiues, and giue as faire a lustre as the rest, especially if they be sincere and true, and not fucate, but proceeding frō true forme, and an incorrupt Iudgement. For many times mē are deceived by their flattering *Gnathoes*, dissembling Camelions, outsides, hypocrites, that make a shew of great loue learning, pretend honesty, vertue, zeale, modesty, with affected lookes and counterfeit gestures: faigned protestations steale away many times the hearts and favours of men, & deceiue them; *specie virtutis & vmbrâ*, when as *reuera* and indeed, there is no worth or honesty at all in them, no truth, but meere hypocrisie, subtlety, knavery, and the like. As true friends as he that *Celius Secundus* met by the highwaies side; & hard it is, in this temporizing age to distinguish such kind of men, or to finde them out. Such men as these for the most part belong to great men, and by this glozing flattery, affabilities and such philters of theirs, so diue and insinuate into their favours, that they are taken for men of excellent worth, wisedome, learning, demygods, and so screw themselues into dignities, honors, offices: but these men cause rash confusion often, and as many stirres, as *Ieroboams* councellours in a cōmonwealth, and overthrow themselues and others. *Tandlerus* & some others make a doubt whether loue & hatred may be compelled by philters, or charracters, *Cardan* & *Marbodius* by pretious stones and amulets, Astrologers by election of times, &c: as [o] I shall elsewhere discusse. The true obiect of this honest loue is vertue, wisedome, honesty, and [p] reall worth, and this loue cannot deceiue or be compelled, *vt ameris amabilis esto*, loue it selfe is the most potent *philtrum*, vertue and wisedome, *gratia gratum faciens*, the sole and onely

[n] *Viues 3. de Anima. vt paleam succinum sic formam amor.*

[o] *Sect. sequent.*

[p] *Nihil diuinius homine probo.*

514 grace,not counterfet but open,honeſt,ſimple,naked,[q] *deſcending from heaven*,as our Apoſtle hath it, an infuſed habit frō God,which hath given ſeveral gifts,as wit,learning,tongues, for which they ſhall be amiable and gracious, *Eph.4.11.*as to *Saul* ſtature and a goodly preſence,*1. Sam.9.1.Ioſeph* found favour in *Pharao's* court, *Gen.39.*for his [r] perſon. And *Daniel* with the prince of the Eunuches, *Dan.19.19. Chriſt* was gracious with God and men,*Luk.2.52.* there is ſtill ſome peculiar grace as of good diſcourſe, eloquence, wit, honeſty, which is the *primoment*, & a moſt forcible loadſtone to draw the favours & goodwils of mens eies, eares,& affections vnto them. When *Ieſus ſpake they were all aſtonied at his anſwers* (Luk.2.47.) *and wondred at his gracious words which proceeded from his mouth*.. An orator ſteales away the harts of men,& as another *Orpheus*;*quo vult,vnde vult*,he pulsthē to him by ſpeach alone, a ſweet voice cauſeth admiration, and he that can vtter himſelfe in good words,in our ordinary phraſe we call him a proper man, a divine ſpirit. For which cauſe belike thoſe old Poets made *Mercurie* the gentleman vſher to the *Graces*,and captaine of eloquence, & thoſe *Charites* to be *Iupiters* and *Eurymones* daughters,deſcended from aboue.. Though they be otherwiſe deformed,crooked, vgly to behold, theſe good parts of the minde denominate them faire. *Plato* commends the beauty of *Socrates*, yet who was more grim of countenance, ſterne and gaſtly to looke vpon, and ſo are and haue bin moſt of your Philoſophers, as [s] *Gregory Nazianzen* obſerues,*deformed moſt part in that which is to be ſeene with the eies,but moſt elegant in that which is not to be ſeene.Sæpe ſub attrita latitat ſapientia veſte.Æeſope, Politianus, Melanthon, Geſner, &c:* withered old men, very harſh and impolite to the eie,but who was ſo terſe, polite, eloquent,generally learned,temperate and modeſt? Honeſty, vertue, faire conditions are great entiſers to ſuch as are well given,and much availe to get the favor and good wil of men. *Abdolominus* in *Curtius*, a poore man, (but which mine Author notes,[t] *the cauſe of his poverty was his honeſty*)was for his mode-

[q] *Iames.3.17.*

[r] *Gratior eſt pulchro veniès è corpore virtus.*

[s] *Orat.28 deformes plerumq; philoſophi ad id quod in aſpectū cadit,ea parte elegantes quæ oculos fugit.*

[t] *Cauſa ei paupertatis ſicut pleriſq; probitas fuit.*

modeſty & continency from a private perſon, for they found him digging in his garden, ſaluted king, and preferred before all the magnificoes of his time, *iniecta ei veſtis purpura auroq; diſtincta, a purple embrodered garment was put vpon him,* [u] *and they bad him waſh himſelfe, and as he was worthy take vpon him the ſtile and ſpirit of a king,* continue his continencie, and the reſt of his good parts. *Operæ pretium audire, &c.* It is worthy of your attendance *Livie* cries, [x] *you that ſcorne all but riches, and giue no eſteeme to vertue, except they be wealthy withall, Q. Cincinnatus had but fowre acres, & by the conſent of the Senat e was choſen Dictator of Rome.* Of ſuch accompt were *Cato, Fabritius, Ariſtides, Antoninus, Probus.* For their eminent worth, *ſo Cæſar Traian Alexander* admired for valour, *Titus deliciæ humani generis* and which *Aurelius Victor* hath of *Veſpaſian* the dilling of his time, as [y] *Edgar Etheling* was in England, for his [z] excellent vertues, their memory is yet freſh and ſweet, and we loue them many ages after, though they be dead. *Suavem memoriam ſui reliquit,* ſaith *Lipſius* of his friend, living and dead they are all one. [a] *I haue ever loved as thou knoweſt* (ſo *Tully* wrote to *Dolobella*) *Marcus Brutus for his great wit, ſingular honeſty, conſtancie, ſweete conditions, and believe it there is nothing ſo amiable and* [b] *faire as vertue.* And as *S. Auſtin* comments on the 84. Pſalme, [c] *There is a peculiar beauty of Iuſtice, which we ſee with the eies of our harts, and loue, and are inamored with, as in Martyrs, though their bodies be torne a pieces with wilde beaſts, yet this beauty ſhines, and we loue their vertues.* The *Stoikes* are of opinion, that a wiſe man is only *Faire,* and *Cato* in *Tullies 3. de Finibus,* contends the ſame, that the lineaments of the minde are farre fairer then thoſe of the body, and a wiſe and good man is onely faire. [c] It is reported of *Magdalen* Queene of *France,* and

[u] *Ablue corpus, & cape regis animum & in eam ſorturam quâ dignus es, continentiam ſtem pr ſer.*

[x] *Qui præ divitijs humana ſpernunt nec virtuti locum putant niſi opes effluant, Q. Cincinnatus conſenſu patrum in dictatorem Romanum electus.*

[y] *Edgar Etheling Englands darling.*

[z] *Morum ſuavitas obuia comitas prompta officia mortalium animos demerentur.*

[a] *Epiſt. lib. 8. ſemper amaui vt tu ſcis M. Brutum propter eius ſummum ingenium ſuaviſſimos mores, ſingularem probitatem & conſtantiam, nihil eſt mihi credo virtute formoſius nihil amabilius.* [b] *Ardentes amores excitaret ſi ſimulacrum eius ad oculos penetraret. Plato Phedone.* [c] *Eſt quædam pulchritudo iuſtitiæ quam videmus oculis cordis amamus & exardeſcimus vt in martyribus quum eorum membra beſtiæ laceraverint, etſi alias deformes, &c.* [d] *Lipſius manuduc ad Phyſ. Stoic. lib. 3. diſſ. 17. ſolus ſapiens pulcher.* [e] *Franc. Belforeſt in hiſt. An. 1430.*

516 wife to *Lewis* the 11th, a Scottish woman by birth, that walking forth one evening with her Ladies, shee spied *Mr Alanus* one of the kings Chaplines, a silly, old, [f] hardfavoured man, fast a sleepe in a bower, and kissed him sweetly; & when the young Ladies laughed at her for it, shee replyed that it was not his person, but shee did embrace and reverence the divine beauty of [g] his Soule. Thus in all ages vertue hath bin adored, admired, & a singular lustre hath proceeded from it, and the more vertuous he is, the more gracious, the more admired. No man so much followed vpon earth as *Christ* himselfe; and as the *Psalmist* saith, 44.3. *he was fairer then the sonnes of men. Chrysostome, hom. 8. in Mat. Bernard ser. 1. de omnibus sanctis, Austin, Cassiodore, Hier. in 9. Mat.* interpret it of the [i] beauty of his person, there was a divine Maiestie in his lookes, and it shined like lightning, and drew all men to it, but *Basil, Cyril, lib. 5. super 53. Esay, Theodoret, Arnobius, &c.* of the beauty of his divinity, Iustice, Grace, eloquence, &c. *Thomas in Psal. 44.* of both, and so doth *Baradius* and *Peter Morales, lib. de pulchritud. Iesu. & Mariæ*, adding as much of *Ioseph* and the virgin *Mary*. Be they present or absent, neere vs or a farre of, this beauty shines, and will attract men many miles to come and see it. *Plato* and *Pythagoras* left their country, to see those wise Ægyptian Priests. *Apollonius* travelled into *Æthiopia, Persia*, to consult with the *Magi, Brachmanni, Gymnosophists*. The Q. of *Sheba* came to visit *Salomon*, and many saith [k] *Hierome* came out of *Spaine* and remote places 1000 miles, to see that eloquent *Livy*. No beauty leaues such an impression, or strikes so deepe, [l] or linkes the soules of men closer then vertue. For that reason belike *Homer* faines the three *Graces* to be linked & tyed hand in hand, because the harts of men are so firmely vnited with such graces. [m] *O sweet bands (Seneca* exclaimes) *which so happily combine, that those which are so bound by them, loose their binders, and desire withall much more harder to be bound*, and as so many *Geryons* to be vnited into one. For the nature of true friendship is to combine, to be like affected, of one minde,

[f] *Erat autem fœdè deformis et eâ formâ, quâ citius pueri terreri possent, quàm inuitari ad osculum puellæ*

[g] *Deformis iste etsi videatur senex diuinum animum habet.*

[i] *Fulgebat vultu suo, fulgor & divina maiestas homines adse trahens.*

[k] *Præfat. bib. vulgar.*

[l] A true-loues knot.

[m] *O dulcissimi laquei qui tam felicitèr deuinciunt vt etiam à vinctis deliganter, qui à gratijs vincti sunt cupiunt arctius deligari, & in vnum redigi.*

[n] *Velle*

[n] *Velle & nolle ambobus idem, satiataq́, toto mens æuo*, as the Poet saith stil to continue one & the same. And where this loue takes place there is peace & quietnes, a true correspondence, perfect amitie, a *Diapason* of vowes and wishes, the same opinions, as betwixt *David* and *Ionathan*, [o] *Damon* and *Pithias*, *Pilades* & *Orestes*, [p] *Nysus* and *Euryalus*, *Theseus* & *Pyrithous*, [q] they will liue and die together. Where this true loue is wanting there can be no firme peace, frendship from teeth outward, counterfeit, or for some by respects, so long dissembled til they haue satisfied their owne ends, which vpon every small occasion breakes out into enmity, open warr, defiance, heartburnings, whisprings, calumnies, contentions, and all manner of bitter melancholy discontents. And those men which haue no other obiect of their loue, then greatnes, wealth, authoritie &c, are rather feared then beloued; and how soeuer borne with for a time, yet for their tyranny and oppression, griping, coueteonsnesse, currish hardnesse, folly, intemperance, impudence and such like vices they are ingenerally odious, [r] abhorred of al, both God and men. *Non vxor saluum te vult non filius, omnes vicini oderunt*, wife & children freinds neighbours all the world forsakes them, would faine be rid of them, and are compelled many times to lay violent hands on them or Gods iudgments ouertake them, insteed of graces come furies. So when faire [s] *Abigall*, a woman of singular wisdome, was acceptable to *David*, *Naball* was churlish and eu ll conditioned, and therefore reiected. [t] *Mardochy* was receiued when *Haman* was executed. And though they florish many times, such hypocrites and temporising foxes, and bleare the worlds eies by flattery, briberie, dissembling their natures, or other mens weakneese that cannot soe soone apprehend their tricks, yet in the end they will be discerned, and precipitated on a sudden, surely saith *David*, *thou hast set them in slippery places*, *ps.73.5.* as soe many *Seiani* they will come down to the *Gemonian scales*, & *Eusebius in* [u] *Ammianus*, he that was in such authority *ad inbendũ imperatorẽ*, cast downe headlong on a sudden. Or put case they escape

[n] *S. Ius.*

[o] *He loued him as he loued his owne soule.* 1. *Sam.* 15.1.

[p] *Virg.* 9 *Æn.* *Qui super examinem sese coniecit amicum confossus.*

[q] *Amicus animæ dem'dium. Austin. confess.* 4. *cap.* 6. *Quod de virgilio Horatius & semues animæ demidium meæ.*

[r] *Nec amant quemquam nec amantur ab vllo.*

[s] 1. Sam. 25.3.

[t] *Ester.*

[u] *Amm. Marcellinus lib.* 14.

518 and reſt vnmasked to their liues end, and after their death, their memory ſtinkes as a ſnuffe of a candle put out, and thoſe that durſt not ſo much as mutter againſt them in their liues, will proſecute their name with Satyrs, Libells, and bitter imprecations, and they ſhall *malè audire* in all ſucceeding ages, and be odious to the worlds end.

MEMB. 3.

Charity, compoſed of all three kindes, Pleaſant, Profitable, Honeſt.

BEſides this loue that proceedes from Profite, Pleaſure, Honeſty, as one good turne askes another in equitie, or that proceedes from the law of nature, or from diſcipline and Philoſophy; there is yet another loue compound of all theſe three, which is *Charitie*, commanded by God, which no man can well performe, but he that is a Chriſtian, and a true regenerate man. That is, [x] *To loue God aboue all, and our neighbour as our ſelfe.* Other Obiects are faire and very beautifull I confeſſe, kindred, alliance, friendſhip, the loue that we owe to our Countrey, nature, wealth, pleaſure, honour, and ſuch morall reſpects, &c. A man is beloued of a man in that he is a man, but all theſe are farre more eminent and great, when they ſhall proceede from a ſanctified ſpirit, that hath a true touch of Religion, and a reference to God. Nature bindes a man to loue his Parents, and this loue cannot be diſſolued, as *Tully* holds, [y] *without deteſtable offence*: but much more Gods Commaundement, which enioynes a filiall loue and obedience in this kind. [z] *The loue of brethren is great, and like an arch of ſtones, where if one be diſplaced, all comes downe,* no loue ſo forcible and ſtrong, honeſt, to the combination of which nature, fortune, vertue happily concurre, yet this loue comes ſhort of it. *Dulce & decorum pro patria mori,* [a] *and it cannot be expreſſed, what a deale of Charitie that one name of Countrey*

[x] *Vt mundus duobus polis ſuſtentatur, ita lex dei amore dei & proximi duobus his fundamentis vincitur, machina mundi corruit ſi vna de polis turbatur, lex perit diuina ſi vna ex his.*

[y] *De amicit. charitas parentum dilui niſi deteſtabili ſcelere non poteſt*

[z] *Fraternitas lapidum fornicibus ſimillima caſura niſi ſe inuicem ſuſtentaret Senec.*

[a] *Dij immortales dici non poteſt quantum charitatis nomen illud habet. Tully.*

Countrey containes. The *Decij* did *se devouere Horatij, Curtij,* 519
Regulus, Codrus, sacrifice themselues for their Countries peace and good.

[b] *Una dies Fabios ad bellum miserat omnes,*
Ad bellum missos perdidit una dies.

[b] *Ouid. Fast.*

Fiftie thousand natiue English men, lost their liues willingly at *Battel Abbye* in defence of their Countrey. [c] *P. Æmilius l.6.* speaks of six Senators at *Callis*, that came with halters in their hands, to the K. of England to die for the rest. This loue makes so many writers take such paines, so many Historiographers, Physitians, &c. or at least as they pretend for common good, and their Countries sake. [d] *Sanctum nomen amicitiæ sociorum communio sacra*, Friendship is an holy name and a sacred communion of friends. [e] *As the Sunne is in the firmament, so is friendship in the world*, a most diuine and heauenly band, take this away and take all pleasure, all ioy, comfort, happinesse and true content out of the world, the greatest tye, and as the Poet decides, is much to be preferred before the rest.

[c] *Anno. 1347. Iacob Mayer. Annal Fland. lib.12.*

[d] *Tully.*

[e] *Lucianus Toxari. amicitiæ vt sol in mundo, &c.*

[f] Hard is the doubt, and difficult to deeme,
When all three kinds of loue together meet;
And doe dispart the heart with power extreme,
Whether shall waigh the ballance downe, to wit,
The deare affection vnto kindred sweet,
Or raging fire of loue to women kind,
Or zeale of friends combind by vertues meete.
But of them all the band of vertuous mind,
Me thinkes the gentle heart should most assured bind.

[f] *Spencer Fairy Queene lib.5. cant.9. staffe. 1.2.*

For naturall affection soone doth cease,
And quenched is with Cupids greater flame,
But faithfull friendship doth them both suppresse,
And them with mastering discipline doth tame,
Through thoughts aspiring to eternall fame.
For as the Soule doth rule the earthly masse,

And

520 And all the seruice of the body frame
So loue of Soule doth loue of Body passe,
No lesse then perfect gold surmounts the meanest brasse.

[g] A faithfull friend is better then [h] gold, a medicine of misery, and [i] an onely possession, yet all this loue of friends, all three loues put together, are little worth, if they proceede not from a true Christian illuminated soule, if it be not done for Gods sake. *Though I had the gift of Propheſie, ſpake with tongue of men and angels, though I feed the poore with all my goods, & giue my body to be burned, & haue not this loue, it profiteth me nothing. 1. Cor. 13. 1, 2, 3.* This is an all apprehending loue, loue with an addition, loue κάτ ἐξοχήν, loue of God, and loue of men, [k] *The loue of God begets the loue of man, and by this loue of our neighbour, the loue of God is nouriſhed and increaſed.* By this happy Vnion of loue, [l] *all well gouerned families and citties are combined, the heauens annexed, and diuine ſoules complicated, the world it ſelfe compoſed, and all that is in it conioyned in God and reduced to one.* [m] *This loue cauſeth true and abſolute vertues, the life and ſpirit and root of euery vertuous action, it finiſheth proſperitie, eaſeth aduerſitie, corrects all naturall incumbrances,* inconueniences, ſuſtained by Faith and Hope, which with this our loue make an indiſſoluble twiſt, a *Gordian* knot, an Æquilater Triangle. *And yet the greateſt of them is loue, 1. Cor. 13. 13.* [n] *which inflames our ſoules with a diuine heate, and being ſo inflamed purgeth, and ſo purged eleuates to God, makes an attonement and reconciles vs vnto him.* [o] *That other loue infects the ſoule of man, this cleanſeth, that depreſſeth, this ereares, that cauſeth cares and troubles, this quietneſſe of mind, this informes, that deformes our life, that leades to repentance, this to heauen.* For if once we be truely linct' and touched with this Charity, we ſhall loue God aboue all, our neighbour as our ſelfe, as we are inioyned, *Mark. 12. 31. Mat. 19. 19.* and performe all thoſe dueties and exerciſe thoſe operations of a good Chriſtian.

[g] *Siracides.*
[h] *Plutarke pretioſũ nummiſma.*
[i] *Zenophon. verus amicus preſtantiſſima poſſeſſio.*
[k] *Greg. per amorẽ dei proximi gignitur & per hunc a morẽ proximi, dei nutritur.*
[l] *Piccolomineus grad. 7. cap. 27. hoc fœlici amoris nodo ligantur familiæ ciuitates &c.*
[m] *Veras abſolutas hæc parit vertutes, radix omnium virtutum mens & ſpiritus.*
[n] *Diuino calore animos incendit incenſos purgat purgatos eleuat ad Deum, deum placat hominem deo conciliat. Bernard.*
[o] *Ille inficit hic perficit ille deprimit hic eleuat, hic tranquillitatem ille curas parit, hic vitam rectè informat ille deformat, &c.*

This

This loue suffereth long, it is bountifull, it enuieth not, boasteth not it selfe, is not puffed vp, It deceiueth not, it seeketh not his owne things, is not prouoked to anger, it thinketh not euill, it reioyceth not in iniquitie, but in truth. It suffereth all things, beleeueth all things, hopeth all things, 1.Cor. 13.4, 5,6,7. it couereth all trespasses, Prou. 10.12. a multitude of sinnes, 1.Pet.4. it will defend the fatherlesse and widowe, Isai. 1.17. will seeke no reuenge or be mindfull of wrong, Leuit.19. 18. Will bring home his brothers oxe if he goe astray as he is commanded, Deu.22.1. Will resist euill, giue to him that asketh, and not turne from him that borroweth, blesse them, that curse him, loue his enemie, Mat.5. beare his brothers burden, Galat.6.2. He will be Hospitall, and distribute to the necessities of the Saints, he will if it be possible haue peace with all men, feede his enemy if he be hungry, if he be a thirst giue him drinke, *he will make himselfe equall to them of the lower sort, reioyce with them that reioyce, weepe with them that weepe Rom.12.* he will speake truth to his neighbour, courteous and tender hearted, *Forgiuing others for Christs sake, as God forgaue him. Ephe.4.32 he will be like minded, Phil.2.2. Of one Iudgement. Be humble, meeke, long suffering, Coloss.3. forbeare, forget and forgiue, 12.13.23.* and what he doth shall be heartily done to God, and not to men. *Be pittifull and courteous, 1.Pet.3. seeke peace and follow it.* He will loue his brother not in word and tongue, but in deed and truth, *Ioh. 3.18. and he that loues God, Christ will loue him that is begotten of him, Iohn 5.1. &c.* This should we willingly doe, if we had a true touch of this *Charitie*, of this diuine loue, if we would performe this which we are inioyned, forgette and forgiue, and compose ourselues to those Christian lawes of loue. 521

p *O fœlix hominum genus,*
Si uestros animos amor
Quo cælum regitur regat.

p Boethius lib. 2.met.8.

Angelicall soules, how blessed, how happy should wee be, how might we triumph ouer the diuell, and haue another heauen,

522 heauen vpon earth.

But this we cannot doe, and which is the cause of all our woes, miseries, discontent, melancholy, [q] want of this Charitie. We doe *inuicem angariare*, contend, consult, vexe, torture, molest & hold one anothers nose to the grinstone hard, prouoke, raile, scoffe, calumniate, challenge, hate, (hard-hearted, implacable, malicious, peeuish, inexorable as we are) to satisfie our lust or priuate spleene, for [r] toyes trifles, and impertinent occasions, spend our selues, goods, friends, fortunes, to be reuenged on our aduersary, to ruine him and his. 'Tis all our study our practise and businesse, how to plot mischiefe, mine and countermine, defend and offend, warde our seluess, iniury others, hurt all: as if wee were borne to doe mischiefe, and that with such egernesse and bitternesse, with such rancor, malice, rage, and furie, we prosecute our intended designes, that neither affinitie or consanguinitie, loue or feare of God or men can containe vs, no satisfaction, no composition will be accepted, no offices will serue, no submission, though he shall vpon his knees as *Sarpedon* did to *Glaucus* in *Homer*, acknowledging his error, yeelde himselfe with teares in his eyes, begge his pardon, we will not relent, forgiue, or pardon, till we haue confounded him and his, *made dice of his bones* as they say, see him rot in prison, friends, followers, *& omne inuisum genus*, rooted him out and all his posteritie. Monsters of men, as we are Dogs, Wolues, [s] Tygers, Bulles, Beares, Feindes and Diuells, we doe not onely contend, oppresse, and tyrannise our selues, but as so many firebrands we set on, and animate others, our whole life is a perpetuall combate, a conflict, a set battle, a snarling fit, *Eris dea*, is setled in our tents, [t] *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a Sea-fight, we turne our broade sides, or as two milstones with continuall attrition we fire our selues, or breake one anothers backes, and both are ruined and consumed in the end. Miserable wretches as we are to fat and enrich our selues wee care not how

[q] *Deliquium patitur Charitas odium eius loco succedit. Basil. 1. ser. de institut. mon.*

[r] *Nodum in scirpo quærentes.*

[s] *Hircanæq; admorûnt vbera tigres.*

[t] *Heraclitus.*

how we get it, how many thousands we vndoe, whom wee oppresse, by whose ruine and downefall we arise, whom we iniure, fatherlesse children, widowes, common societies to satisfie our owne priuate lust. And though we haue myriades, abundance of wealth and treasure (pittilesse, mercilesse, remorselesse as we are, and vncharitable in the highest degree) and our poore brother in need, sickenesse, and in great extremitie, and now ready to be starued for want of food, we had rather as the foxe told the Ape, his taile should sweepe the ground still, then couer his buttockes, rather spend it idlely, consume it with dogges, hawkes, hounds, vnnecessary buildings, apparell, ingurgitate, or let it be lost, then they should haue part of it, [u] rather take from him that little which he hath, then relieue him.

[u] *Si in gehennã abit, pauperi qui non dat, quid de eo fiet qui pauperem denudat. Austin.*

Or like the dogge in the manger, neither vse it our selues, nor let others make vse of it, or inioy it, part with nothing while we liue, and for want of disposing our household, and setting things in order, set all the world together by the eares after our death. Poore *Lazarus* lies howling at his gates, for a few crums, he onely seeks chippings, offalls, let him roare and howle, famish and eate his owne flesh, he respects him not. A poore decayed friend and kinsman of his sets vpon him by the way in all his iollity, and runs begging barcheaded by him, coniuring by those former bands of friendship, alliance, consanguinitie &c. vncle, cosen, brother, father. *Per ego has lachrimas dextramq; tuam te, si quidquam de te merui, fuit aut tibi quidquam dulce meum, miserere mei.* Shew some pitty for Christs sake, pitty a sick mã, an old man, he cares not, ride on, pretend sickenesse, ineuitable losse of limmes, goods, pleade suertiship, and shipwracke, fires, common calamities, shew thy wants and imperfections.

Etsi per sanctum iuratus dicat Osyrim, credite non ludo
Crudeles tollite claudum, sweare, protest, take God and all his Angels to witnesse; *quare peregrinum*, he is not touched with it, *pauper vbiq; iacet*, ride on, he takes no notice of it. Put vp a supplication to him in the name of a thousande Orphanes

524 phanes, an hoſpitall, a ſpittle, a priſon as he goes by, they crie out to him for aide, ride on, *ſurdo narras*, he cares not, let them eate ſtones, deuoure themſelues with vermine, rot in their owne dunge he cares not. Shew him a decayed hauen, a bridge, a ſchoole, a fortification &c. or ſome publique good, ride on, good your worſhip, your honour, for Gods ſake, for your countreys ſake &c. ride on. But ſhew him a role, wherein his name ſhall be regiſtred in golden letters, and his bounty commended to all poſterity, his armes ſet vp, and his deuices to be ſeene, and then peraduenture he wil ſtay and contribute, or if thou canſt thunder vpon him as Papiſts doe with ſatisfactory and meritorious workes, or perſwade him by this means he ſhall haue his ſoule out of hell, & free it frō Purgatory, then in all likelyhood he will liſten & ſtay, or that he haue no children, no neere kinſman, heire he cares for at leaſt, or cannot well tell how and where to beſtowe his poſſeſſions (for carry them with him he cannot) it may bee then he will build ſome ſchoole or hoſpitall in his life, or bee induced to giue liberally to pious vſes after his death, for I dare boldly ſay that vaineglory, that opinion of merit, & this inforced neceſſity, when they knowe not otherwiſe how to leaue them, or what better to doe with them, is the maine cauſe of moſt of our good works. I will not ſay this to derogate from any good mans charitable devotion or bounty in this kind, or cenſure any good worke, no doubt there be many ſanctified, heroicall, and worthy minded men, that out of true zeale & for vertues ſake, diuine ſpirits, that out of commiſeration and pitty extend their liberality, and as much as in them lies doe good to all men, cloath the naked, feede the hungry, comfort the ſicke & needy, releeue all, forget & forgiue iniuries, as true charity requires; yet moſt part there is *ſimulatum quid* a deale of hypocriſie in this kinde, much default and defect. [x] As *Coſmus Medices* that rich cittizen of *Florence* confeſſed to a neere friend of his, that would knowe of him why he built ſo many publike and magnificent buildings, and beſtowed ſo liberally on Schollers, not that he loued.

x *Ionius vita eius.*

ued learning more then others, *but to* [y] *eternize his own name, to be immortall by the benefit of Schollers: for when his friends were dead, walls decayed, and all* inscriptions *gone, books would remaine to the worlds end.* Vaineglory and emulation (as to most men) was the cause efficient, & to be a trumpeter of his own fame was his sole intent, so to do good that al the world may take notice of it. Such for the most part is the charity of our times, such our benefactors, *Mecænates* & Patrons. Shew me amongst so many myriades a truly deuout, a right-honest, vpright, meeke, humble, a patient, innocuous innocent, a mercifull, a louing, a charitable man. [z] *Probus quis nobiscum vivit?* Shew me a *Caleb*, or a *Iosua*. He that shall examine this [a] iron age wherein we liue, where charity is cold, *& iam terras Astræa reliquit*, & the Diuell loose, & see one man vilifie and insult over his brother, as if he were an innocent, oppresse, tyrannise, prey vpon, torture him, vex, gaul, torment and crucifie him, starue him, where is charity? to see men sweare and forsweare, lye, and beare false witnesse, to aduantage themselues, preiudice others, hazard goods, liues, fortunes, to be reuenged on their enemies, men so vnspeakable in their lusts, vnnaturall in malice, such bloody designements, *Italian* Blaspheaming, *Spanish* renouncing, &c. where is charity? He that shall see so many law sutes, such endlesse contẽtions, such plotting, vndermining, so much mony spent with such egernesse of fury, euery man for himselfe his owne ends, the Diuell for all, so many distressed soules, such lamentable complaints, so many factions, conspiracies, seditions, such grudging, repining, discontent, so much emulation, enuy, so many brawles, quarrels, monomachies, &c. where is charity? To see and read of such cruell warres, tumults, vproares, bloody battels, so many [c] men slaine, so many citties ruinated &c. (for what else is the subiect of all our stories almost, but Bills, Bowes, and Gunnes) so many murders and massacres, &c. where is charity? To see men wholy deuote to God, Churchmen, professed Diuines, holy men, [d] *to make the trum-*

[y] *Immortalitatem beneficio literarum immortali gloriosa quadam cupiditate concupiuit.*

Quod cives quibus benefecisset perituri mœnia ruitura etsi regio sumptu ædificata non libri.

[z] *Hor.*

[a] *Durum genus summus.*

[b] *Tull. pro Rosc. mentiri vis causa mea ego verè cupidè & libenter mentiar tuâ causâ & si quãdo mea vis peierare vt palulum tu compendy facias paratum fore scito.*

[c] *Gallienus in Treb. Pollio lacera occide mea mente irascere. Rabie iecur incendente ferunt. tur præcipites Vopiscus of Aurelian tantum fudit sanguinis quãtum quis vini potauit.*

[d] *Euangely tubam belli tubam faciunt in pulpitis pacem in colloquijs bellum suadent.*

pet

526 *pet of the Gospell the trumpet of warre*, a company of helborne Iesuits, and fiery spirited Friers, *facem praeferre* to all seditions as so many fierbrands set all the world by the eares (I say nothing of their contentions and rayling bookes, whole ages spent in writing one against another, and that with such virulency and bitternesse *Bioneis sermonibus & sale nigro*) and by their bloody inquisitions that in 30. yeares *Bale* saith consumed 39 Princes, 148 Earles, 235 Barons, 14755 Commõs worse then those ten persequtions, where is charity? He that shall obserue and see these things may say to them as *Cato* to *Cæsar, credo quæ de inferis dicuntur falsa existimas*, sure I think thou art of opinion there is neither Heauen nor Hel. Let them pretend religion, zeale, make what shewes they will, giue almes, peace makers, frequent sermons, if wee may gesse the tree by the fruit, they are no better then Hypocrites, Epicures, Atheists, with the [c] *foole in their hearts they say there is no God.* Tis no maruell then if being so vncharitable, hard-hearted as we are, we haue so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutuall discords, all in a combustion, often complaints, so common grieuances, generall mischiefes, so many plagues, warres, vproares, losses, deluges, fires, inundations, Gods vengeance, and all the plagues of *Egypt* come vpon vs, since wee are so vncharitable one towards another, so respectlesse of God, and our neighbours, and by our crying sinnes pull these miseries vpon our owne heads. If we had any sense or feeling of these things sure we should not goe on as we doe, in such irregular courses, practise all manner of impieties, our whole carriage would not be so auerse from God. If a man would but consider, when he is in the midst and full career of such prodigious and vncharitable actions, how displeasing they are in Gods sight, how noxious to himselfe, as *Solomon* told *Ioab. 1. Kings 2. the Lord shal bring this blood vpon their heads. Prou. 1. 27. sudden desolation and destruction shall come like a whirlewind vpon them: affliction, anguish, the reward of his hand shall be giuen him. Isa. 3. 11. &c. they shall fall into the pit*

[c] *Psal. 13. 1.*

they

they haue digged for others, and when they are scraping, tyrannising, getting, wallowing in their wealth, *This night, O foole, I will take away thy soule*, what a seuere account they must make, and how [f] gratious on the other side a charitable man is in Gods eyes. *haurit sibi gratiam. Mat. 5. 7. blessed are the mercifull for they shall obtaine mercy.* He that lendeth to the *poore giues to God*, and how it shall be restored to them again *how by their patience and long suffering they shall heape coales on their enimies heads. Rom. 12. and hee that followeth after righteousnesse and mercy shall finde righteousnesse and glory.* Surely they would checke themselues, curb in their vnnaturall inordinate affections, agree amongst themselues, abstaine from doing evill, amend there liues and learne to do good. *Behold how comely and good a thing it is for brethren to liue together in* [g] *vnion: it is like the pretious oyntment, &c.* How odious to contend one with the other. [h] *Miseri quid luctatiunculis hisce volumus, ecce mors supra caput est, & supremum illud tribunal, vbi & dicta & facta nostra examinanda sunt. Sapiamus.* Why do we contend and vex one another, behold death is ouer our heads, and we must shortly giue account of all our vncharitable words and actions, thinke vpon it, and bee wise.

[f] *Benefacit animæ suæ vir misericors.*

[g] *Concordiâ magnæ res crescunt discordiâ maximæ dilabuntur.*

[h] *Lipsius.*

SECT. 2.

MEMB. 1. SVBSECT. 1.

Heroicall loue causing melancholy. His Pedegree, Power, and Extent.

IN the precedent Section mention was made amongst other pleasant obiects, of this comelinesse & beauty which proceeds from women, which causeth *Heroicall*, or loue melancholy, and is more eminent aboue the rest, and properly called *Loue*. The part affected in men is the liuer, and therefore called *Heroicall*, because commonly Gallants & Noble

528 men, the most generous spirits are possessed with it. His power and extent is very large, [i] and in that twofold diuision of Loue, [k] φιλεῖν & ἐρᾶν, those two *Veneres* which *Plato* and some others make mention of, it is most eminent, and καθ' ἐξοχὴν called *Venus*, as I haue said, or *Loue* it selfe. Which although it be denominated from men, and most euident in them, yet it extends and shewes it selfe in vegetall and sensible creatures, and those incorporeall substances (as shall bee specified) and hath a large dominion and soueraignty ouer them. His pedegree is very ancient, and deriued from the beginning of the world, as [l] *Phædrus* contends, and his [n] parentage of such antiquity, that no Poet could euer find it out. *Hesiod* makes [n] *Terra* and *Chaos* to be Loues parents, before the Gods were borne: *Plutarch amator: libello*, will haue loue to be the sonne of *Iris* & *Favonius*, but *Socrates* in that pleasant dialogue of *Plato* when it came to his turne to speake of Loue, telleth this tale. When *Venus* was borne all the Gods were inuited to a banquet, and amongst the rest, [o] *Porus* the God of bounty and wealth. *Penia* or pouerty came a begging to the doore. *Porus* well whitled with *Nectar* (for there was no wine in those dayes) walking in *Iuppiters* garden, in a Bowre met with *Penia*, and in his drinke got her with child, of whom was borne *Loue*, and because hee was begotten on *Venus* birth day, *Venus* still attends vpon him. The morall of this is in [p] *Ficinus*. Another tale is there borrowed out of *Aristophanes*: [q] In the beginning of the world, men had foure armes and foure feet, but for their pride because they compared themselues with the Gods, they were parted into halfs and now peraduenture by Loue they hope to bee vnited againe and made one. Otherwise thus, [r] *Vulcan* met two Louers, and bid them aske what they would and they should haue it, but they made answer, *O Vulcane faber Deorum &c. O Vulcan the Gods great Smith, we beseech thee to worke vs a new in thy fornace, and of two make vs one, which hee presently did, and euer since true louers are all one, and desire to be vnited.* Many such tales you shall finde in *Leon. Hebræus dial. 3.* and their

[i] *Memb.1. Subsect.2.*

[k] *Amor & amicitia.*

[l] *Phædrus orat. in laudem amoris Platonis conuiuio.*

[m] *Ante Deos omnes primum generauit amorem.*

[n] See the morall in Plutarch of that fiction.

[o] *Affluentiæ Deus.*

[p] *Cap.7. comment. in Plat. conuiuium.*

[q] See more in *Valesius lib.3. cont.med. & cons. 13.*

[r] *Viues 3. de anima Oramus te vt tuis artibus & caminis nos resingas & ex duobus vnum facias quod & fecit & exinde amatores vnum sint & vnum esse petunt.*

their [f] morall to them. The reason why loue was still painted young, *because young men are most apt to loue: soft faire & fat, because such folkes are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and giuen to delights: hath a quiuer, to shew his power, none can escape: is blinde, because he sees not where he strikes, whom hee hits, &c.* His power and Soueraignty is expressed by the [u] Poets, in that he is held to be a God, and a great commanding God, aboue *Iuppiter* himselfe, *Magnus Dæmon*, as *Plato* calls him; & the strongest and merriest of all the Gods according to [x] *Athenæus. Amor virorum, rex amor rex & deûm*, as *Euripides*, the God of Gods, and gouernour of men, that conquers all, [y] domineers ouer all, and can make mad and sober whom he list; insomuch that *Cecilius* in *Tullies Tusculanes*, holds him to be no better then a foole or an Idiot, that doth not acknowledge loue to be a great God.

[z] *Cui in manu sit quem esse dementem velit,*
Quem sapere, quem sanari, quem in morbum inijci, &c.

That can make sicke and cure whom he list. *Homer* and *Stesichorus* were both made blinde, if you will beleeue [a] *Leon. Hebræus* for speaking against his godhead: he is of that [b] power, maiesty, omnipotency, and dominion, that no creature can withstand him: *Iuppiter* himselfe was turned into a Bull, a Swanne, and what not for Loue, how did he insult ouer al the other Gods? [c] *Lucian* brings in *Iuppiter* complaining of *Cupid* that he could not be quiet for him, that monster conquering *Hercules* was tamed by him:

Quem non mille feræ, quem non Stenileius hostis,
Nec potuit Iuno vincere, vicit amor.
Whom neither beasts nor enimies could tame,
Nor *Iuno's* might subdue, loue quel'd the same.

Apollo that could cure all diseases, [d] could not cure himselfe of this, and therefore [e] *Socrates* calls Loue a tyrant, & brings him triumphing in a Chariot, whom *Petrarch* imitates in his

[f] See more in *Natales Comes Imagines Deorũ Philostratus de Imaginibus. Lilius Giraldus Syntag. de diis &c.*

[u] *Iuuenis pingitur quod amore plerumq; iuuenes capiantur. sic & mollis. formosus. nudus quod simplex & apertus hic affect⁹, ridet quod oblectamentum sei se ferat, cum pharetra, &c.*

[x] A pety Pope. *claues habet superorum & inferorum as Orpheus. &c.*

[y] *Lib. 13. cap. 5. Dypnosophist.*

[z] *Regnat & in superos ius habet ille deos Ouid.*

[a] *Selden proleg. 3. cap de diis Syris.*

[b] *Dial 3.*

[c] *Fulmine concitatior.*

[d] *Dial. Deorum*

[e] *Nullis amor est medicabilis herbis.*

[e] *Plutarch in Amatorio, Dictator quo creato cessant reliqui magistratus,*

530 triumph of Loue', and *Fracastorius* in an elegant Poeme expresseth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Psyche* weeping, &c.

In vegetall creatures what a Soueraignty Loue hath, by many pregnant proofes and familiar examples may bee proued, especially of Palme trees, which are both he and she, and expresse not a sympathy but a loue passion, as by many obseruations hath beene confirmed. *Constantine de Agric. l.10. cap.4.* giues an instance out of *Florentius* his Georgickes, of a Palme tree that lou'd most feruently, [f] *and would not bee comforted vntill such time her loue applied himselfe vnto her, you might see the two trees bend and of their owne accords stretch out their boughs to embrace and kisse one another: They will giue manifest signes of mutuall loue.* *Ammianus Marcellinus lib.24.* reports that they marry one another, and fall in loue if they grow in sight, and when the winde brings the smell to them, they are maruellously affected. *Philostratus in Imaginibus* obserues as much, and *Galen. lib.6. de locis affectis, cap.5.* y they will be sicke for loue, and ready to die and pine away, which the husbandmen perceauing, saith [g] *Constantine, stroke many Palmes that growe together, and so stroking againe the Palme that is enamoured, they carry kisses from the one to the other*: or tying the leaues and branches of the one to the stem of the other, will make them both florish and prosper a great deale better: [h] *which are enamored they can perceaue by the bending of their boughs, and inclination of their bodies.* If any man thinke this which I say to be a tale let him read that story of two Palme trees in *Italy*, the male growing at *Brundusium*, the female at *Otranto* (related by *Ionianus Pontanus* in an excellent Poem, sometimes Tutor to *Alphonsus Iunior* King of *Naples*, his Secretary of State, and a great Philosopher) [i] *which were barren, and so continued a long time*, til they came to see one another by growing vp higher, though many *Stadiums* asunder. *Pierius* in his *Hierogliphiks*, and *Melchior Guilandinus memb.3. tract. de papyro*, cites this story of *Pontanus* for a truth. See more in *Salmuth comment in Pancirol. de*

[f] *Neq; prius in iis desiderium cessat dum dilectus consoletur. videre enim est ipsam arborem incurvatam vltroramis ab vtrisq; vicissim ad osculum exporrectis.*

Manifesta dant mutui desiderii signa.

[g] *Multas palmas contingens quæ simul crescunt rursusq; ad amantem regrediens eamq; manu attingens quasi osculum mutuo ministrare videtur & expetiti concubitus gratiam facit.*

[h] *Quam vero ipsa desideret, affectu ramorū significat & ad illum respicit a manter, &c.*

Noua-

Nouarcpert.Tit.1.de nouo orbe, Mizaldus Arcanorum lib.2. 531
Sandes voiage lib.2.fol.103.&c.

If such fury be in Vegetals what shall we thinke of sensible creatures, how much more violent and apparent shall it be in them?

k *Omne adeò genus in terris hominumq; ferarumq;* — k *Virg.3.Georg*
Et genus aequoreum, pecudes, pictaq; volucres
In furias ignemq; ruunt, amor omnibus idem.
All kinde of creatures in the earth,
And Fishes of the Sea.
And painted birds doe rage alike,
This loue beares equall sway.

l *Hic Deus & terras & maria alta domat.* l *Propertius.*

Common experience and our sense will informe vs, how violent bruit beasts are carried away with this passion, horses aboue the rest. ---*furor est insignis equarum.* m *Cupid* in *Lucian bids Venus his mother be a good cheere, for he was now familiar with Lions, and often times did get on their backes, and hold them by the mane, and ride them about like horses, & they fawne vpon him with their tayles.* Bulls, Beares, and Bores are so furious in this kinde that they kill one another: but especially Cocks, n Lions, and Harts, Which are so fierce that you may heare them fight halfe a mile off, saith *Turberuile*, & many times kill one another, or compell them to abandon the Rutte, that they may remaine masters in their places; *and when one hath driuen his corriuall away, he raiseth his nose vp into the aire, and lookes aloft as though he gaue thanks to nature*, which gaue him such great delight. How Birds are affected in this kinde, appeares out of that of *Aristotle*, that will haue them to sing *ob futuram Venerem*, for ioy or in hope of their venery which is to come. *Fishes pine away for loue and wax leane*, if o *Gomesius* authority may be taken so loue tyrannizeth in dumb creatures. Yet this is naturall for one beast to dote vpon another of the same kind, but what strange fury is that, when a Beast shall dote vpon a man? *Saxo Grammaticus lib.10.Dan.hist.* hath a story of a Beare that loued a woman,

m *Dial deorum. conscendi aliquando leonibus ipsis familiaris iam factus sum & sæpe conscendi eorum terga & apprehendi iubas equorum more insidens, eos agito & illi mihi caudis adblandiuntur.*

n *Leones præ amore furunt. Plin.l.8.cap.16. Arist.l.6.hist.animal.cap.17.* of his booke of Hunting.

o *De sale lib.1. cap 21. Pisces ob amorem marcescunt, pallescunt &c.*

532 man, and kept her in his denne a long time, and begot a sonne of her, out of whose loynes proceeded many Northerne Kings: this is the originall belike of that common tale of *Valentine* and *Vrson*. *Ælian*, *Pliny*, *Peter Gillius* are full of such relations. A Peacock in *Leucadia* lou'd a maid, and when she died, the Peacock pined. [p] *A Dolphin lou'd a boy called Hernias, and when he died, the Fish came a land and so perished.* The like ads *Gellius lib.10.cap.22.* out of *Appion Ægypt. lib.15.* a Dolphin at *Puteoli* loued a child, and would come often to him, and let him get on his backe and carry him about, [q] *and when by sickneſſe the child was taken away, the Dolphin died.* [r] Euery booke is full (saith *Busbequius* the Emperors Orator with the *Grand Senior* not long since, *epist.3. legat. Turc.*) *& yeelds such instances, to beleeue which, I was alwayes afraid, least I should be thought to giue credit to fables, vntill I saw a lynx which I had from Assyria, so affected towards one of my men, that it cannot be denied but that he was in loue with him. When my man was present, the beast would vse many notable entisements and pleasant motions, and when he was going, hold him backe, and looke after him when hee was gone, very sad in his absence, but most iocund when he returned: and when my man went from me, the beast expressed his loue with continual sicknes, and after he had pined away for some fewe dayes, died.* Such another story he hath of a Crane of *Maiorca* that loued a *Spaniard*, that would walke any way with him, & in his absence would seeke about for him, and make a noise that hee might heare her, and knocke at his doore, [s] *and when he tooke his last farwell, famished her selfe.* Such pretty pranks can Loue play with Birds, Fishes, Beasts: and if all bee true that is credibly reported, with the Spirits and Diuells themselues: who are as much inamored, and dote (if I may vse that word) as any other creature whatsoeuer. For if those stories bee true that are written of *Incubus* and *Succubus*, of *Nymphes*, lasciuious *Faunes* and *Satyres*, and those heathen Gods which were Diuells, or those familiar meetings in our daies and company of Witches and Diuells, there is some probability for it. I know that

[p] *Plin.lib.10. cap 5 quumq; ab orta tempestate periisset Hernias in sicco piscis expirauit.*

[q] *Postquam puer morbo abiit, & ipse Delphinus periit.*

[r] *Pleni sunt libri quibus feræ in homines instā matæ fuerunt in quibus ego quidem semper ascensum sustinui veritus ne fabulosa crederem. donec vidi lyncem quem habui ab Assyria sic affectum erga vnum de meis hominibus, &c.*

[s] *Desiderium sum tessatus post iuediam aliquot dierum interiit.*

that *Biarmannus*, *Wierus lib. 3. cap. 19. & 24.* & some others stoutly deny it, that the Diuell hath no carnall copulation with women, that the Diuell takes no pleasure in such facts, meere phantasies all such relations of *Incubi*, *Succubi*, lies and tales. But *Austin. lib. 15. de ciuit. Dei.* doth acknowledge it. *Erastus de Lamijs*, *Iacobus Sprenger*, and his colleagues, &c. *Zanchius cap. 16. lib. 4. de oper. Dei. Dandinus in Arist. de animâ lib. 2. Text, 29. com. 30. Bodin lib. 2. cap. 7.* and *Paracelsus*, a great champion of this Tenent amongst the rest, which giue many peculiar instances, and by many testimonies, proofes, & confessions euince it. *Hector Boethius* in his Scottish history hath three or foure such examples, which *Cardan* confirmes out of him *lib. 16. cap. 43.* of such as haue had familiar company many yeares with them, and that in the habit of men & women. *Philostratus* in his 4th book *de vitâ Apollonij*, hath one memorable in this kind, which I may not omit: Of one *Menippus Lycius* a young man of 25 yeares of age, that going betwixt *Cenchreas* and *Corinth* met such a phantasme in the habit of a faire Gentlewoman, which taking him by the hand carried him home to her house in the suburbs of *Corinth*, and told him she was a *Phœnitian* by birth, and if hee would tarry with her, [u] *she should heare him sing and play, and drinke such wine as neuer man druncke, and no man should molest him; but she being faire and louely, would liue and dye with him, that was faire and louely to behold.* The young man a Philosopher otherwise staied and discreet, and able to moderate his passions, though not this of loue, stayed with her a while with great content, and at last married her, to whose wedding amongst other guests came *Apollonius*, who by some probable coniectures found her out to be a Serpent, a *Lamia*, and that all her furniture, was but as *Tantalus* gold described by *Homer*, no substance but meere illusions. When she sawe her selfe descried, she wept, and desired *Apollonius* to say nothing; but he would not be moued, and thereupon she, Plate, House, and all that was in it vanished in an instant, [x] *many thousands tooke notice of this fact, for it was done in the middle*

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[t] *Qui hæc in atræ bilis aut Imaginationis vim referre conati sunt, nihil faciunt.*

[u] *Cantantem audies & vinum bibes, quale antea nunquam bibisti, te riualis turbabit nullus, pulchra autem pulchro contenta viuam, & moriar.*

[x] *Multi factum hoc cognouere quod in media Græcia gestũ sit*

534 *of Greece. Sabine* in his comment on the 10th of *Ovids* Metamorphosis, at the tale of *Orpheus*, telleth vs of a Gentleman of *Bavaria*, that for many months together bewailed the losse of his deare wife, at length the Diuell in her habit came and comforted him, and told him because he was so importunate for her, that she would come and liue with him againe, on that condition he would be new married, and neuer sweare and blaspheame as he vsed formerly to doe, for if hee did she would be gone: [y] *He vowed it, and married, and lined with her, she brought him children, and gouerned his house, but was still pale and sad, & so continued, till one day falling out with him, he fell a swearing. Shee vanished thereupon, and was neuer after seene.* [z] *This I haue heard, saith Sabine, from persons of good credit, which told me that the Duke of Bauaria told it for a certainty to the Duke of Saxony.* One more I will relate out of *Florilegus*, an honest historian of our nation, because he telleth it so confidently, as a thing in those dayes talked of all ouer *Europe*. A young Gentleman of *Rome* the same day that he was married, after dinner with the Bride and his friends went a walking into the fields, and towards Euening to the Tennis court to recreate himselfe, whilst he plaied, he put his ring vpõ the finger of *Venus statua*, which was thereby made in brasse, after he had sufficiently plaied, & now made an ende of his sport, he came to fetch his ring, but *Venus* had bowed her finger in, and he could not get it off. Whereupon loath to make his company tarry at the present, there left it, intending to fetch it the next day, or at some more conuenient time, and went thence to supper, and so to bedde. In the night when he should come to performe those nuptiall rites, *Venus* steppes betweene him and his wife (vnseene, vnfelt of her) and told him that she was his wife, and that he had betrothed himselfe vnto her by that ring, which he put vpon her finger, she troubled him for some following nights. He not knowing how to helpe himselfe, made his mone to one *Palumbus*, a learned Magician in those dayes, who gaue him a letter, & bade him at such a time of the night, in such a crosse way

[y] *Rem curans domesticam vt ante peperit aliquot liberos semper tamen tristis & pallida.*

[z] *Hæc audiui à multis fide dignis qui asseuerabant Ducem Bauariæ eadem retulisse Duci Saxoniæ pro veris.*

way at the townes end, where old *Saturne* would passe by with his associates, in procession, as commonly he did, deliuer the letter with his owne hands to *Saturne* himselfe: the young man of a bold spirit accordingly did it, and when the old feind had read it, he called *Venus* to him, which rid before him, and commanded her to deliuer his ring, which forthwith she did, and so the Gentleman was freed. Many such [a] stories I find in seuerall Authors, to confirme this which I haue said; and though many be against it, yet I for my part will subscribe to *Lactantius lib.14.cap.15.* [b] *God sent Angels to the tuition of men, but whilst they liued amongst vs, that mischieuous all commander of the earth, and hote in lust, entised them by little to this vice, & defiled them with the company of women*: And to *Anaxagoras de resurrec.* [c] *Many of those spirituall bodies ouercome by the loue of maides, and lust failed, of whom those were borne we call Gyants. Iustin Martyr, Clemens Alexandrinus, Sulpitius Seuerus, Eusebius, &c.* to this sense make a twofold fall of Angels, one from the beginning of the world, another a little before the deluge, as *Moses* teacheth vs, openly professing that these *Genij* can beget, and haue carnall copulation with women, many Diuines stiffely contradict this, but I will conclude with [e] *Lipsius*, that since *examples, testimonies, and confessions of those vnhappy women are so manifest on the other side, and many euen in this our towne of Louan, that it is likely to be so.* [f] *One thing I will adde, that I suppose that in no age past, I know not by what destiny of this vnhappy time, there haue neuer appeared or shewed themselues so many lecherous diuells, Satyres and Genij, as in this of ours, as appeares by the daily narrations, and iudiciall sentences vpon Record.* Reade more of this question, in *Austin de ciuitat.dei lib.15. Wierus lib.3. de Præstig. Dæm. Giraldus Cambrensis Itinerar. Camb. lib.1 Malleus malefic. quæst. 5 part.1. Iacobus Rueffius lib.5.cap.6.fol.54. Godelman lib.2.*

[a] *Fabula Demarati & Aristonis in Herodoto.lib.6 Erato*

[b] *Deus angelos misit ad tutelam cultúq; generis humani sed illos cum hominibus commorantes dominator ille terræ salacissimus paulatim ad vitia pellexit, & mulierum congressibus inquinauit.*

[c] *Quidam ex illis capti sunt amore virginum & libidine victi defecerunt ex quibus gigantes qui vocantur nati sunt.*

[d] *Pererius in Gen.lib.8.cap.6 ver.2.Tanc. &c*

[e] *Physiologiæ Stoicorum lib.1. cap.20. si spiritus vnde semen iis &c. at exempla turbant nos mulierum quotidianæ confessiones de mistione omnes asserunt & unt in hac*

vrbe Louanio exempla [f] *Vnum dixero non opinari me vllo retrò ævo tantam copiam Satyrorum & salaciumfloruum Genioram se ostendisse quantum nunc quotidianæ narrationes & iudiciales sententiæ proferunt.*

cap.4. Eraſtus, Delrio, Lipſius, Bodine demone. lib.2.cap.7. Pererius in Gen.lib.8.in 6. cap. ver. 2.&c.

SVBSEC. 2.

How loue tyranniſeth ouer men. Loue or Heroicall melancholy, his definition, part affected.

YOu haue heard how this tyrant Loue rageth amongſt brutebeaſts & ſpirits, now let vs conſider what paſſions he cauſeth amongſt men. g *Improbe amor quid non mortalia pectora cogis? Horreſco referens*, I am almoſt afraid to relate, amaſed, h and aſhamed, it hath wrought ſuch ſtupend and prodigious effects, ſuch foule offences. Loue indeede (I may not denie) firſt vnited Prouinces, built Cities, and by a perpetuall generation preſerues mankind, propagates the Church, but if he rage, he is no more Loue, but burning luſt, a diſeaſe, Frenſie, Madneſſe, Hell.

i *Eſt orcus ille, vis eſt immedicabilis, eſt rabies inſana.*

He ſubuerts kingdomes, ouerthrowes cities, townes, families, and makes a maſſacre of men; thunder and lightning, warres, fires, plagues, haue not done that miſchiefe to mankinde, as this burning luſte, this brutiſh paſſion. Let *Sodome* and *Gomorrha*, *Troia*, and I know not now many Cities beare record, *& fuit ante Helenam, &c.* Beſides thoſe daily monomachies, murders, effuſion of blood, rapes, riot and immoderate expence, to ſatisfie their luſts, beggery, ſhame, loſſe, torture, puniſhment, diſgrace, lothſome diſeaſes, that proceed from thence, worſe then calentures and peſtilent feauers, thoſe often Gouts, Poxe, conbuſtions, &c. which torment the body, and that ferall melancholy which crucifies the Soule in this life, and euerlaſting torments in the world to come.

Notwithſtanding they know theſe and many ſuch miſeries, threats, tortures will ſurely come vpon them, rewardes, exhortations, *è contra*, yet either out of their own weakenes, a de-

g *Virg.*

h For it is a ſhame to ſpeake of thoſe things which are done of them in ſecret. Ephe.5.12.

i *Plutarch amator lib.*

a depraued nature or loues tyranny, which so furiously rageth, they suffer themselues to bee ledde like an oxe to the slaughter. *Facilis descensus Auerni*, they goe downe headlong to their owne perdition, they will commit folly with beasles, men *leauing the naturall vse of women, as Paul saith,* † *burned in lust one towards another, and man with man wrought filthinesse.* 537

† Rom. 1. 27.

Semiramis equo, *Pasyphae* tauro, *Aristo Ephesius* asinæ se commiscuit, *Fuluius* equæ, alij canibus, capris, &c. vnde monstra nascuntur aliquando, Centauri, Syluani, & ad terrorem hominum prodigiosa spectra. Nec cum brutis sed ipsis hominibus rem habent, quod peccatum *Sodomia* vulgo dicitur, & frequens olim vitium apud *Orientales* illos fuit, *Græcos* nimirum, *Italos*, *Afros*, *Asianos*. [k] *Hercules Hylam* habuit, *Policletum*, *Dionem*, *Perythoonta*, *Abderum* & *Phryga*, alij & *Euristium* ab *Hercule* amatum tradunt. *Socrates* pulchrorum Adolescentum causâ frequens gymnasium obibat, flagitioso; spectaculo pascebat oculos, quod & *Philebus* & *Phædon*, Riuales, *Charmides* & reliqui *Platonis* dialogi satis superq; testatum faciunt, quod vero *Alcibiades* de eodē *Socrate* loquatur, lubens conticesco, sed & abhorreo; tantum incitamentum præbent libidini. At hunc perstrinxit *Theodoretus* lib. de curat. græc. affec. cap. vltimo. Quin & ipse *Plato* suum demiratur *Agathonem*, *Xenophon Cliniam*, *Virgilius Alexin*, *Anacreon Bathyllum*, Quod autem de *Nerone*, *Claudio*, cæterorumq; portentosâ libidine memoriæ proditum, mallem à *Petronio*, *Suetonio*, cæterisq; petatis, quando omnem fidem excedant, quam à me expectetis: sed vetera querimur. [m] Apud *Asianos*, *Turcas*, *Italos*, nunquam frequentius hoc quam hodierno die vitium; officinæ horum alicubi apud *Turcas*, & frequentes querelæ, etiam inter ipsos coniuges hac de re, *quæ virorum concubitum illicitum calceo in oppositam partem verso magistratui indicant*; nullum apud Italos familiare magis peccatum, qui & post [l] *Lucianum* & [o] *Tatium*, scriptis voluminibus defendunt. *Iohannes de la Casa Benenentinus* Episcopus diuinum opus

[k] *Lilius Giraldus vita eius.*

[l] *Pueros amare solis philosophis relinquendum vult Lucianus dial. Amorum.*

[m] *Busbequius.*

[n] *Achilles Tatius lib. 45*

[o] *Lucianus Charidemo.*

538 opus vocat, suauc scelus, adeoq; iactat se non alia vsum Venere. Nihil vsitatius apud monachos, Cardinales, sacrificulos, etiam [p] furor hic ad mortem, ad insaniam. [q] *Angelus Politianus* ob pueri amorem violentas sibi manus iniecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ scelus detestandum hoc sæuierit. *Quum enim Anno 1538. prudentissimus Rex Henricus Octauus, cucullatorum, cœnobia & sacrificorum collegia, votariorum, per venerabiles legum doctores Thomam Leum, Richardum Laytonum visitari fecerat &c. tanto numero reperti sunt apud eos scortatores, cinadi, ganeones, pœdicones, puerarij, pœderastæ, Sodomitæ, (* *Balei verbis vtar) Ganymedes, &c. vt in vnoquoq; eorum nouam credideris Gomorrham.* Sed vide si lubet eorundum Catalogum apud *Baleum*, puellæ, *inquit, in lectis dormire non poterant ob fratres necromanticos.* Hæc si apud votarios, monachos, sanctos scilicet homunciones, quid in foro quid in aulâ factum suspiceris? quid apud nobiles, quid inter fornices, quam non fœditatem, quam non spurcitiem? Sileo interim turpes illas & ne nominandas quidem monachorum [f] mastrupationes, Tribades illas mulierculas, quæ se inuicem fricant, & præter Eunuchos etiam ad venerem explendam, artificiosa illa veretra habent: Et quod magis mirere, fœmina fœminã *Constantinopoli* non ita pridem deperijt, ausa rem planè incredibilem, mutato cultu mentita virum de nuptijs sermonem init, & breui nupta est: sed authorem ipsum consule *Busbequium.* Omitto [t] salinarios illos *Ægyptiacos*, qui cum formosarum cadaueribus concumbunt, & eorum vesanam libidinem, qui etiam Idola & imagines depereunt. Nota est fabula *Pigmalionis* apud [u] *Ouidium. Mundi & Paulini* apud *Ægesippum belli Iud. lib.2. cap.4. Pontius C. Cæsaris* legatus referente *Plinio lib.35.cap.3.* quem suspicor eum esse qui Christum crucifixit, picturis *Atalantæ & Helenæ* adeò libidine incensus, vt tollere eas vellet, si natura tectorij permisisset, alius statuã bonæ *Fortunæ* deperijt, (*Ælianus lib.9.cap.37.*) alius bonæ deæ, &c. Et ne qua pars probro vacet. [x] *Raptus ad stupra,* (quod ait ille) *& ne* [y] *eos quidem*

[p] *Non est hæc mentula demens inquit.*
[q] *Iouius in musæo.*
[r] *Præfat lectori lib. de vitijs pontif.*
[f] *Mercurialis cap. de Priapismo.*
[t] *Herodotus lib. 2. Euterpe vxores insignium virorum non statim vitâ functas tradunt condiendas, ac ne eas quidem fœminas quæ formosæ sunt, sed quatriduo ante defunctas, ne cum ijs salinarij concũbant &c.*
[u] *Metamor. 13.*
[x] *Seneca de Ira li. 11. ca. 18.*

dem

dem à libidine exceptum. Heliogabalus per omnia caua corporis libidinem recepit, *Lamprid.* vita eius. Vt verum planè sit, quod apud [z] *Plutarchum Gryllus Vlissi* obiecit. *A dhunc vsq; diem apud nos neq; mas marem neq; fœmina fœminam amauit, qualia multa apud vos memorabiles & præclari virifecerunt, vt viles missos faciam, Hercules imberbem sectans socium, amicos deseruit &c. Vestræ libidines intra suos naturæ fines coerceri non possunt, quin instar fluuij exundantes atroeem fœditatem, tumultum, confusionemq; naturæ gignant in re veneria, nam & capras, porcos, equos, inierũt viri & fœminæ insano bestiarum amore exarserunt, vnde Minotauri, Centauri, Syluani, Sphinges &c.* Sed ne confutando doceam, nolo quem diutius hisce sordibus inquinare.

[y] *Nullus est meatus ad quẽ non pateat aditus impudicitiæ Clemens. Alex. pædag. li.3. ca.3.*

[z] *Tom.1. Gryll.*

I come at last to that *Heroicall Loue*, which is proper to men and women, and is a frequent cause of melancholy, and deserues much rather to be called burning lust, then by such an honourable title. There is an honest loue I confesse which is naturall; and no man liuing can auoid it. [a] *Et qui vim non sensit amoris, aut lapis est aut bellua.* He is not a man but a blocke, a very stone that hath not felt the power of it, *dote we either young or old* as [b] he said, and none are excepted but *Minerua* and the *Muses*, for *Cupid* in [c] *Lucian* complaines to his mother *Venus*, that amongst all the rest his arrowes could not pierce them. But this is a common passion, an honest, for men to loue in the way of marriage. You know marriage is honourable, a blessed calling, appointed by God himselfe in *Paradise*, it breedes true peace, tranquillity content and happinesse, when they liue without iarring, scolding, louingly as they should doe.

[a] *Æneas Siluius. Iuvenal. qui nunquam vidit flagrauit amore puellæ.*

[b] *Chaucer.*

[c] *Tom.1. dial. deorum Lucianus. amore non ardent musæ.*

[d] *Fœlices ter & amplius,*
Quos irrupta tenet copula; nec malis
Diuulsus querimonijs,
Suprema citius soluit amor die.

[d] *Hor.*

Thrice happy they and more then that,
Whom bands of Loue so firmely ties,
That without braules till death them part,
'Tis vndissolu'd and neuer dies.

As

540 As *Seneca* liued with his *Paulina*, *Abraham* and *Sara*, *Orpheus* & *Euridice*, *Arria* & *Pœtus*, *Artemisia* & *Mausolus*, & *Rubenius Celer*, that would needs haue it ingrauen on his tombe, that he had liued with *Ennea* his wife, 43. yeeres, 8. moneths, and neuer fell out: there is no happinesse like vnto it, no loue so great as this of man and wife, no such comfort. *Omnis amor magnus, sed aperto in coniuge maior*, when they loue at last as fresh as they did at first, as *Homer* brings *Paris* kissing *Helena*, after they had bin married ten yeeres, protesting withall, that he loued her as deere as he did the first houre he was married. And in their old age when they make much of one another, and say as he did to his wife in the Poet.

[e] *Propert.*

[f] *Vxor viuamus quod vximus, & moriamur,*
Seruantes nomen sumpsimus in thalamo,
Nec ferat vlla dies vt commutemur in auo.
Quin tibi sim iuuenis, tuq; puella mihi.

[f] *Ausonius.*

Deare wife lets liue in loue and die together,
As hitherto we haue in all good will,
Let no day change, or alter our affections,
But lets be young to one another still.

'Tis an happy state this indeed, but this loue of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not containe it selfe within the vnion of marriage, or applie it selfe to one obiect, but it is a wandring extrauagant, a domineering, a boundlesse, an irrefregable passion: sometimes this burning lust rageth after marriage, and then it is properly called *Iealousie*, sometimes before, and then it causeth this *Heroicall* melancholy, it extends sometimes to corriualls, sometimes it produceth rapes, incests, murders, &c. & is confined within no termes, of yeares, sexe or whatsoeuer else. Some furiously rage before they come to discretion or age. † *Quartilla* in *Petronius* neuer remembred she was a maid, & the wife of *Bath* in *Chaucer* cracks,

† *Iunonem habeam iratam si vnquam meminerim me virginem fuisse. Infans enim paribus inquinata sum, & subinde maioribus me applicui, donec ad ætatem perueni, vt milo vitulum, inde taurum. &c.*

Since I was twelue yeeres old beliue,
Husbands at Kirke doore had I fiue.

Generally

Generally women begin *Pubescere* as they call it, [g] at 14 yeeres old, and then they begin to offer themselues, and some to rage. † *Leo Afer* saith that in *Africke* a man shall scarce finde a maide at 14 yeeres olde, they are so forward, and many amongst vs after they come into the teenes, doe not liue but linger. What prankes in this kind the middle age hath plaid, is not to be recorded. *Si mihi sint centum linguæ, sint oraq; centum,* no tongue can sufficiently declare, euery story is full of men and womens vnsatiable lust, *Nero's, Heliogabali, Bonosi, &c.* They neye after other mens wiues (as *Ieremy cap.5:8.* complaineth) like fed horses, or so many towne-bulles, as many of our great ones doe. Of womens vnnaturall, [h] vnsatiable lust, what countrey, what village doth not complaine.

[g] *Epictetus cap. 42 mulieres statim ab anno 14. mouere incipiunt &c. attrectari se sinũt & exponunt. Leuinus, Lemnius.*

† *Lib.3.fol.126.*

--- Sed amor, sed effrænata libido,
Quid castum in terris intentatumq; reliquit?

What breache of vowes, and othes, furie, dotage, madnesse might I reckon vp. Yet this is more tollerable in youth, and such as are yet in their hote blood; but for an old foole to dote, and an old leacher, what more odious, what more absurd? and yet what so common? How many decrepit, hoarie, harsh, writhen, burstenbellied and crooked, toothlesse, bald, bleare-eyed, impotent, rotten old men shall you see flickering still in euery place. One gets him a young wife, another a Curtisan, and when he can scarce lift his legge ouer a sil, and hath one foote already in *Charons* boat, when he hath the trembling in his ioynts, the goute in his feete, a perpetuall rhume in his head, and all his moysture dried vp and gone, and cannot spit from him; a very child againe that cannot dresse himselfe, or cut his owne meat, yet he will be dreaming of, and honinge after wenches, what can be more vnseemely? Worse it is in women then in men, when she is [i] so old a crone, a beldame, she can neither see, nor heare, goe nor stand, a meere [k] carcasse, a witch, and can scarce feele; yet she catterwoules, and must haue a stallion, a Champion, she must and will marrie againe, and betroth her

[h] *De mulierum inexhausta libidine luxuq; insatiabili omnes æque regiones conqueri posse existimo. Stephanus.*

[i] *Hiatq; turpis inter aridas nates podex.*

[k] *Cadauerosa adeò vt ab inferis reversa videri possit, vult adhuc catullire. Erasmus mor.*

her selfe to some young man, [l] that hates to looke on, but for her goods, abhorres the sight of her, to the preiudice of her good name, her owne vndoing, griefe of her friends, ruine of her children.

542 But to enlarge or illustrate this power and effects of loue, is to set a candle in the Sunne. [m] It rageth amongst all sorts and conditions of men, but it is most euident amongst such as are young and lusty, in the flower of their yeres, nobly descended, high fedde, and such as liue idle and at ease, and for that cause which our Diuines call lust, or this [n] *ferinus insanus amor*, this mad and beastly passion, as I haue said, is called by our Physicians, *Heroicall* loue, and a more honourable title put vpon it, *Amor nobilis* as [o] *Sauanorola* stiles it, because noble men make a common practise of it, and are so commonly affected with it, *Auicenna lib. 3. Fen. 1. tract. 4. cap. 23.* calleth this passion *Ilishi*, and [p] defines it, *to be a disease or melancholy vexation or anguish of mind, in which a man continually meditates of the beauty, gesture, manners of his mistris, and troubles himselfe about it.* And desires as *Sauanorola* addes with all intention and egernesse of mind, *to compasse or inioy her,* [q] *as melancholy hunters trouble themselues about their sports, couetous their gold and goods, so is he tormented still about his mistris. Arnoldus Villanouanus* in his booke of Heroicall loue, defines it, [r] *a continuall cogitation of that which he desires with a confidence or a hope of compassing it*; which definition his commentator cauilis at. For continuall cogitation is not the *genus*, but a symptome of loue, wee continually thinke of that which we hate and abhor, as well as that which we loue, and many things we couet and desire, without all hope of attaining. *Carolus a Lorme* in his questions, makes a doubt, *An Amor sit morbus*, whether this Heroicall loue be a disease: [s] *Arnoldus* will haue it im-

properly

[l] *Nam & matrimonijs est despectum senium. Æneas Siluius.*

[m] *Quid toto terrarum orbe communius, quæ ciuitas, quod oppidum, quæ familia vacat amatorum exemplis? Æneas Siluius. quis trigesimum annum natus nullum amoris causa peregit insignis facinus, ego de me facio coniecturam quem amor in mille pericula misit.*

[n] *Forestus, Plato.*

[n] *Pract. maior. Tract. 6. cap. 1. Rub. 11. de ægrit. cap. quod his multum contingat.*

[p] *Hæc ægritudo est sollicitudo melancholica in qua homo applicat sibi continuam cogitationē super pulchritudine ipsius quam amat, gestuum, morum.* [q] *Animi forte accidens quo quis rem habere nimiâ auiditate concupiscit vt ludos venatores, aurum & opes auari.* [r] *Assidua cogitatio super rem desideratam, cum confidentia obtinendi, vt spe apprehensum delectabile, &c.* [s] *Morbus corporis potius quam animi.*

properly so called, and a disease rather of the body, then of the mind. *Tully* in his *Tusculanes*, calls it a furious disease of the mind, *Plato* madnesse it selfe, *Ficinus* his *Commentator cap. 12.* a species of madnesse, but *Rhases a* [t] *melancholy passion*, and most Physitians make it a species, or kind of melancholy (as will appeare by the Symptomes) and treat of it apart: whom I meane to imitate, and to discusse it in all his kinds, to examine his seuerall causes, to shew his symptomes, prognostickes, effects, that so it may be with more facilitie cured. 543

[t] *Amor est passio melancholica*

The part affected in the meane time as [u] *Arnoldus* supposeth, *is the former part of the head for want of moisture*, which his Commentator reiects. *Langius med. epist. lib. 1. cap. 24.* will haue this passion sited in the liuer, and to keepe residence in the heart, [x] *and proceed first from the eyes to bee carried by our spirits, and kindled with imagination in the liuer and heart, cogit amare iecur*, as the saying is. For that cause *Homer* saines, that *Tityus* liuer (who was enamored on *Latona*) was still gnawed by two vultures day and night in hell, [z] *For that young mens bowels that are inamored, are so continually tormented by loue. Gordonius cap. 2. part. 2.* [a] *will haue the stones an immediate subiect or cause, the liuer an Antecedent.* But [b] properly it is a passion of the braine, as all other melancholy, by reason of corrupt imagination, and so doth *Iason pratensis, cap. 19. de morb. cerebri*, (who writes copiously of this Eroticall loue) place and reckon it amongst the affections of the braine. [c] *Melanthon de animâ* confutes those that put the liuer a part affected, and *Guatinerius Tract. 15. cap. 13. & 17.* though many put all the affections in the heart, referres it to the braine. *Ficinus cap. 7. in Conuiuium Platonis, will haue the* [d] *blood to be the part affected. Io. Frietagius cap. 14. noct med.* will haue all foure affected, heart, liuer, braine, blood, but the maior part con-

[u] *Ob calefactionem spirituum pars anterior capitis laborat ob consumptionem humiditatis*

[x] *Affectus animi concupiscibus à desiderio rei amatæ per oculos in mente concepto spiritus in corde & iecore incendens.*

[y] *Odiss. & metamor 4. Ouid.*

[z] *Quod talem carnificinam in adolescentum visceribus amor faciat inexplebilis.*

[a] *Testiculi quasi causa coniunctam, & par antecedentem possunt esse subiectum.*

[b] *Propriè passio cerebri est ob corruptam imaginationem.* [c] *Cap. de affectibus.* [d] *Est in sanguine melancholico huiusmodi æstus.*

544 curre vpon the braine, [c] 'tis *imaginatio læsa*, and both imagination and reason are misaffected, because of his corrupt iudgement, and continuall meditation of that which he desires, he may truely be said to be melancholy. If it be violent, or his disease inueterate, as I haue determined in the precedent partitions, both imagination and reason are misaffected, first one, then the other.

[c] *Est corruptio imaginatiuæ & æstimatiuæ facultatis, ob formam fortiter affixam corruptũq; iudicium vt semper de eo cogitet, ideoq; recte melancholicus appellatur. Concupiscentia vehemens ex corrupto iudicio æstimatiuæ virtutis.*

Memb. 2. Subsec. 1.

Causes of Heroicall Loue, Temperature, full Diet, Idlenesse, Place, Climat, &c.

Of all causes the most remote are starres. [f] *Ficinus cap. 19.* saith they are most prone to this burning lust, that haue *Venus* in *Leo* in their *Horoscope*, or that the *Moone* and *Venus* bee mutually aspected, or such as be of *Venus* complection. [g] *Plutarch* interpretes Astrologically that tale of *Mars* and *Venus*, *That in whose genitures* Mars *and* Venus *are in coniũction, they are commonly lasciuious, and if women, queanes, as the good wife of* Bath *confessed in Chaucer.*

I followed aye mine inclination,
By vertue of my constellation.

Aptiores ad masculinam venerẽ sunt quorum genesi venus est in signo masculino, & in Saturni finibus aut oppositione, &c. Ptoloneus in quadripart: plura de his & specialia habet Aphorismata longo procul dubio vsu confirmata, & ab experientiâ multâ perfecta, inquit commentator eius Cardanus. Chiromantici ex cingulo veneris plerumq; coniecturam faciunt, & monte veneris, de quorum decretis, Tasnerum, Iohan. de Indagine, Goclenium, cæteroſq; si lubet, inspicias. Physitians coniecture wholly from the temperature and complection, Phleg-

[f] *Comment. in conuiuium Platonis. Irretiuntur citò quibus nascentibus Venus fuerit in Leone, vel Luna venerem vehementer aspexerit, & qui eadem complectione sunt præditi.*

[g] *Plerumq; amatores sunt, & si fœminæ mere, trices, lib. de audiend. Poet.*

Phlegmaticke persons are seldome taken according to *Ficinus-Comment.cap.9.* naturall melancholy lesse then they, but once taken they are neuer freed, though most are of opinion flatuous or hypocondriacall melancholy are most subiect of all others to this infirmitie. *Valescus* assignes their strong imagination for a cause, *Bodine* abundance of wind. Sanguine are soone caught, and most apt to loue, and by their good willes saith [h] *Lucian*, *would haue about with euery one they see:* the colts euill is common to all complections. *Guianerius Tract.15.cap.14.* referres it [i] *to the hot temperature of the coddes, and such as are very spermaticke and full of seede,* for which cause yong men, such as are strong set, of able bodies, are subiect to it. *Hercules de Saxonia*, hath the same words in effect. But most part such are most apt that are young and lusty, and liue at ease, stall-fed, free from cares, Idle persons.

[h] *Dial. amorū.*

[i] *Qui calidum testiculorum crisim habent, &c.*

[k] *Mens erit apta capi tum quum latissima rerum,*
Vt seges in pingui luxuriabit humo.

[k] *Ouid. de arte*

The mind is apt to lust, and hote or cold,
As corne luxuriates in a better molde.

The place it selfe makes much wherein we liue, the clime and aire, and discipline if they concurre. In our *Misnia* saith *Galen* neere to *Pergamus*, thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the delights of the place. All hote and Southerne Countries are prone to lust, and farre more incontinent, then those that liue in the North, as *Bodine* discourseth at large *Method.hist.cap.5. Molles Asiatici*, so are Turks, Greeks, Spaniardes, Italians, and all that latitude: and in those Countries, such as are more fruitfull, plentifull, and delitious, as *Valence* in *Spaine*, *Capua* in *Italie*, as *Haniballs* souldiers can witnesse, *Canepus* in *Ægypt*, *Sibarys*, *Baie*, [l] *Cyprus*, *Lampsacus*. In *Naples*, the fruits of the soyle and pleasant aire eneruates their bodies, and alters constitutions. In *Italie* and *Spaine*, they haue their stewes in euery great Cittie, as in *Rome*, *Venice*, *Florence*: which as some say hath 90000. inhabitants, of which 10000. are

[l] *Tota Cypri insula delitijs incumbit, & ob id tantum luxuriæ dedita vt sit olim veneri sacrata. Ortelius. Lampsacus olim Priapo sacer ob vinum generosum, & loci delitias. Idem.*

[m] *Agri Neapolitani delectatio elegantia amenitas vix intra modum humanum consistere videtur vnde &c. Leander, Albertus in Campaniâ.*

546 whores, and yet for all this, euery gentleman almost hath a peculiar mistris, fornications, adulteries, are no where so common: how should a man liue honest amongst so many prouocations? Now if youth, greatnesse, libertie I meane, and that impunitie of sinne, which Princes take vnto themselues in this kind shall meet, what a gappe must it needs open to all manner of vice. For commonly Princes and great men make no scruple at all of such matters, but with that whore in *Spartian*: *quicquid libet licet*, they thinke they may doe what they list, professe it publikely, and rather bragge of it with *Proculus*, that writ to a friend of his in *Rome*, [n] what famous exploit hee had done in that kinde, then any way be abashed at it. [o] *Nicholas Saunders* relates of *Henrie the 8.* (I rather thinke slaunders) *quod paucas vidit pulchriores quas non concupierit, & pauciſſimas non concupierit, quas non violârit.* He saw few faire maides that he did not desire, and desired few whom he did not inioy; nothing so familiar amongst them, 'tis most of their businesse: *Sardanapalus*, *Messalina*, and *Ione* of *Naples*, are not comparable to [p] meaner men and women. *Solomon* of old had a thousand concubines, *Assuerus* his Eunuches, and keepers, *Nero* his *Tigillinus* panders and baudes, the *Turkes* and *Muscouites* *Xeriffes*, and *Persians*, are no whit inferior to them in our times. *Delectus fit omnium puellarum toto regno formâ præstantiorum*, (saith [q] *Iouius*) *pro imperatore, & quos ille linquit, nobiles habẽt.* They muster vp wenches as we doe souldiers, and haue their choice of all the beauties their countries can afford, & yet all this cannot keep them from adultery, incest, Sodomy, and such prodigious lustes. We may conclude that if they be fortunate and rich, high fed and idle withall, it is almost impossible they should liue honest, or not rage and precipitate themselues into all those inconueniences of burning lust.

[n] *Lampridius. Quod decem noctibus centum virgines fecisset mulieres.*

[o] *Vita eius.*

[p] If they containe themselues many times 'tis not *virtutis amore, non deest voluntas sed facultas.*

[q] *In Muscouia.*

[r] *Otium & reges prius & beatas,*
Perdidit vrbes.

[r] *Catullus ad Lesbiam.*

Idlenesse ouerthrowes all. *Vacuo pectore regnat amor*, loue tyran-

tyranniseth in an idle person. If thou hast nothing to doe, [f] *Inuidiâ vel amore miser torquebere.* Thou shal be hailed a-pieces with enuy, lust, or some passion or other, *Homines nihil agendo malè agere discunt*; 'Tis *Aristotles* Simile, *as a match or touchwood takes fire, so doth an idle person loue. Quæritur Ægistus quare sit factus adulter &c.* was *Ægistus* a whoremaster? You need not aske a reason of it. *Ismenedora* stole *Baccho* a woman a man, no maruaile saith [u] *Plutarch*, *Luxurians opibus more hominum mulier agit.* She was rich, and doth but as men doe in that case. The Poets therefore did well to faine all shepheards louers, and to giue themselues to songs and dalliances, because they liued such idle liues. For loue as *Seneca* describes him, *Iuuenta gignitur, luxu nutritur, ferijs alitur, otioq;, inter lætæ fortunæ bona.* Youth begets him, riot maintains him, idlenesse nourisheth him, &c. which makes *Gordonius* the Physician. c. 20. *part.* 2. call this disease the proper passion of nobilitie. And if a weake iudgement and a strong obiect shall concurre, how saith *Hercules de Saxonia* shall they resist? *Sauanorola* appropriates it almost to [y] *Monkes Friers, and religious persons, because they liue solitary, fare well, and doe nothing: as well hee may*, for how should they otherwise choose? Diet alone is able to cause it: A rare thing to see a young man or woman, that liues idlely, and fares well, of what condition soeuer, not to be in loue. As the wife of *Bath* in *Chaucer* telles.

> For all to seeker as cold engendreth haile,
> A liquerish tongue must haue a liquorish taile.

Especially if they shall further it by choice Diet, as many times they doe, feede liberally, and by their good will eate nothing else but lasciuious meats, Vinum inprimis generosum, legumen, fabas, radices omnium generum benè conditas & largo pipere aspersas, carduos hortulanos, lactucas, [z] erucas, rapas, porros, cæpas, nucem piceam, amigdalas dulces, electuaria, syrupos, succos, cocleas, conchas, pisces optime præparatos, auiculas, testiculos ainmalium, oua, condimenta diuersorum generum: molles lectos puluinaria, &c.

[f] *Hor.*

[t] *Polit. 8. num. 28. vt naptha ad ignem sic amor ad illos qui torpescunt otio.*

[u] *In amatorio.*

[x] *Principes plerumq; ob licentiam & affluentiam diuitiarum istam passionem solent incurrere*

[y] *Ardenter appetit qui otiosam vitã agit & cõmuniter incurrit hæc passio solitarios deliciose viuentes, continentes, religiosos. &c.*

[z] *Sed nihil eruca faciunt bulbiq; salaces. Improba nec prosit iam satutela tibi. Ouid.*

548 Et quicquid ferè medici impotentiæ rei venereæ laboranti præscribunt, hoc quasi diasatyriõ habent in delitijs, & his dapes multo delicatiores, mulsum, exquisitas & exoticas fruges, aromata, placentas, expressos succos multis serculis variatos, ipsumq; vinum suauitate vincentes, & quicquid culina, pharmacopæa, aut quæq; ferè officina subministrare possit. Et hoc plerunq; victu quum se ganeones infarciant, [a] vt ille ob *Cresseida* suam, se bulbis & cocleis curauit, etiam ad *venerem* se parent, & ad hanc palæstram se exerceant, quî fieri possit vt non miserè depereant, [b] vt non penitus insaniant? *Æstuans venter citò despuit in libidinem*, *Hieronimus* ait. [c] *Post prandia, Callyroen da*, quis enim continere se potest? [d] *Luxuriosa res vinum*, fomentum libidinis vocat *Augustinus. Non Ætna non Vesuvius tantis ardoribus æstuant, ac iuuenles medullæ vino plenæ, addit* [e] *Hieronimus*: vnde ob optimum vinum *Lampsacus* olim *Priapo* sacer; Et hæc si vinum simplex & per se sumptum præstare possit, quam non insaniam, quem non furorem à cæteris expectemus? [f] *Gomesius* salem enumerat inter ea, quæ intempestiuã libidinem prouocare solent, *Et salatiores fieri fœminas ob esum salis contendit, Venerem ideo dicunt ab Oceano ortam, & fœta mater Salacea Oceani coniux*, & verbum fortasse salax a sale effluxit. Mala Bacchica tantum olim in amoribus præualuerunt, vt coronæ ex illis statuæ Bacchi ponerentur. [g] Cubebis in vino maceratis vtuntur *Indi orientales*, ad venerem excitandam, & [h] Surax radice *Africani*. *Chinæ* radix eosdem effectus habet, taliſq; herbæ meminit *mag. nat. lib. 2. cap. 16.* † Baptista Porta ex *India* allatæ, cuius mentionem facit & *Theophrastus*. Sed infinita his similia apud *Rhasin Mathiolum*, *Mizaldum*, cæteroſq; medicos occurrunt, quorum ideo mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam syrtes & cautes consulto effugiat.

[a] *Petronius. curani me moxibis validioribus &c.*

[b] *vti ille apud Scenkium qui post potionem, vxorem & quatuor ancillas proximo cubiculo cubantes compressit.*

[c] *Pers. Sat. 3.*

[d] *Siracides. nox amor & vinum nil non moderabile suadent.*

[e] *Epist ad olimpiam.*

[f] *De sale lib. 1. cap. 3. cap. 21.*

[g] *Garcias ab Horto aromatum lib. 1. cap. 28*

[h] *Surax radix ad coitum summè facit si quis comedat aut infusionem bibat membrum subitò erigitur. Leo Afer lib. 9. cap. 2*

† *Quæ non solum edentibus sed & genitalia tangentibus tantum valet vt coire sæpiùs desiderent, quoties fere velint, possint, alios duodecies profeciſſe alios ad 60. vices pertendisse refert.*

Memb. 2. Svbsect. 2.

Other causes of Loue Melancholy. Sight, Beautie from the face, eyes, other parts, and how it pierceth.

MAny such causes may be reckoned vp, but they cannot auaile, except oportunitie be offered of time, and place, and those other beautifull obiects, or artificiall entisements, as kissing, conference, discourse, gestures concurre, and such like lasciuious prouocations. *Kornmanus* in his booke *de Linea Amoris*, makes fiue degrees of lúst, out of [i] *Lucian* belike, which he handles in fiue Chapters. *Visus, colloquium, conuictus, Oscula, Tactus.* Sight of all other is the first steppe to this vnruly loue, though sometime it be preuented by relation or hearing, or rather incensed. For there bee those so apt and credulous and facile to loue, that if they heare of a proper man or woman, they are in loue before they see them, and that meerely by relation as *Achilles Tatius* obserues. [k] *Such is their intemperance and lust, that they are as much maimed by report, as if they saw them.* Calisthenes *a rich young Gentleman of* Byzance *in* Thrace, *hearing* [l] *of* Leucippe Sostratus *faire daughter, was farre in loue with her, and out of fame and common rumour, was so much incensed, that he would needs haue her to be his wife.* And sometimes by reading they are so affected, As he in [m] *Lucian* confesseth of himselfe, *I neuer read that place of Panthea in Xenophon, but I am as much affected as if I were present with her.* Such persons commonly faine a kind of beauty to thẽselues, and so did those three Gentlewomen in *Balthasar Castilio*, fall in loue with a young man; whom they neuer knew, but onely heard him commended, for there is a grace cõmeth from hearing, [p] as a morall Philosopher informeth vs, as *well as frõ sight, & the species of loue are receiued into the phantasie by relatiõ alone, Interdũ & absentes amamus: species amoris in phantasiam recipiuntur solá relatione, Piccolomineus, grad. 8. cap. 38.*

[i] *Lucian Tom. 4. dial. Amorum.*
[k] *Ea enim hominum intemperantium libido est vt etiam fama ad amandũ impellantur, & audientes æque afficiantur, ac videntes.*
[l] *Formosam Sostrato filiam audiens vxorem cupit & solâ illius auditione ardet.*
[m] *Pulchritudinem sibi ipsi confingunt.*
[n] *Imagines.*
Quoties de Panthea Xenophontis locum perlego, ita animo affectus sum, ac si coram intuerer
[o] *De aulico lib. 2 fol. 116.*
[p] *Gratia venit ab auditu æque ac visu & species*

550 sometimes we loue those that are absent, saith [q] *Philostratus*, and giues instance in his friend *Athenodorus*, that lou'd a Maid at *Corinth* whom he neuer saw, *non oculi sed mens videt.* We see with the eyes of our vnderstanding. But the most familiar and vsuall cause of Loue, is that which comes by sight, which conuayes those admirable rayes of beauty and pleasing graces to the heart. *Plotinus* deriues Loue from sight, ἔρως *quasi* ὁρᾶν, [r] *si nescis oculi sunt in amore duces*, the eyes are the harbengers of loue, and the first step of loue is sight, as [s] *Lilius Giraldus* proues at large, *hist.deor.syntag.13.* which as two sluces let in the influence of that diuine, powerfull, Soule rauishing, and captiuating Beauty: which, as [t] one saith *is sharper then any dart or needle, and wounds deeper into the heart, and opens in a gap through our eyes to that lonely wound, which pierceth the soule it selfe: Eccles. 1.8. through it loue is kindled like a fire.* This amazing, confounding, admirable, amiable Beauty, [u] *then which in all natures treasure*, saith *Isocrates, there is nothing so maiesticall and sacred, nothing so diuine, lonely, pretious*, whose power hence may bee discerned, we contemne and abhorre generally such things as are foule and vgly to behold, but loue and couet that which is faire. 'Tis Beauty in all things which pleaseth and alloureth vs. *It was Beauty first that ministred occasion to art, to finde out the knowledge of caruing, painting, building, to finde out models, perspectiues, rich furnitures, & so many rare inventions.* Whitenes in the Lilly, red in the Rose, purple in the Violet, a lustre in al things without life, the cleere light of the Moone, the bright beames of the Sunne, splendor of Gold, pure marble, sparkling Diamond, the excellent feature of the Horse, the maiesty of the Lion, the colour of Birds, Peacocks tayles, the siluer scales of Fish, we behold with singular delight and admiration. [y] *And which is rich in plants, delightfull in flowres, wonderfull in beasts, but most glorious in men*, doth make vs affect it and earnestly desire it, as when we heare any sweet harmony, an eloquent tongue, see any excellent quality, curious worke of man, elaborate art, or any thing that is exquisite

Beauties encomion.

[r] *Proper.*

[s] *Amoris primum gradum visus habet, vt aspiciat rem amatam.*

[t] *Achilles Tatius lib.1. Forma telo quouis acutior ad inferendum vulnus per oculos amatorio vulneri aditum patefaciens in animum penetrat.*

[u] *In totâ rerum natura nihil formâ diuinius nihil augustius nihil pretiosius, cuius vires hinc facile intelliguntur, &c.*

[x] *S.L.*

[y] *Boys. prob. 11. de forma.*

quisite, there ariseth instantly in vs a longing for the same. Wee loue such men but most part for comelinesse of person. [z] *We envy* (saith *Isocrates*) *wise, iust, honest men, except with mutuall offices and kindnesse, some good turne or other, they extort this loue from vs, only faire persons we loue at first sight, and desire their acquaintance, and adore them as so many Gods: we had rather serue them then command others, and account our selues more beholding to them the more seruice they enioyne vs.* Though they be otherwise vitious, vnhonest: wee loue them, fauour them, and are ready to doe them any good office for their [a] beauties sake; though they haue no other good quality beside. Many men haue been preferred for their person alone, chosen Kings, *Saul was a goodly person and a faire, Maximinus* chosen Emperour, &c. Beauty is a dowre of it selfe, a sufficient patrimony, an ample commendation, an accurate epistle, as [b] *Lucian*, [c] *Apuleius*, *Tiraquellus*, and some others conclude. *Imperio digna forma*, Beauty deserues a kingdome, saith *Abulensis, paradox. 2. cap. 101.* immortality, and *more haue gotte this honour and eternity for their beauty, then for all other vertues besides*: and such as are faire [g] *are worthy to be honoured of God and men. Ganymedes* was therefore fetched by *Iuppiter* into heauen, *Hephæstion* deare to *Alexander*, *Antinous* to *Adrian*, *Plato* calls Beauty therefore a priuiledge of nature, *naturæ gaudentis opus*, [h] a dumbe comment, *Theophrastus*, a silent fraud, still Rhetoricke, *Carneades*, that perswades without speech, a kingdom without a guard, because beautifull persons commande as so many Captaines, *Socrates* a tyranny, *which* [i] *tyrannizeth ouer tyrants themselues.* And 'tis a great matter, saith [k] *Xenophon*, *and of which all faire persons may worthily bragge of, that a strong man must labour for his liuing, if he will haue ought, a valiant man must fight and endanger himselfe for it, a wise man speake and shewe*

[z] *Inuidemus sapientibus iustis nisi beneficijs assidue amorem exterquent solos formosos amamus & primo velut aspectu benevolentia cõiungimur & eos tanquam Deos colimus, libentius iis seruimus quã aliis imperamus maioremq;. &c.*

[a] *Formæ maiestatem Barbari verentur nec alii maiores quamquos eximiá forma natura donata est. Herod. lib. 5. Curtius 6. Arist. Polit.*

[b] *Dial. Amorum*

[d] *2. de magia.*

Lib. 2. connub. cap. 27. virgo formosa etsi oppido pauper abunde est dotata

[f] *Isocrates. plures ob formam immortalitatem adepti sunt quam ob reliquas omnes virtutes.*

[g] *Lucian. Tom.*

4 *Charidemo qui pulchri merito apud Deos & apud homines honore affecti.* [h] *Muta commentatio quauis epistolæ ad commendandum efficatior.* [i] *In ipsos tyrannos tyrannidem exerceet.* [k] *Illud certe magnum ob quod gloriari possunt formosi, quod robustis necessarium sit laborare fortem periculis se obiicere sapientem, &c.*

him-

552 *himselfe and take paines; but a faire and beautifull person doth all with ease, he compasseth his desire without any paines taking:* God and men, Heauen and Earth consspire to honour him, euery one pitties him aboue others, if he be in need, [l] and all the world is willing to doe him good.[m] *Cariclia* fell into the hands of Pyrats, but when al the rest were put to the sword, she alone was preserued for her person. [n] When all *Constantinople* was sacked by the *Turke*, *Irene* escaped, and was so far from being made a captiue with the rest, that she euen captiuated the grand *Signior* himselfe. *Formosam barbari verentur & ad aspectum pulchrum immanis animus mansuescit, Heliod. lib.5.* The Barbarians stand in awe of a faire woman, and at a beautifull aspect, a fierce spirit is pacified. Beasts themselues are moued with it. *Sinalda* was a woman of such excellent feature,[o] and a Queene, that when shee was to be troden on by wild horses for a punishment, *the wild beasts stood in admiration of her person*, (*Saxo Grammaticus lib.8.Dan.hist.*) *and would not hurt her*. Inanimate creatures I suppose haue a touch of it; when a drop of [p] *Psyches* Candle fell on *Cupids* shoulder, I thinke sure it was to kisse it; and as [q] *Heliodorus* holds, *aer ipse Amore inficitur*, the aire it selfe is in loue. But men are mad, stupefied many times at the first sight of it, amased, as [r] *Lucian in his Imagines*, cõfesseth of himself, that he was at his mistris presence void of all sense, immoueable, as if he had seen a *Gorgons* head: which was no such cruel monster, as [s] *Celius* interprets it, *lib.13.cap.9. but the very quintessence of Beauty*, as without doubt the Poets vnderstood in the first fiction of it. [t] *Miseri, quibus intentata nites*, poore wretches are compelled at the very sight of her rauishing lookes to runne mad, or make away themselues. [u] *Heliodorus lib.1.* brings in *Thyamis* almost besides himselfe, when hee saw *Cariclia* first, and not daring to looke vpon her a second time, *for he thought it vnpossible for any man liuing to see her and containe himselfe.* The very fame of Beauty will fetch them to it many miles of, such an attractiue power this loadstone

[l] *Maiorem vim habet ad commendandum forma, quam accurate scripta epistola. Arist.*

[m] *Heliodor. lib. x.*

[n] *Knoules hist. Turcica.*

[o] *Tantæ formæ fuit vt cum vincta loris, feris exposita foret equorum calcibus obterenda, ipsis iumentis admirationi fuit; lædere noluerunt.*

[p] *Apuleius aur asini.*

[q] *Lib.3.*

[r] *Parum abfuit quo minus saxũ ex homine factus sum, ipsis statuis immobiliorem me fecit.*

[s] *Veteres Gorgonis fabulã confinxerunt eximium formæ decus stupidos reddens.*

[t] *Hor. Ode.5.*

[u] *Aspectum virginis sponte fugit insanus fere, & impossibile existimans vt si-taul eam aspicere quis possit, & intra temperantiæ metas se continere.*

stone hath, ouer hedge, ditch, thicke and thinne, as they did to see [x] *Psyche, many mortall men came farre and neere to see that glorious obiect of her age. Paris* for *Helena, Corebus* to *Troia. Illis Romam qui forte diebus venerat insano Cassandræ incensus amore.* And not only come to see, but as to a Faulkoner doth an hungry hauke houer about and follow, and giue attendance and seruice, and spend goods liues and all their fortunes, looke after and runne to see. When faire [y] *Hero* came abroad, the eyes, hearts, and affections of her spectators were still attendant on her. *Charmides* in *Plato* was a proper yong man, and in comelinesse of person, *and all good qualities farre exceeding other men, whensoeuer faire Charmides came abroad, they seem'd all to be in loue with him* (as *Critias* describes their carriage) *and were troubled as it were at the very sight of him, many came neere him, many followed him whereseoeuer hee went.* Many a man will condemne these men that are so enamored, for fooles, but some againe commend them for it, many reiect *Paris* iudgement, and yet *Lucian* approues of it, & much admires *Paris* for his choice, hee would haue done as much himselfe, and by good desert in his mind, Beauty is to be preferred [a] *before wealth or wisdome.* [b] *Athæneus Dypnosophist. lib. 13. cap. 7.* holds it no such indignity for the *Troians* & *Greeks* to contend tenne yeares, to spend so much labour, so many mens liues for *Helens* sake, [c] for so faire a Ladies sake.

Ob talem vxorem cui præstantissima forma.
Nil mortale refert.

That one woman was worth a kingdome, 100000 other women, a world it selfe. The same testimony giues *Homer* of the old men of *Troy*, that were spectators of that single combat betwixt *Paris* and *Menelaus* at the *Seian* gate, when *Helena* her selfe stood in presence, they said all, the warre was worthily prolonged and vndertaken [d] for her sake. [e] Great *Alexander* married *Roxane*, a poore mans child only for her person, and 'twas well done of *Alexander*, and heroically

[x] *Apuleius lib. 4 Multi mortales longis itineribus, &c.*

[y] *Museus. Illa autem bene morata per ædem quacunq; vagabatur, Sequentem mentem habebat & oculos & corda virorum.*

[z] *Præ cæteris corporis proceritate & egregiâ indole mirandus apparebat, cæteri autem capti eius amore videbantur, &c.*

[a] *In Charidemo sapientiæ merito pulchritudo præfertur & opibus.*

[b] *Indignũ nihil est Troas fortes & Achiuos tempore tam longo perpessos esse labores.*

[c] *Digna quidem facies pro quâ velobiret Achilles, vel Priamus, belli causa probanda fuit. proper lib. 2.*

[d] Those mutinous Turkes that murmured at Mahomet, when they saw *Irene* excused his absence, *Knoules.*

[e] *Curtius lib. 5.*

done,

554 done, I admire him for it: *Orlando* was mad for *Angelica*, & who doth not condole his mishap. *Thisbe* died for *Piramus*, *Dido* for *Æneas*, who doth not weepe, as [f] *Austin* did in commiseration of her estate; shee died for him, *mee thinkes* (as he said) *I could weepe for her.*

[f] *Confess.*

But this is not the matter in hand, what prorogatiue this Beauty hath, of what power and soueraignty she is, and how farre such persons that so much admire her, and dote vpon her, are to be iustified no man doubts: the question is how & by what meanes this Beauty produceth this effect? By sight: the Eye betraies the soule, and is both Actiue and Passiue in this businesse; it wounds and is wounded, and is an especiall cause and instrument, both in the subiect and in the obiect. It conuayes these beauteous rayes, as I haue said, vnto the heart. *Vt vidi vt perij.* [g] *Mars videt hanc, visamq; cupit. Shechem* saw *Dinah* the daughter of *Leah*, and hee defiled her. *Gen.34.2. Iacob, Rahel.29.17. for she was beautifull and faire: Dauid* espied *Bersheba* a farre off, *2.Reg.11.2.* the Elders *Susanna*, and were captiuated in an instant. *Ammon* fell sicke for *Thamars* sake, *2.Sam.13.2.* The Beauty of *Ester* was such, that she found fauour not only in the sight of *Assuerus, but of all those that looked vpon her. Gerson, Origen*, and some others, contend that *Christ* himselfe was the fairest of the sonnes of men, and *Ioseph* next vnto him, *speciosus præ filijs hominum*, & they wil haue it literally taken, his very person was such, that he found grace and fauour of all such as looked vpon him. *Ioseph* was so faire, that as the ordinary Glosse hath it, *filiæ decurrerent per murum, & ad fenestras*, they ran to the top of the walls, and to the windowes, as wee doe commonly to see some great personage goe by: as *Mathew Paris* describes *Matilda* the Empresse going through *Cullin.* [h] *P. Morales* the Iesuite saith as much of the Virgin *Mary. Anthony* no sooner saw *Cleopatra*, but, saith *Appian lib. 1.* hee was enamored on her. [k] *Theseus* at the first sight of *Helen* was so besotted, that hee esteemed himselfe the happiest man in the world if he might enioy her. When *Venus* came first to heauen,

[g] *Ouid. Fastis.*

[h] *Lib. de pulchrit. Iesu & Mariæ.*

[i] *Antonius vbi venit in Asiam & vidit Cleopatram eandem exarsit.*

[k] *Lucian Charidemo. supra omnes mortales fœlicissimum, si hic frui posset.*

uen, her comlineſſe was ſuch, that (as my author ſaith) [l] *all the Gods came and ſaluted her, and each of them went to Iupiter, and deſired he might haue her to be his wife.* When faire *Autiloquus* came in preſence, as a candle in the darke his beauty ſhined, and all mens eies (as [m] *Xenophon* deſcribes the manner of it) *were inſtantly fixed on him, and moued at the ſight, inſomuch that they could not conceale themſelues, but that in geſture or lookes it was diſcerned and expreſſed.* These other ſenſes, hearing, touching, may much penetrate and affect, but none ſo much, none ſo forcible as Sight. *Forma Briſeis medijs in armis mouit Achillem*, *Achilles* was touched in the midſt of a battell. *Iudith* captiuated that great captaine *Holofernes*, *Dalilah Sampſon*, *Roſamond* [n] *Henry* the ſecond, *Roxolana*, *Solymon* the Magnificent, &c.

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[l] *Omnes dij complexi ſunt, & in vxorem ſibi dari petierunt, Nat. Comes de Venere.*

[m] *Vt cum luxnoctu affulget, omnium oculos incurrit ſic Antiloquus, &c.*

[n] *Delyt omnes ex animo mulieres.*

[o] Naught vnder heauen ſo ſtrongly doth allure,
The ſence of man and all his mind poſſeſſe,
As beauties louelieſt beat, that doth procure
Great warriers erſt their rigor to ſuppreſſe,
And mighty hands forget their manlineſſe,
Driuen with the power of an heart-burning eye,
And wrapt in flowers of a golden treſſe,
That can with melting pleaſure mollifie,
Their hardned hearts inur'd to cruelty.

[o] *Spencer in his Fairie Queene.*

[p] *Achilles Tatius lib 1.*

[q] *Statim ac eam contemplatus ſum, occidit oculos à virgine auertere conatus ſum ſed illi repugnabant.*

[r] *Pudet dicere, non celabo tamen Memphim veniens me vicit & continentiam expugnauit, quam ad ſenectutem vſq; ſeruaram; oculis corperis, &c.*

[p] *Clitiphon* ingeniouſly confeſſeth, that he no ſooner came in *Leucippes* preſence, but that he did *corde tremere, & oculis laſciuius intueri*, [q] he was wounded at the firſt ſight, his heart panted, and he could not poſſibly turne his eyes from her. So doth old *Calyſiris* in *Heliodorus lib. 2. Iſis* Prieſt, and a reuerendold man, that by chance at *Memphis* ſeeing that *Thracian Rodophe*, could not hold his eyes off her, [r] *I will not conceale it, ſhe ouercame me with her preſence, and quite aſſalted my continency, which I had kept vnto mine olde age; I reſiſted a long time my bodily eyes with the eyes of my vnderſtanding; at laſt I was conquered, and as in a tempeſt carried headlong.* No, ſaith

[s] *Lucian*

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[f] *Lucian* of his mistris, shee is so faire, that if thou dost but see her, *shee will stupefie thee, kill thee straight, and Medusa like turne thee to a stone, thou canst not pull thine eies from her, but as an adamant doth iron*, she will carry thee bound headlong whether she will her selfe.

Obstupuit primo aspectu Sydonia Dido.

It holds both in men and women, *Dido* was amazed at *Æneas* presence; and as he seelingly verified out of his experience.

[t] *Quam ego postquam vidi non ita amaui vt sani solent*
Homines, sed eadem pacto vt insani solent.
I lou'd her not as others soberly,
But as a mad man rageth, so did I.

So *Museus* of *Leander, nusquam lumen detorquet ab illâ.* and [u] *Chancer* of *Palamon.*

He cast his eye vpon Emilia
And therewith he blent and cryd ha ha
As though he had bin stroke vnto the harta.

If you desire to knowe more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for as all hold loue is a fascination) thus in briefe. [x] *This comelinesse or beauty ariseth from the due proportion of the whole, or from each severall part.* For an exact delineation of which, I referre you to Poets, Historiographers, and those amorous writers, To *Lucians Imagines*, and *Charidemus, Xenophons* description of *Panthea, Petronius Catalectes, Heliodorus Caridia, Tatius Leucippe, Longus Sophistas Daphnis and Cloe, Balthasar Castilio, lib. 4. de aulico, Laurentius cap. 10. Æneas Siluius* his *Lucretia*, and euery Poet almost, which haue most accurately described a perfect beauty, an absolute feature, and that through euery part, both in men and women. Each part must concurre to the perfection of it, for as *Seneca* saith, *Epist. 33. lib. 4. Non est formosa mulier cuius crus laudatur & brachium, sed illa, cuius simul vniuersa facies admirationem singulis partibus dedit.* Shee is no faire woman, whose arme, thigh, &c. are commended, except the face and all the other parts bee correspon-

[f] *Imag. Polystrato. si illam saltem intuearis statuis immobiliorem te faciet si conspexeris eam, non relinquetur facultas oculos ab ea amouendi abducet te alligatum quocunq; voluerit vt ferrum ad se trahere ferunt adamantem.*

[t] *Plaut. Merc.*

[u] In the Knights Tale.

[x] *Ex debita totius proportione aptaq; partium compositione. Pico Iouinianus.*

correspondent, and the face especially giues a lustre to the rest. The Face is it which commonly denominates faire or fowle, *arx formæ facies*, the Face is Beauties Tower, and though the other parts be deformed, yet a good face carries it, (*facies non vxor amatur*) that alone is most part respected, principally valued, & of it selfe alone able to captiuate. 557

y *Vrit te Glyceræ nitor----*
Vrit grata proteruitas
Et vultus nimium lubricus aspici.

y Hor.od.19. lib.1.

Glyceras too faire a face was it that set him on fire, too faire to be beheld. It was *Æneas* countenance rauished Q. *Dido*, *Os humeroſq; Deo similis*, he had an angelicall face.

z *O sacros vultus Baccho vel Apolline dignos,*
Quos vir, quos tutò fœmina nulla videt.
O sacred looks befitting Maiesty,
Which neuer mortall wight could safely see.

z Petronius Catell.

And though for the most part this beauty bee most eminent in the face, yet many times those other members yeeld a most pleasing grace, and are alone sufficient to enamour, as a high browe like vnto the bright heauens, white and smooth like the polished alabaster, a paire of cheeks of Vermilian colour, a blacke browe, corall lippe, white and round necke, dimple in the chinne, black eye-browes, sweet breath, white & euen teeth, which some call the sale-peece: a fine soft round pappe, which giues an excellent grace, (a *Forma papillarum quam fuit apta premi: & vrebant oculos duræ stantesq; mamillæ.*) A flexen haire, golden haire was euer in great account, for which *Virgil* commends *Dido*, *Nondum sustulerat flauum Proserpina crinem.* And *crines nodantur in aurum. Apollonius Argonaut.lib.4. Iasonis flaua coma incendit cor Medeæ. Homer* commends *Helena*, and makes *Patroclus*, and *Achilles* yellow and golden hair'd, *Pulchricoma Venus*: and *Cupid* himselfe was yellow hair'd:

a Ouid.

b When *Cupid* slept. *Cæsariem auream habentem vbi Psyche vidit mollemq; ex ambrosia cæruicem inspexit crines crispos purpureas genas candidasq; &c.* *Apuleius.*

---- and *Hero* the faire
Whom young *Apollo* courted for her haire.

Leland commends *Guithera* King *Arthurs* wife for a faire flaxen

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flaxen haire, and *Paulus* [c] *Æmilius*, *Clodeneus* that faire King of *France*. [c] *Sinesius* holds euery effeminate fellow or adulterer is faire hair'd: and *Apuleius*, that *Venus* herselfe, Goddesse of Loue cannot please, [c] *Though shee come accompanied with the Graces, and all Cupids traine to attend vpon her, girt with her owne girdle, and smell of Cinnamon and Bawme, yet if shee be bauld, or bad haird, shee cannot please her Vulcan.* A little hand, a straight and slender body, a small foot, and well-proportioned legge, a soft and white skinne, &c. haue their peculiar graces. [d] *Nebula haud est mollior ac huius cutis est, adipol papillam bellulam.* Though in men these parts are not so much respected; a grimme *Saracen* sometimes a martiall hirsute face pleaseth best, a blacke man is a pearle in a faire womans eye, and many women, as [e] *Petronius* obserues, *sordibus calent* (As many men are more moued with kitchen wenches, and a poore country market-maid, then with all these illustrious Court and Citty Dames.) will sooner dote vpon a slaue, a Seruant, a Durt-dawber, a Cooke, a Player, if they see his naked legges, or armes, though he be all in ragges, obscene and durty, then vpon a Noble Gallant, Embroadered Courtiers all in Gold. [f] *Iustines* wife a Cittizen of *Rome* fell in Loue with *Pylades* a *Player*, and was ready to run mad for him, had not *Galen* himself helped her by chance. *Faustinæ* the Empresse on a Fencer. There is not one of a thousand falls in loue but there is some one part or other, which pleaseth him most, and enflames him aboue the rest: All parts are attractiue, but especially the eyes, which are loues fowlers, [g] *Aucupium amoris*, the shoowinghornes, and as *Athæneus lib.13.dip.cap.5.* and *Tatius* hold, the chiefe seats of loue, as *Iames Lernutius* hath facetely expressed in an elegant Ode of his.

Amorem ocellis flammeolis here
Vidi insidentem, credite posteri:
Fratresq; circumludibundos
Cum pharetrâ volitare & arcu.

I saw loue sitting in my mistris eyes,
Beleeue it all posterity---

[c] *In lauacri calni: splendidâ comâ quisq; adulter est, allicit aurea coma.*
[c] *Venus ipsa non placeret comis nudata capite spoliata si qualis ipsa Venus cum fuit Virgo omni gratiarum choro stipata & toto cupidinum populo concinnata, baltheo suo cincta cinnama flagrans & balsama si caua processerit platere non potest Vulcano suo*
[d] *Plautus Cas.*
[e] *Fol.5. Siservum viderint aut statorem altius cinctum aut pulueré perfusũ aut histrionem in scenam traductum, &c.*
[f] *Galen.*
[g] *Hensius.*
[h] *Sunt enim oculi præcipuæ pulchritudinis sedes lib 6.*
[i] *Ocellis carm. 17. cuius & Lipsius epist. quæst. lib.3.cap 12. meminit de elegantiam.*

And

And his attendants playing round about,
With bowe and arrowes for to fly.

Scaliger calls the eyes, [k] *Cupids arrowes, the tongue, the lightning of Ioue, the papps, the tents:* [l] *Balthasar Castilio*, the causes, the chariots of Ioue, the lamps of Ioue,

----amula lumina stellis,
Lumina quæ possent sollicitare Deos.
Eyes emulating starres in light,
Entising Gods at the first sight.

[m] *Cynthia prima suis miserum me cepit ocellis, contactum nullis ante cupidinibus Proper. lib. 1.*

Loues Orators, [n] *Petronius,*

O blandos oculos & ô facetos,
Et quadâm propriâ notâ loquaces,
Illic est Venus & leves amores,
Atq; ipsa in medio sedet voluptas.
O sweet and pretty speaking eies,
Where *Venus* loue and pleasure lies.

[n] *In Catalect.*

Loues Torches, Touchbox and Matches, [p] *Tibullus.*

Illius ex oculis quum vult exurere diuos,
Accendit geminas lampadas acer amor.
Tart loue when he will set the Gods on fire,
Lightens the eyes as Torches to desire.

[p] *De Sulpitia lib 4.*

Leander at the first sight of *Hero's* eies was incensed saith *Musæus.*

Simul in [q] *oculorum radijs crescebat fax amorum,*
Et cor ferucbat inuicti ignis impetu.
Pulchritudo enim celebris immaculatæ fœminæ,
Acutior hominibus est veloci sagittâ.
Oculus vero via est, ab oculi ictibus
Vulnus dilabitur, & in præcordia viri manat.
Loues torches ganne to burne first in her eyes,
And set his heart a fire, which neuer dies,
For the faire beauty of a virgin pure,
Is sharper then a dart, and doth inure
A deeper wound, which pearceth to the heart
By th' eyes, and causeth such a cruell smart.

[q] *Pulchritudo ipsa per occultos radios in pectus amantis dimanans amatæ rei formam insculpsit. Tatius lib. 5*

[r] A moderne Poet brings in *Ammon* complaining of *Thamar.*

[r] *Iacob. Cornelius Ammon traged. act. 1. sc. 1.*

----- & me fascino
Occidit ille risus, & formæ lepos
Ille nitor, illa gratia, & verus decor,
Illæ æmulantes purpuram & rosas genæ,
Oculiq; vinctæq; aureo nodo coma.----

It was thy Beauty, 'twas thy pleasing smile,
Thy grace and comelinesse did me beguile,
Thy rose like cheekes, and vnto purple faire
Thy louely eyes and golden knotted haire.

[f] *Rosæ formosarum oculis nascuntur, & hilaritas vultus elegantiæ corona. Philostratus delitijs.*

[t] *Philostratus Lemnius* cries out of his mistris eies, they had so enflamed his soule, that no water could quench it. *What a tyranny*, saith he, *what a penetration of bodies is this, thou drawest me with violence, and swalloweſt me vp, as Charybdis doth Saylers; with thy rockie eies, he that falls into this gulfe of Loue can neuer get out.* The strongest beames of beauty are still darted from the eies, and as men catch dotrells, by putting out a legge or an arme, by those mutuall glances of the eyes they first inveagle one another. Of all eies, by the way, black are the most amiable, entising, and the faireſt.

[t] *Epist. & in delitiis. Abi & oppugnationem reliquæ quam flamma non extinguit nam ab amore ipsa flamma sentit incendium: quæ corporum penetratio, quæ tyrannis hæc, &c.*

[u] *Spectandam nigris oculis nigroq; capillo -----& Leda fuit nigra conspicienda comâ.*

[u] *Ouid. amorū. lib. 2. eleg. 4.*

[x] *Homer* vseth that Epithet of Ox-eyed, in describing *Iuno*, because a round blacke eye is the best, and the fartheſt from blacke the worse. Which [y] *Polidore Virgil* taxeth in our nation, *Angli vt plurimum cæsiis oculis*, wee haue gray eyes for the most part. Many commend on the other side *Spanish* Ladies, and those [z] *Greeke* Dames at this day, for the blackneſſe of their eyes.

[x] *Iliad. l.*

[y] *Hist. lib. 1.*

[z] *Sands relations. fol. 67.*

Now last of all, I will shew you by what meanes Beauty doth fascinate, bewitch, as some hold, and worke vpon the Soule of a man by the eie. For certainely I am of the Poets minde, Loue doth bewitch vs, and strangely change vs,

[a] *Ludit amor sensus, oculos perstringit, & aufert*
Libertatem animi, mirâ nos fascinat arte.
Credo aliquis dæmon subiens præcordia flammam
Concitat, & raptam tollit de cardine mentem.

[a] *Mantuan.*

Loue

Loue mocks our senses, and curbs our liberties.
And doth bewitch vs with his art and ringes,
I thinke some Diuell gets into our entrals, (ges.
And kindles coles, and heaues our soules from the hin-

Heliodorus lib. 3. proues it at large,[b] that Loue is witchcraft, *it gets in at our eyes, pores, nostrils, and ingenders the same qualities, and affections in us, as were in the party whence it came.* The manner of the fascination, as *Ficinus comm. 10. cap. con. Plat.* declares it, is thus. *Mortall men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, and ioyne eye to eye, and so drinke and sucke in loue betweene them, for the beginning of this disease is the Eye. And therefore he that hath a cleere eye, though he be otherwise deformed, by often looking vpon him will make one mad, and tye him fast to him by the eyes. Leonard. Varius lib. 1. cap. 2. de fascinat.* telleth vs that by this enteruew,[c] *the purer spirits are infected,* the one eye pearceth through the other with his rayes, which he sends forth: and many men are of such excellent piercing eyes, that which *Suetonius* relates of *Augustus*, their brightnesse is such they compell their spectators to looke off, and they can no more endure them, then the Sunne beames.[d] *Barradius lib. 6. cap. 10. de Harmoniâ Evangel.* reports as much of our Sauiour Christ, and[e] *Peter Morales* of the Virgin *Mary*, whom *Nicephorus* describes likewise to haue beene yellow haïr'd, of a wheat colour, but of a most amiable and piercing eie. The rayes, as some think, sent from the eyes, carry certaine spirituall vapors with them, and so infect the other party. I knowe they that hold *visio fit intra mittendo* will make a doubt of this, but *Ficinus* proues it from bleare eyes,[f] *That by sight alone make others bleare-eyed, and it is more thẽ manifest, that the vapour of the corrupt blood doth get in together with the rayes, and so by the contagion the spectators eyes are infected.* Other arguments there are of a Basilisk, that kils a far off by sight alone, as that *Ephesian* did, of whom[g] *Philostratus* speakes, of so pernitious a sight, hee poisoned all hee looked steddily on: and that other argument *menstruæ*

[b] *Amor per oculos nares poros influens, &c.*
Mortales tum summopere fascinantur quando frequentissimo intuitu aciem visus ad aciem dirigentes, &c.
Ideo si quis nitore polleat oculorum, &c.
[c] *Spiritus puriores fascinantur, oculus à se radios emittit, &c.*
[d] *Lib. de pulchr. Ies. & Mar.*
[e] *Lib. 2. cap. 23. colore triticum referente crine flauâ acribus oculis.*
[f] *Lippi solo intuitu alios lippos faciunt & patet una cum radio vaporem corrupti sanguinis emanare cuius contagione oculus spectantis inficitur.*
[g] *Vita Apollon.*

562 *faminæ*, out of *Aristotles Problems*, that contaminats a looking glasse with beholding it. [h] *so the beames come from the agents heart, and by the eyes infect the spirits about the patients* and inwardly wound, and so the spirits infect the blood. So she complained in *Apuleius*, *Thou art the cause of my griefe, thy eyes peircing through mine eyes to my inner parts, haue set my bowels on fire, and therefore pitty me that am now ready to dy for thy sake.* *Ficinus* illustrates this with a familiar example of that *Marbusian Phædrus* and *Lycias*. [k] *Lycias bee stares on Phædrus face, and Phædrus againe fastens the balls of his eyes vpon Lycias, and with those sparkling rayes sends out his spirits. The beames of Phædrus eyes are easily mingled with the beames of Lycias, and spirits are ioyned to spirits. This vapour begot in Phædrus heart, enters into Lycias bowels, & that which is a greater wonder, Phædrus blood is in Lycias heart, & thence come those ordinary loue speeches, my sweet heart Phædrus, and mine own selfe, my deare bowels. And Phædrus again to Lycias, O my light, my ioy, my soule, my life. Phædrus followes Lycias, because his heart would haue his spirits, and Lycias followes Phædrus, because he loues the seat of his spirits, both follow, but Lycias the more earnest of the two. The riuer hath more need of the fountaine, then the fountaine of the riuer, as iron is drawne to that which is touched with a loadstone, but drawes not it againe, so Lycias drawes Phædrus. But how comes it to passe then, that a blinde man loues that neuer saw?* [l] 'Tis true indeed of naturall and chast loue, but not of this heroicall passion, or rather brutish burning lust, on which we treat, we speake of wandring, wanton, adulterous eyes, which as [l] he saith, lye still in wait, *as so many souldiers, and when they spie one fixed on them, shoot him through and presently bewitch him. Especially when they shall gaze and glote, as wanton louers doe one vpon another, and with a pleasant eye-conflict, participate one anothers soules.* And here you may perceaue how easily and how quickly we may be taken in loue, since at the twinkling of an eye, *Phædrus*

[h] *Sic radius à corde percutientis missus regimen proprium repetit cor vulnerat per oculos & sanguinem inficit & spiritus subtili quadam vi. Castil. lib.3, de aulico.*

[i] *Lib.10. Causa omnis & origo omnis præsentis doloris tute es. Isti enim tui oculi per meos oculos ad intima delapsi præcordia acerrimum meis medullis commouent incendium ergo miserere tui causa pereuntis.*

[k] *Lycias in Phædri vultum inhiat Phædrus in oculos Lysiæ scintillas suorum defigit oculorum cumq; scintillis, &c. sequitur Phædrus Lyciam quia cor sum petit spiritum, Phædrum Lycias quia spiritus propriam sedem postulat. Verum Lycias, &c.*

[l] *Castilio de aulico lib. 3. fol. 228. Oculi vt milites in insidijs semper recubant & subitò ad visum sagittas emittunt, &c.*

drus

drus spirits may so pernitiously infect *Lycias* blood.[m] *And tis no wonder if we but consider how many other diseases as closely, and as sodenly are taken by infection*, Plague, Itch, Scabs, Flux, &c. The spirits taken in will not let him rest, that hath receaued them, but egge him on. 563

[m] *Nec mirum si reliquos morbos qui ex contagione nascuntur cōsideremus pestem pruritum scabiem, &c.*

[n] *Idq; petit corpus mens vnde est saucia amore*,

as we may manifestly perceaue a strange eduction of spirits, by such as bleed at nose after they be dead, at the sight of the murderer, but read more of this in *Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2. obser. cap. 7. Valesius contra Ficinus, Cardan, &c.*

[n] *Lucretius.*

Memb. 2. Subsect. 3.

Arteficiall allurements of Loue, causes and prouocations to lust. Gestures, Cloathes, Dowre, &c.

NAturall Beauty is a strong loadstone of it selfe, as you haue heard, a great temptation, and peirceth to the very heart, but much more when those artificiall entisements and prouocations of Gestures, Clothes, Iewels, Pigments, Exornations, shall be annexed vnto it, and other circumstances, opportunities of time, and place shall concurre, which of themselues alone were all sufficient, each one in particular to produce this effect. It is a question much controuerted by some wise men, *An forma debeat plus arti an naturæ*, whether naturall or arteficiall obiects be more powerfull; but not decided: for my part I am of opinion, that though beauty of it selfe be a great motiue, and giue an excellent lustre *in sordibus* and in beggery, as a Iewell on a dunghill, it will shine and cast his rayes, it cannot be suppressed as *Heliodorus* faines of his *Cariclia*, though she were in beggers weeds: yet as it is vsed, arteficiall is of much more force. *Iohn Lerius* the *Burgundian cap. 8. hist. nauigat. in Brasil.* is altogether on my side. For whereas (saith he) at our comming thither, wee found both men and women starke naked as they were born,

[o] In Beauty that of fauour is preferred before that of Colours and decent motiō is more then that of fauour. *Bacons Essayes.*

564 without any couering, so much as of their priuities, & could not be perswaded by our French men that liued a yeare with them to weare any. [n] *Many will thinke that our so long commerce with naked women, must needs bee a great prouocation to lust, but he concludes otherwise, that their nakednesse did much lesse entice them to lasciuiousnesse, then our womens cloathes. And I dare boldly affirme* (saith he) *that those glittering attires counterfeit colours, head-geares, curled haires, plaited coates, cloakes, gownes, costly stomachers, garded and loose garments, & all those other accoutrements, wherewith our country women counterfeit a beauty, and so curiously set out themselues, cause more inconuenience in this kinde, then that Barbarian homelinesse, although they be no whit inferior vnto them in Beauty. I could euince the truth of this by many other arguments, but I appeale* (saith he) *to my companions at that present, which were all of the same minde.* His country man *Montagne* in his *Essayes*, is of the same opinion, and so are many others. Out of whose assertions thus much in breefe we may conclude that Beauty is more beholding to art then to nature, & stronger prouocations proceed from outward ornaments, then such as nature hath prouided. It is true that those faire sparkling eyes, white neck, corall lippes, turgent pappes, Rose-coloured cheekes, &c. of themselues are potent entisers, but when a comely arteficiall, well composed look, gesture, an affected carriage shall be added, it must needs be farre more forcible then it was, when those curious needleworkes, variety of colours, Iewels, pendants, launes, faire and fine linnen, embroderies, calamistrations, oyntments, &c. shall bee added, they will make the verieſt doudy otherwise a Goddesse, when nature shall be farthered by art. For it is not the eye of it selfe that entiseth to lust, but an *adulterous eye*, as *Peter* tearmes it 2.2.14. a wanton, a roling lasciuious eye, A wandring eye, which *Isay* taxeth, 3.16. *Christ* himselfe, and the Virgin *Mary* had a beautifull eye, as amiable an eye as any persons, saith [q] *Barradius*, that euer liued, but withall so modest, so chast, that whosoeuer looked on them, was freed from that passion of

[p] *Multi tacite opinantur commercium illud adeo frequens cum barbaris nudis ac præsertim cum fœminis ad libidinem prouocare, at minus multo noxia illorum nuditas quam nostrarum fœminarum cultus. Ausum asseuerare splendidum illum cultum, fucos, &c.*

[q] *Harmo. euangel. lib. 6. cap. 9.*

of burning lust, if we may beleeue [r] *Gerson* & [t] *Bonaventure*, there was no such Antidote against it, as the Virgin *Maries* face. 'Tis not the eye but carriage of it, as they vse it, the eye is a secret Orator, the first bawde, and with priuate lookes, winking, glances, and smiles, as so many dialogues they make vp the match many times, and vnderstand one anothers meanings, before euer they come to speake word. [t] *Eurialus* and *Lucretia* were so mutually enamored by the eye, and prepared to giue one another entertainment, before euer they had conference: and that [u] *Thracian Rodophe*, was so excellent at that dumbe rhetoricke, *that if she had but looked vpon any one almost*, saith *Calisiris*, *she would haue bewitched him & he could not possibly escape it*. For as [x] *Saluianus* obserues, *the eyes are the windowes of our soules, by which as so many channels, all dishonest concupiscences get into our hearts.* They reueale our thoughts, and as they say, *frons animi Index*, but the eye of the countenance. I may say the same of smiling, gate, nakednesse of parts, gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile, but those counterfeit composed, affected, artificiall and reciprocall, and counter smiles, are the dumbe shewes and prognosticks of greater matters,

Stultus quando videt quod pulchra puellula ridet,
Tum fatuus credit se quod amare velit.
When a foole sees a faire maid for to smile,
He thinkes she loues him, 'tis but to beguile.

They make an art of it, as the Poet tells vs.

[y] *Quis credat discunt etiam ridere puellæ.*
Quæritur atq; illis hac quoq; parte decor.
Who can beleeue to laugh maides make an art,
And seeke a pleasant grace in that same part.

And 'tis as great an entisement as any of the rest.

[z] *----subrisit molle puella,*
Cor tibi rite salit----

She makes thine heart pant, with [a] a pleasing gentle smile of hers: [b] *dulce ridentẽ Lalagen amabo, dulce loquentẽ*, I loue *Lalage* as much for smiling as for discoursing, *delectat a illa risit tam*

[r] *Serm. de concep. virg. physiognomia virginis omnes mouit ad castitatem.*
[t] *3. sent. d. 3 q 3 mirum virgo formosissima sed à nomine concupita.*
[t] *Æneas Sylu.*
[u] *Heliodor. l. 2. Rodophe Thracia tam ineuitabilis fascino instructa tam exactè oculis intuens attraxit vt si in illam quis incidisset fieri non posset quin caperetur.*
[x] *Lib 3. De prouidentia. animi fenestræ oculi, et omnis improba cupiditas per oculos tanquam canales intrait.*
[y] *Ouid. de art. amand.*
[z] *Per 3. Sat.*
[a] *Vel centum Charites ridere putares Museus of Hero.*
[b] *Hor. Od. 22. lib. 1.*

566 *tam blandum*, as he ſaid in *Petronius*, of his miſtris, being well pleaſed ſhe gaue ſo ſweet a ſmile. It wonne *Iſmenius*, as hee [c] confeſſeth, *Iſmene ſubriſit amatorium*, *Iſmene* ſmiled ſo louingly vpon me the ſecond time I ſaw her, that I could not chuſe but admire her. All other geſtures of the body will enforce as much (many women dote vpon a man for his complement only, & good carriage, they are wonne in an inſtant) and amongſt the reſt an vpright, a comely carriage, curteſies, gentle ſalutations, cringes, a mincing gate, a decent and an affected pace: Which the Prophet *Eſay* obiected to the daughters of *Sion*, *3.16. they minced as they went, and made a tinkling with their feet.* When they ſhew their faire hand, fine foot and legge withall, *magnum ſui deſiderium, nobis relinquunt*, ſaith [d] *Balthaſar Caſtilio lib.1.* they ſet vs a longing, *and ſo when they pull vp their petty-coats, & outward garments* as vſually they do, to ſhew their fine ſtockings, gold fringes, laces, embroderings (it ſhall goe hard but when they goe to Church, or to any other place all ſhall bee ſeene) 'tis but a ſpringe to catch Woodcocks; and as [e] *Chryſoſtome* telleth them downe right, though *they ſay nothing with their mouths, yet they ſpeake in their gate, they ſpeake with their eyes, they ſpeake in their carriage of their bodies.* And what ſhall wee ſay otherwiſe of that baring of their necks, ſhoulders, naked breaſts, armes and wriſts, to what end are they but onely to tempt men to luſt. Nakednesſe, as I haue ſaid, is an odious thing of it ſelfe, *remedium amoris*, yet it may bee ſo vſed in part, & at ſuch times that there can be no ſuch entiſement as it is. *Dauid* ſo eſpied *Berſheba*, the Elders *Suſanna*. *Apelles* was inamored with *Campaſpe* when hee was to paint her naked. *Tiberius in Suet. c.42.* ſupped with *Seſtius Gallus* an olde leacher, *libidinoſo ſene, eâ lege vt nudæ puellæ adminiſtrarent* ſome ſay as much of *Nero*, & *P. Huter* of *Carol. Pugnax*. Amongſt the *Babyloniãs*, it was the cuſtome of ſome laſciuious Q. to dance Friskin in that faſhion, ſaith *Curtius l.5.* & [g] *Sardus de mor. gent. lib.1.* The *Tuskans* at ſome ſet banquets had naked women to attend vpon them, which *Leonicus de Va-*

[a] *Veiſi forte vel ſtimentum de induſtria eleuetur vt pedum ac tibiarum pars aliqua conſpiciatur dum templum aut locum aliquem adierit.*

[b] *Sermone quod non fem. viris cohabitent.*

Non loquuta es lingua ſed loquuta es greſſu non loquuta es voce ſed oculis loquuta es clarius quam voce, &c.

[f] *Plin. lib. 35. c. 10 Campaſpen nudam picturus Apelles amore eius illaqueatus eſt.*

[g] *In Tyrrhenis conviviis nudæ mulieres miniſtrabant.*

[c] *Euſtathius l.5*

ri

ria hist lib.3.cap.96. confirmes of some other baudy nations. *Nero* would haue filthy pictures still hanging in his chamber, which is too commonly vsed in our times, and *Heliogabalus, Etiam coram agentes, vt ad Venerem incitarent*, So things may be abused. *Antoninus Caracalla* spied his mother in law with her breasts amorously laid open, he was so much moued, that he said, *Ah si liceret*, which she by chaunce ouerhearing, replied as readily, *Quicquid libet licet.* And vpon that temptation he married her, this obiect was not in cause, not the thing it selfe, but that vnseemely vse, vndecent carriage of it. h *Spartian.*

But when you haue all done, *veniunt à veste sagittæ*, the greatest prouocations of lust are from our apparell. God makes, they say, man shapes, and there is no motiue like vnto it, a filthy knaue, deformed queane, a crooked carcasse, a witch, a rotten post, an hedgestake may be so set out and tricked vp, that it may make all out as faire a shew, as much enamour as the rest: many a filthy fellow is so taken. *Primum luxuriæ aucupium*, one calles it the first snare of lust, i *Bossus aucupium animarum, lethalem arundinem*, a fatall reed, the greatest bawde, *forte lenocinium.* Not that comelinesse of clothes is therfore to be condemned, & those vsuall ornaments: there is a decency and *decorum* in this as well as in other things, and fit to be vsed, becomming seuerall persons, and befitting their estates, he is onely phantasticall, that is not in fashion, when a manner of attire is generally receiued: but when they are so new fangled, so vnstaide, so prodigious in their attires, beyond their meanes and fortunes, vnbefitting their age, place, qualitie, condition, what should we otherwise thinke of them. Why doe they adorne themselues with so many colours of herbes, flowers, curious needleworkes, deuices of sweet smelling odors, with those inestimable riches of precious stones, pearles, diamonds, emeralds, &c. Why doe they crowne themselues with gold and siluer, vse coronets and tires of seuerall fashions, decke themselues with pendants, bracelets, earings, chaines, girdles, rings, i *De immod. mulier: cultu.*

rings, pinnes, ſpangles, embroderies, ſhadowes, rebatoes, ribbins; why doe they make ſuch glorious ſhewes with their feathers, fannes, maskes, furres, laces launes, tiffainies, ruffes, falls, calls, cuffes, damaskes, veluets, tinſells, cloth of gold, ſiluer, tiſſue? with colours of heauens, ſtarres, planets, the ſtrength of mettalls, ſtones, odors, flowers, birds, beaſtes, fiſhes, and whatſoeuer *Africke*, *Aſia*, *America*, ſea, land, arte and induſtrie of man can afford? Why doe they vſe and couet ſuch noueltie of inuentions, ſuch new fangled tyres, and ſpend ſuch ineſtimable ſomes on them? *To what end are thoſe criſped, falſe haires*, painted faces, as [k] the *Satyriſts* obſerue, *ſuch a compoſed gate, not a ſteppe awry?* why are they like ſo many *Sybarites*, or *Neroes Poppæa*, *Aſſuerus* concubines ſo coſtly, ſo long a dreſſing, as *Cæſar* was marſhalling his armie, or an hawke in pruning? [l] *Dum moliuntur, dum comuntur annus eſt*, ſuch ſetting vp with corkes, ſtreightning with whale-bones, but as a day-net catcheth larkes, to make young men ſtoupe vnto them. *Quid ſibi vult pixidum turba*, ſaith [m] *Lucian*, *pots, glaſſes, oyntments, irons, combes, bodkins, ſetting ſtickes, and beſtow all their patrimonies and husbands yearely reuenues on ſuch fooleries, vſe dragons, waſpes, ſnakes*, for chaines; inamelled Iewells on their necks, eares, *dignum potius foret ferro manus iſtas religari, atq; vtinam monilia verè dracones eſſent*, they had more neede ſome of them be tied in *Bedlam* with iron chaines, and haue a whippe for a fann, and haire-cloathes next to their skines, in ſteede of wrought ſmocks, and haue their cheekes ſtigmatiſed with a hote iron ſome of them in ſteede of painting if they were well ſerued. But why is all this labour, all this coſt; preparation, riding, running, farre fetched, and deare bought ſtuffe? but as hee ſaith, [n] *Becauſe forſooth they would bee faire and fine, and where nature is defectiue, ſupplie it by arte, Sanguine qua vero non rubet, arte rubet, Ouid.* and to that purpoſe they annoynt and paint *their faces, cruſh in their feet and bodies*, and hurt and crucifie themſelues, ſometimes in laxe clothes, an hundred yeardes I thinke in a gowne, a ſleeue, and ſometimes a-

gaine

k *Petronius fol. 95. quo ſpectant flexæ comæ quo comæ quo facies medicamine attrita & oculorum mollis petulantia quo inceſſus tam compoſitus &c.*

l *Ter.*

m *Tom. 4. dial. Amor. vaſcula plena multæ in felicitatis, omnen maritorum opulentiam in hæc impendunt, dracones pro monilibus habent, qui vtinam verè dracones eſſent, Lucian.*

n *Caſtilio de aulic lib. 1. muliebribus omnibus hoc imprimis in votis eſt vt formoſæ ſint, aut ſi reipſa non ſunt videantur tamen eſſe, & ſi qua parte natura defuit artis ſuppetias adiungunt, vnde illæ faciei vnctiones dolor & cruciatus in arctandis corporibus, &c.*

gaine so close, *vt nudos exprimant artus.* [o] Now long tailes and traines, and then short, vp, downe, nigh, lowe, thicke, thinne, &c. Why is all this, but with the whore in the Prouerbes to intoxicate some or other, to be admired, to be gazed on, to circumuent some nouice? as many times they doe, that in stead of a Lady he loues a cappe and feather, in stead of a maide, a ruffe bande, faire and fine linnen, a coronet, a flowre, a painted wascote, or a pied petticote, in stead of a proper woman.

[p] *Auferimur cultuq́, & gemmis, auroq́, teguntur*
Omnia, pars minima est ipsa puella sui.
With gold and Iewells all is couered,
And with a strange tire we are wonne;
(While she's the least part of her selfe)
and with such baubles quite vndone.

Why doe they keepe in so long together, a whole winter sometimes and will not be seene, but by torch or candlelight, and come abroad with all the preparation may be, when they haue no businesse but onely to shew themselues? *Spectatum veniunt, veniunt spectentur vt ipsæ*, why doe they goe with such a counterfeit gate, which [q] *Philo Iudæus* reprehends them for, and vse such gestures, apish, ridiculous, vndecent attires, vse those perfumes, oyntments in publike: come to heare Sermons so frequent, is it for deuotion? or rather as [r] *Basil* telles them, to meet their sweet-hearts, and see fashions, for as he saith commonly they come so prouided to that place, with such gestures and tires, as if they should goe to a dauncing-schoole, or to a stage-play, or baudie house fitter then a Church. *They make those holy Temples consecrated to Gods martyrs, and religious vses, the shoppes of impudence, dennes of whores and theeues, and little better then brothel houses.* When we shall see these things dayly done, their husbands banckrupts, if not cuckolds, their wiues light huswiues, daughters dishonest, and hear of such dissolute actes, as daily we doe, how should we thinke otherwise, what is their end, but to deceiue and inueagle young men?

569

[o] *Modo caudatas tunicas. &c. Bossus.*

[p] *Ouid.*

[q] *Lib. de victimis. fracto incessu, obtutu, lasciuo, calamistrata cincinnata, fucata, recens lota purpurissata pretioso, amictu, palliolo spirans vnguenta, vt iuuenum animos circumueniat.*

[r] *Orat in ebrios. Impudenter se masculorum aspectibus exponunt insolenter comas iactantes trahunt tunicas pedibus collidentes oculoq́, petulanti risu effuso ad triuendium insanientes omnē adolescentum intemperantiam in se prouocantes. idq́ in templis memoriæ martyrum consecratis pomerium ciuitatis & officinā fecerunt impudentiæ.*

As

570 As tow doth fire, such entising obiects produce their effects, how can it be otherwise? When *Venus* stood before *Anchises* as [f] *Homer* faines in one of his hymnes; in her costly roabes he was instantly taken.

[f] *Hymno veneri dicato.*

Cum ante ipsum staret Iouis filia, videns eum
Anchisen, admirabatur formam & stupendas vestes,
Erat enim induta peplo igneis radijs splendidiore,
Habebat quoq; torques fulgidos, flexiles helices, (gata.
Tenerum collum ambiebant monilia, pulchra, aurea, varie-

When *Venus* stood before *Anchises* first,
He was amasd to see her in her tires,
For she had on a hood as red as fire,
And glittering chaines, and Iuy twisted spires,
About her tender necke weare costly bruches,
And neckelaces of gold inameld ouches.

And when *Medœa* came in presence, attended by her Nymphes and Ladies, as shee is described by [t] *Apollonius*.

[t] *Argonaut. lib.4.*

Cunctas vero ignis instar sequebatur splendor,
Tantum ab aureis fimbrijs relucebat imbar,
Accenditq; in oculis dulce desiderium.

A lustre followed them like flaming fire,
And from their golden borders came such beames,
Which in their eyes prouokd' a sweet desire.

[u] *Regia domo ornatuq; certantes, sese ac formam suam Antonio offerentes, &c. Cum ornatu & incredibili pompâ per Cydnum fluuium nauigaret aurata puppi, ipsa ad similitudinem veneris ornata puellæ gratijs similes, pueri Cupidinibus, Antonius ad visum stupefactus.*

Such a relation we haue in *Plutarch* in the life of *Anthonie*, when the Queenes came and offered themselues to *Anthony*; [u] *with diuers presents and entising ornaments, Asiaticke allurements, with such wonderfull ioy and festiuitie, they did so inueigle the Romanes, that no man colde containe himselfe, all was turned to delight and pleasure. The women transformed themselues to Bacchus shapes, the men children to Satyrs and Pans, but Anthonie himselfe was quite besotted with Cleopatras sweet speeches, Philters, beautie, pleasing tires, for when she sailed along the riuer Cydnus, with such incredible pompe in a guilded shippe, her selfe dressed like Venus, her maides like the Graces, her Pages like so many Cupids, Anthonie was amased and rapt beyond himselfe. Heliodorus lib. 1.* brings in *Da-*

[x] *lib. de lib. prop.*

meneta

meneta ſtepmother to *Cnemon, whom ſhe ſawe in his robes and coronets, quite mad for the loue of him.* It was *Iudiths Pantoffles* that rauiſhed the eyes of *Holofernes.* And [y] *Cardan* is not aſhamed to confeſſe, that ſeeing his wife the firſt time all in white, he did admire and inſtantly loue her. If theſe outward ornaments were not of ſuch force, why doth [z] *Naomi* giue *Ruth* counſell how to pleaſe *Boaz?* and *Iudith* ſeeking to pleaſe *Holofernes*; waſhed and annoynted her ſelfe with coſtly oyntments, and dreſſed her haire, & put on coſtly tires? The riott in this kinde hath bin exceſſiue in times paſt, no man almoſt came abroad but curled and annoynted. [b] *Et matutino ſudans Criſpinus amomo, quantũ vix redolent duo funera*, one ſpent as much as two funerals at once, & with perfumed haires, [c] *et roſa canos odorati capillos Aſſyriâq; nardo.* What ſtrange things doth [d] *Sueton* relate in this kinde of *Caligulas* riot? and *Pliny li.12.& 13.* Read more in *Dioſcorides, Vlmus, Arnoldus, Randoletius de fuco & decoratione*, for it is now an art, as it was of old, as [e] *Seneca* recordes, *officinæ ſunt odores coquentium.* Women are bad, and men are worſe, no difference at all betwixt their and our times, [f] *Good manners as* Seneca *complaines, are extinct with wantonneſſe, in tricking vp themſelues men goe beyond women, men weare harlots colours and dee not walke, but iet and daunce, hic mulier, hæc vir*, more like Players, Butterflies, Baboones, Apes, Antickes then men; and ſo ridiculous wee are in our attires, and for coſt ſo exceſſiue, that as *Hierome* ſaid of old, *Vno filo villarum inſunt pretia, vno lino decies ſeſtertium inſeritur*, 'tis an ordinarie thing to put a thouſand Oakes, or an hundred oxen into a ſute of apparrell, to weare a whole Mannor on his backe. What with ſhooe-ties, hangers, points, cappes and feathers, ſcarffes, bands, cuffes, &c. in a ſhort ſpace their whole patrimonies are conſumed. *Heliogabalus* is taxed by *Lampridius*; and admired at in his time for wearing iewels in his ſhooes, a common thing in our times, not for Emperours and Princes, but almoſt for ſeruingmen and taylors: all the flowres, ſtarres, and conſtellati-

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[y] *Amictum Chlamyde & coronis quum primum aſpexit Cnemonem ex poteſtate mentis excidit.*

[z] *Ruth* 3.3.

[a] *Cap.*19.5.

[b] *Iuuen. Sat.*6.

[c] *Hor. lib.*2. *od.* 11.

[d] *Cap.*27.

[e] *Epiſt.*90.

[f] *Quicquid eſt boni moris leuitate extinguitur, & politurâ corporis, muliebres munditias anteceſſimus, colores meretricios viri ſumimus, tenero & molli gradu ſuſpendimus gradum, non ambulamus. nat. quæſt. lib.*7. *cap.*31.

ons,

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ons, gold and precious ſtones doe condeſcend to ſet out their ſhooes. To expreſſe the luxurie of thoſe *Romane* matrons, they had [g] *lex Valeria* and *Oppia*, and a *Cato* to contradict, but no lawes will ſerue to expreſſe the pride and inſolency of our times, the prodigious riot in this kind. *Lucullus* wardrope is put downe by our ordinary cittizens, and a coblers wife in *Venice*, a Curteſan in *Florence* is no whit inferiour to a Queene, if our Geographers ſay true, and why is all this, *Why doe they glory in their Iewels* (as [h] he ſaith) or exult and triumph *in the beautie of clothes, why is all this coſt? to incite men the ſooner to burning luſt.* They pretend decencie and ornament, but let them take heede, leaſt whilſt they ſet out their bodies, they doe not damne their ſoules, 'tis [i] *Barnards* councell: *ſhine in Iewels, ſtinke in conditions, haue purple robes and a torne conſcience.* Let them take heed of *Eſayes* propheſie, that their ſlippers and tires be not taken from them, ſweet balles, bracelets, earings, vailes, wimpells, criſping pinnes, glaſſes, fine linnen, hoods and lawnes and ſweet ſauours, they become bald, burnt, and ſtinke vpon a ſudden. And let maides take heed, as [k] *Cyprian* aduiſeth them, *leaſt while they wander too looſely abroad, they looſe not their maidenhead*: and like *Ægyptian* temples, ſeeme faire without, but proue rotten carkaſſes within. How much better were it for them to follow that good councell of *Tertullian*, [k] *To haue their eyes painted with chaſtitie, the word of God inſerted to their eares, Chriſts yoke tied to their haire, to ſubiect themſelues to their husbands. If they would doe ſo, they ſhould bee comely ynough, clothe themſelues with the ſilke of ſanctitie, damaske of deuotion, purple of piety and chaſtitie, and ſo painted, they ſhall haue God himſelfe to bee a ſuiter: Let whores and queanes pranke vp themſelues,* [m] *let them paint their faces with minion and ceruſſe, they are but fuell of luſt, and*

[g] *Liu. l.4. dec 4.*

[h] *Quid exultas in pulchritudine panni, quid gloriaris in gemmis, vt facilius incites ad libidinoſum incendium. Mat. Boſſius de Immoder. mulie. cultu.*

[i] *Epiſt. 113. fulgent monilibus moribus ſordent, purpurata veſtis conſcientia pannoſa. cap. 3 17.*

[k] *De virginali habitu. dum ornari cultius dum euagari virgines volunt, deſinunt eſſe virgines. Clemens Alexandrinus lib. de pulchr. animæ, ibidem.*

[l] *Lib 2. de cultu mulierum. oculos de pictos verecundiâ, inſerentes in aures ſermonẽ dei, annectentes crinibus iugum Chriſti, caput maritis ſubijcientes, ſic facile & ſatis critis ornatæ: veſtite vos ſerico probitatis, byſſino ſanctitatis, purpurâ pudicitiæ taliter pigmentatæ deum habebitis amatorem.*

[m] *Suas habeant Romanæ laſciuias, purpuriſſâ ac cerâſſa ora perungant, fomenta lidinum & corruptæ mentis indicia, veſtrum ornamentũ deus ſit, pudicitia virtutis ſtudium. Boſſius.*

ſignes

signes of a corrupt soule: if ye be good, honest, vertuous and religious matrons, let sobrietie, modestie and chastitie be your honour, and God himselfe your loue and desire. Mulier rectè olet vbi nihil olet, then a woman smelles best, when she hath no perfume at all, and more credit in a wise mans eye and iudgment they get by their plainenesse, and seeme more faire then they, that are set out with bables as a butchers meat is with prickes, and puffed vp and adorned like so many Iayes with varietie of colours. It is reported of *Cornelia* that vertuous *Romane* Lady, great *Scipios* daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*, that being by chaunce in company with a *Campanian*, a strange gentlewoman, (some light huswife belike, that was dressed like a may lady, and as most of our gentlewomen are, *was more sollicitous of her head-tires, then of her health, that spent her time betwixt a combe and a glasse, and had rather be faire then honest* (as he said) *and her common-wealth turned topsie turuie, then her tyres marred.)* And shee did nought but bragge of her fine robes, and Iewels, and prouoked her to shew hers. *Cornelia* kept her in talke till her children came from schoole, and these said she are my iewells, and so deluded and put off a proud, vaine, phantasticall idle huswife. How much better were it for our matrons to doe as she did, to goe ciuilly and decently, [n] *Honesta mulieris instar quæ vtitur auro pro eo quod est, ad ea tantum quibus opus est*, to vse gold as it is gold, and for that vse it serues, and when they need it, then to consume it in riotte, begger their husbands, prostitute themselues, inueagle others, and peradventure damme their owne soules. How much more would it be for their honour credit? so doing, as *Hierome* said of *Blesilla*, [p] *Furius did not so triumph ouer Gaules, Papyrius of the Samnites, Scipio of Numantia, as shee did by her temperance; pullâ semper veste, &c.* they should insult and domineere ouer lust, folly, vaine-glory, and such inordinate, furious and vnruly passions.

Plautus.

[n] *Solicitiores de capitis sui decore, quam de salute, inter pectinem & speculum diem perdunt, concinniores esse malunt quam honestiores & rempub. minus turbari curant quam comam. Seneca.*

[o] *Lucian.*

[p] *Non sic Furius de Gallis non Papyrius de Samnitibus Scipio de Numantiâ triumphauit ac illa se vincendo in hac parte.*

But I am ouertedious I confesse, and whilst I stand gaping after fine clothes, there is another great allurement (in the

574 the worlds eyes at least) which had like to haue stole out of sight: and that is money, *veniunt à dote sagitta.* Many men if they doe but heare of a great portion, are more mad then if they had all the beautious ornaments, and all those good parts arte and nature can afford, they care not for honesty, bringing vp, birth, beautie, person, but for money. If she be rich, then she is faire, then she burnes like fire, they loue her dearely, like pigge and pie, and are ready to hang themselues if they may not haue her. Nothing so familiar in these dayes, as for a yong man to marry an old wife as they say for a piece of good, and though she be an old crone, and haue neuer a tooth in her head, neither good conditions, nor good face, a naturall foole, but onely rich, she shall haue twentie yong gallants to be her suiters in an instant. As she said, *non me sed mea ambiunt*, 'tis not for her sake, but for money, and an excellent match it were (as hee added) if she were away. So on the otherside, many a young maid will cast away her selfe vpon an old doting disarde, that hath some twentie diseases, one eye, one legge, neuer a nose, no haire on his head, nor wit in his braines, nor honesty, if he haue [r] money she will haue him before all her other suiters. [s] *Dummodo sit diues barbarus ille placet.* If he be rich, he is the man, and a fine man and a proper man: [t] *De moribus vltima fiet quæstio*, for his conditions she will enquire after them another time, or when all is done, the match made, and euery body gone home. This is not amongst your dust wormes alone, poore snakes that will prostitute their soules for money, but with this baite you may catch your most potent, puissant, and illustrious Princes. [u] *Iagello* the great Duke of *Lituania*, 1386. was mightily enamored on *Hedinga*, in so much that he was turned Christian, and was baptized himselfe by the name of *Vladislaus*, and al his subiects for her sake, but why was it? she was daughter and heire of *Polande*, and his desire was to haue both kingdomes incorporated into one. *Charles* the great was an earnest suiter to *Irene* the Empresse, but faith [x] *Zonaras & ob regnum*, to annexe the Empire of the East

[r] *Vxorem ducat Danaen, &c.*
[s] *Ouid.*
[t] *Iuuenalis.*
[u] *Alexander Gaguinus Sarmat. Europ. descript.*
[x] *Tom.3 annal.*

East to that of the West. But what is the euent of all such matches, that are so made for money, goods, or by deceipt, or for burning lust, *quos fœda libido cõiunxit*, what follows? they are almost mad at first, but 'tis but a flash, as chasse and straw soone fired and burne vehemently for a while, but are out in a moment; are all such matches so made by those allurements of burning lust, where there is no respect of honesty, parentage, vertue, religion, education, and the like, they are extinguished in an instant, & in stead of loue comes hate, for ioy repentance, and desperation it selfe. *Franciscus Barbarus* in his first booke *de re vxoria cap. 5.* hath a story of one *Phillip* of *Padua* that fell in loue with a common whore, and was now ready to runne mad for her; his father hauing no more sonnes, let him inioy her, † *but after a few dayes, the young man began to lothe her, and could not so much as endure the sight of her,, and from one madnesse fell into another.* Such euent commonly haue all such louers, and he that so marries, and for such respects, let him looke for no better successe, then *Menalaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus* with *Phædra*, *Minos* with *Pasyphae*, and *Claudius* with *Messallina*, shame, sorrow, miserie, melancholie, discontent.

† *Libido statim deferbuit fastidium cæpit & quod in eâ tantopere adamauit aspernatur, & ab ægritudine liberatus in angorem incidit.*

Svbsec. 4.

Importunitie and opportunity of the place, conference, discourse, singing, dauncing, musicke, amorous tales, obiects, kissing, familiaritie, tokens, presents, bribes, promises, protestations, teares, &c.

ALl these allurements hitherto are afarre off, and at a distance, I will come neerer to those other degrees of Loue, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, obiects, presents, &c. which as so many *Syrens* steale away the hearts of men and wo-

576 men. For as *Tatius* obſerues lib.2. [z] *It is no ſufficient triall of a maids affectiõ by her eyes alone, but you muſt ſay ſomething that ſhall be more auaileable and vſe ſome other forcible engines. And therefore take her by the hand, wring her fingers hard, and ſigh withall, and if ſhe take this in good part, and ſeeme not to be much auerſe, then call her miſtris, and take her about the necke and kiſſe her, &c.* But this cannot be done, except they firſt get opportunitie of liuing or comming together, ingreſſe, egreſſe and regreſſe; letters and commendations may doe much, outward geſtures, actions, but when they come to liue together in an houſe, loue is kindled on a ſudden. Many a Seruingman by reaſon of this opportunitie and importunitie inueigles his maſters daughters, many a gallant dotes vpon a Doudie, many Ladies dote vpon their men, as the Queene in *Arioſto* did vpon the dwarfe, many matches are made in haſt, which had they bin free, or come in company of others, or ſeene that variety which other places afford, would neuer haue looked one vpon another. Or had not that opportunity of diſcourſe & familiaritie been offered, they would haue loathed thoſe and contemned, whõ for want of better choice & other obiects, they are fatally driuen on, and by reaſon of their hote blood, idle life, full diet, &c. are forced to dote vpon what comes next. And many times thoſe which at the firſt ſight cannot fancie or affect each other, but are harſh and ready to diſagree and diſgrace, offended with each others carriages, and in whom they finde many faults, by this liuing together in a houſe, conference, kiſſing, colling, and ſuch like allurements begin at laſt to dote inſenſibly one vpon another.

[z] *De puellæ voluntate periculum facere ſolis oculis non eſt ſatis, ſed efficatius aliquid agere oportet, ibiq; etiã machinam alteram adhibere, itaq; manus tange digitos conſtringe atq; inter ſtringendum ſuſpira, ſi hæc agentem, æqua ſe animo feret, neque facta huiuſmodi aſpernabitur tum vero dominam appella eiuſq; ceſtum ſuauiare.*

It was the greateſt motiue that *Potiphars* wife had to dote vpon *Ioſeph*, and [a] *Clitiphon* vpon *Leucippe* his vncles daughter, becauſe the plague being at *Bizance*, it was his fortune for a time to ſoiourne with her, to ſit next her, as he telleth the tale himſelfe in *Tatius lib.2.* (which though it be but a fiction, is grounded vpon good obſeruation, and doth well

[a] *Tatius lib.1.*

well expresse the passions of louers) he had oportunitie to take her by the hand, and handle her pappes, [b] which made him mad. *Ismenius* the orator makes the like confession in *Eumathius lib. 1.* That when he came first to *Sosthenes* house, & sate at table with *Cratistines*, his friend, *Ismenea Sosthenes* daughter, waiting on them *with her armes bare* (which moued him much) was still ready to giue attendance on him, to fill him drinke, and her eyes were neuer off him, but still smiling on him, and when they were risen, and shee had gotten a little oportunitie, [c] *she came and dranke to him, and withall trodde vpon his toes, and would come and goe, and when she could not speake for the company, she would wringe his hand,* and blush when she met him: and by this meanes first she ouercame him, *bibens amorẽ hauriebam simul*, she would kisse the cup and drinke to him, and smile, and drinke where he dranke, on that side of the cup, by which mutuall compressions, kissings, wringing of hands, treading of feete, &c. *Ipsam mihi videbar sorbillare virginem*, I was drunke in loue vpon a sudden.

[b] *In mammarum attractu non aspernanda inest iucunditas, & attrectatus &c.*

[c] *Manus ad cubitum nuda, coram astans fortius intuita. Tenuem de pectore spiritum ducens digitum meum pressit, & bibens pedem pressit, mutuæ compressiones corporum, labiorum commixtiones, pedum cõnexiones, &c. & bibit eodem loco, &c.*

This opportunitie of time and place, with their circumstances are so forcible motiues, that it is vnpossible almost for two young folkes equall in yeeres to liue together, and not be in loue, especially in great houses, Princes courts, where they are idle, *in summo gradu*, fare well, liue at ease, and cannot tell otherwise how to spend their time. [d] *Illic Hippolitum pone, Priapus erit*, when as I say, *nox, vinum & adolescentia*, youth, wine and night shall concurre, 'tis a wonder they be not all plunged ouer head and eares in loue. If there be seuen seruants in an ordinarie house, you shall haue three couple in some good liking at least, and amongst idle persons how shall it be otherwise? Night alone that one opportunitie is enough to set all a fire, and they are so cunning in great houses, that they make their best aduantage of it; Many a gentlewoman, that is guiltie to her selfe of her imperfections, paintings, impostures, will not willingly be seene in the day time, but as [e] *Castilio* noteth in the night,

[d] *Ouid. amor. lib. 2. eleg. 2.*

[e] *De aulico lib. 1. fol. 63.*

573 *Diem vt glis odit, tædarum lucem super omnia maunlt.* She hates the day like a dormouse, and aboue all things loues torches and Candle-light, and if she must come abroad in the day, she couets as † in a Mercers shoppe, a very obfuscate and obscure sight. And good reason she hath for it. *Nocte latent mendæ*, and many an amorous gull is fetched ouer by that meanes. *Gomesius lib. 3. de sale cap. 22.* giues instance in a *Florentine* gentleman, that was so deceiued with a wife, she was so radiantly set out with rings and Iewels, lawnes and laces, gold and gaudy deuises, that the young man tooke her to be a goddesse, (For he neuer saw her but by torchlight) but after the wedding solemnities, when as he viewed her the next morning without her tires, and in a cleere day, she was so deformed, such a beastly creature in his eyes, that he could not endure to looke vpon her. Such matches are frequently made in *Italie*, where they haue no other opportunitie to wooe but when they goe to Church, or as [f] in *Turkie* see them at a distance, they must enterchange few or no words, till such time they come to be married, and then as *Sardus lib. 1. cap. 3. de morib. gent.* and [g] *Bohemus* relate of these old *Lacedæmonians*, *the bride is brought into the chamber, with her haire girte about her, the bridegrome comes in, and vnties the knot, and must not see her at all by daylight till such time as he is made a father by her.* In those hotter countries these are ordinarie practises at this day, but in our Northerne parts amongst *Germanes, Danes, Brittaines*, the continent of *Scandia* and the rest, we assume more libertie in such cases, we allowe them as *Bohemus* saith, to kisse comming and going, *& modo absit lascivia, in cauponam ducere*, to talke merrily, sport and play, sing and dance, so that it be modestly done, and go to the alehouse and tauerne together. And 'tis not amisse, though [h] *Chrysostome, Cyprian, Hierome*, and some other of the Fathers, speake bitterly against it: but that is the abuse which is commonly seene at some drunken matches, dissolute meetings, or great vnruly feastes. [i] *A young pickitimanted trimbearded fellow saith Hierome,*

† *Vt Adulterini mercatorum panni.*

[f] *Busbequius epist.*

[g] *Paranympha in cubiculum adducta capillos ad cutem referebat, Sponsus inde ad eam ingressus cingulum soluebat, nec prius sponsam aspexit interdiu quam ex illi factus esset pater.*

[h] *Serm. cont. concub.*

[i] *Lib 2. epist. ad filium & virginem, & matrem viduam. epist. 10. dabit tibi barbatulus quispiam manum, sustentabit lassam, & pressis digitis aut tentabitur aut tentabit, &c.*

Hierome, will come with a company of complements, and hold you vp by the arme as you goe, and wringing your fingers, will so be entised, or entise: one drinkes to you, another embraceth, a third kisseth, and all this while the fidler playes or singes a lasciuious songe, a fourth singles you out to daunce, [k] *one speakes by beckes and signes, and that which he dares not say, signifies by passions: amongst so many and so great prouocations of pleasure, lust conquers the most harde and crabbed mindes, and scarce can a man liue honest, amongst feastings and sports, or at such great meetings.* For as he goes on, [l] *she walkes along, and with the ruffling of her clothes, she makes men looke at her, her shooes creak, her paps tied vp, her waist pulled in to make her looke small, she is straight girded, her haires hang loose about her eares, her vpper garment sometime falles, and sometimes tarries, to shew her naked shoulders, and as if she would not be seene, she couers that in all haste, which voluntarily she shewed.* And not at feastes, playes, Pageants, and such assemblies, [m] but as *Chrysostome* obiects, these trickes are put in practise, *at Seruice time in Churches, and at the Communion it selfe.* If such dumbe shewes, signes, and more obscure significations of loue can so moue, what shall they doe that haue full libertie to sing, daunce, kisse, cull, and vse all manner of discourse and dalliance? The very Tone of some of their voyces, a pretty pleasing speech, an affected tone they vse, is able of it selfe to captiuate a young man; but when a good wit shall concurre, arte and eloquence, fascinating speech, pleasant discourse, the *Syrens* themselues cannot so inchant. [n] *P. Iouius* cõmends his countriwomen to haue an excellent faculty in this kind, aboue all other nations, and amongst them the *Florentine* Ladies: some preferre *Romane* and *Venetian* curtesans, they haue such pleasing tongues, and such [o] elegancy of speech, that they are able to ouercome a Saint, *pro facie multis vox sua lena fuit. Tantâ gratiâ vocis famam conciliabat* saith *Petronius, tam dulcis sonus permulcebât aera, vt putares inter auras cantare Syrenum concordiam.* She sang so sweet-

[k] *Loquitur alibus a nutibus & quicquid metuit dicere significabit affectibus. Inter has tactas voluptatum illecebras, etiam ferreas mentes libido domat. Difficile inter epulas seruatur pudicitia.*

[l] *Clamore vestium ad se iuvenes vocat capilli fasciolis comprimuntur crispati, cingulo pectus arctatur capilli vel in fronte vel in aures defluunt, palliolum interdum cadit, vt nudet humeros, & quasi videri noluerit festinans celat, quod volens detexerit.*

[m] *Serm. contra concubin. In sancto & reuerendo sacramentorum tempore multas occasiones, vt illis placeant, qui eas vident præbent.*

[n] *Descrip. Brit.*

[o] *Res est blandi-*

canor discunt cantare puellæ pro facie, &c. Ouid. 3. de art. amandi.

580 ly that ſhee charmed the aire, and thou wouldeſt haue thought thou haddeſt heard a conſort of *Syrens*. To heare a faire young gentlewoman to play vpon the Virginalls, Lute, Viall, and ſing to it, muſt needs be a great entiſement. If thou diddeſt but heare her ſing ſaith [p] *Lucian, thou wouldeſt forget father and mother, forſake all thy friends and follow her. Helena* is highly commended by [q] *Theocritus* the Poet for her ſweet voice and muſicke, none could play ſo well as ſhe, & *Daphnis* in the ſame *Edyllion*.

[p] *Imagines ſi cantantem audieris ita demulcebere, vt parentum & patriæ ſtatim obliuiſcaris.*

[p] *Edyl.* 18. *neq; ſane vlla ſic citheram pulſare nouit.*

Quam tibi os dulce eſt et vox amabilis ô Daphni,
Iucundius eſt audire te canentem quam mel lingere.

How ſweet a face hath Daphne, how louely a voyce.
Honie it ſelfe is not ſo pleaſant in my choice.

A ſweet voice and muſicke are powerfull intiſers, *Centum luminibus cinctum caput Argus habebat, Argus* had an hundred eyes, all ſo charmed by one ſillie pipe, that he loſt his head. *Clitiphon* complaines in [r] *Tatius* of *Leucippes* ſweet tunes, *he heard her play by chaunce vpon the lute*, and ſing a pretty ſong *to it in commendation of a roſe, and that rauiſhed his heart.* It was *Iaſons* diſcourſe as much as his beauty, or any other of his good parts which delighted *Medæa* ſo much.

[r] *Lib.2. puellam citheram canentem vidimus.*

[s] *Apollonius argonaut lib.3.*

---- [s] *Delectabatur enim*
Animus ſimul formâ dulcibuſq; verbis

It was *Cleopatras* ſweet voice and pleaſant ſpeach, which inueagled *Anthony* aboue the reſt of her entiſements, *Verba ligant hominum vt Taurorum cornua funes*, as bulles hornes are bound with ropes, ſo are mens hearts with words. *Her words burne as a fire, Eccle.9.10. Roxolana* bewitched *Solomon* the magnificent, & *Shores* wife by this engine ouercame *Edward* the fourth, [t] *Omnibus vna omnes ſurripuit veneres.* The wife of *Bath* in *Chaucer* confeſſeth as muche.

[t] *Catullus.*

Some folke deſire vs for richeſſe,
Some for ſhape ſome for faireneſſe,
Some for that ſhe can ſing or daunce,
Some for gentleneſſe or for dalliance.

Many

Many silly gentlewomen are fetched ouer in like sort, by a company of gulls and swaggering companions, that haue nothing in them but a fewe players endes and complements, and can discourse at table of Knights and Lords, combats, of other mens trauells, braue aduentures, and such common triuiall newes, ride and daunce, and sing old ballet tunes, and weare their clothes with a good grace; a fine sweet gentleman, a proper man, who could not loue him? She will haue him though all her friends say no, though she beg with him. [u] And some againe are incensed by reading amorous toies. *Palmerin de Oliua*, the knight of the sun, &c. or hearing such amorous tales of louers & descriptions of their persons, lasciuious discourses, set them on fire, and such like pictures or wanton obiects in what kinde soeuer; *no stronger engine then to heare or reade of loue toyes, fables and discourses* ([x] *one saith*) *& many by this meanes are quite mad. Ismenius* as as he walked in *Sosthenes* garden, being now in loue, when he saw so many [y] lasciuious pictures: *Thetis marriage* & I know not what, was almost beside himself. And to say truth with a lasciuious obiect who is not moued, to see others dally, kisse, dance, and much more when he shall come to bee an actor himselfe.

To kisse and to be kissed, which amongst other lasciuious provocations is as a burden in a song, and a most forcible Batterie, a great allurement, a fire it selfe, *proœmium aut anticœnium* the prologue of burning lust as *Apuleius* adds, lust it selfe, [z] *Venus quinta parte sui nectaris imbuit.* A strong assault, that conquers captaines and those all-commanding forces, [a] *domasq; ferro sed domaris osculo*: And tis a continuall assault, [b] *hoc non deficit incipitq; semper*, it is allwaies fresh and and as ready to begin at first, as [c] he said *basium nullo fine terminatur sed semper recens est*, and hath a fierie touch with it.

---- [d] *Tenta modo tangere corpus,*
Iam tua mellifluo membra calore fluent.

Especially when they shall be lasciuiously giuen, as he said, *& me pressulum deosculata Fotis.*

[u] *Amatorius sermo vehemens vehemētis cupiditatis incitatio est. Tacius li.1.*
[x] *Æneas Siluius. nulla machina validior quā lectio lasciuæ historiæ sæpe etiam huiusmodi fabulis ad furorem incenduntur.*
[y] *Eumathius li.1. picturæ parant animos ad venerem &c. Horatius ad res venereas intemperantior traditur, nam cubiculo suo sic specula dicitur habuisse disposita vt quocunq; respixisset imaginē coitus referrent. Suetonius vit. eius.*
[z] *Hor.*
[a] *Hensius.*
[b] *Petronius Catalect.*
[c] *Catullus ad Lesbiā, da mihi basia mille deinde centum &c.*
[d] *Petronius.*
[e] *Apuleius lib. 10. & Catalect.*

Dum ſeminlco ſuauio,
Meam puellam ſuauior,
Anima tunc agra & ſaucia,
Concurrit ad labia mihi.

The ſoule and all is moued, [f] *Iam pluribus oſculis labra crepitabant, animarum quoq; mixturã facientes, inter mutuos complexus animas anhelantes:* [g] *hæſimus calentes, & transfudimus hinc & hinc labellis errantes animas, valete curæ.* They breathe out their ſoules and ſpirits together with their kiſſes ſaith [h] *Balthaſar Caſtilio*, *and change hearts and ſpirits, and mingle affections as they doe kiſſes, and it is rather a connection of the minde then of the body.* And although theſe kiſſes bee delightſome and pleaſant, as [i] *Ganymedes* kiſſe to *Iupiter*, *Nectare ſuauior animarum catena.* Sweeter then nectar hony, or [k] *Oſcula merum amorem ſtillantia*, Loue dropping kiſſes, for

The Gilliflower the Roſe is not ſo ſweet,
As ſugred kiſſes bee when louers meet.

Yet they leaue a bitter impreſſion, they are deſtructiue.

[l] *Et quæ me perdunt, oſcula mille dabat.*

They are the bane of theſe miſerable louers. There be honeſt kiſſes, I denie not, *oſculum charitatis*, friendly kiſſes, modeſt kiſſes, officious and ceremoniall kiſſes, &c. but theſe are too laſciuious kiſſes, [m] *Implicuitq; ſuos circum mea colla lacertos. &* [n] *Brachia non hederæ non vincunt oſcula conchæ.* [o] they cling like Iuy, or an Oyſter, bill as Doues, meretritious kiſſes, biting of lips, *cum additamento*: ſuch kiſſes as ſhee gaue to *Gyton*, *innumera oſcula dedit non repugnanti puero ceruicem invadens*, innumerable kiſſes, &c. More then kiſſes, or too homely kiſſes: as thoſe that [p] hee ſpeaks of, *Accepturus ab ipſa venere. 7. ſuauia &c.* with ſuch other obſcenities, that vaine louers vſe, which are abominable and pernitious. If as *Peter de Ledeſma caſ. conſ.* holds, euery kiſſe a man giues his wife after marriage, be *mortale peccatum*, a mortall

[f] *Petronius. Proſcleos ad Circen.*
[g] *Petronius.*
[h] *Animus coniungitur & ſpiritus etiam noſter per oſculum effluit, alternatim ſe in vtriuſque corpus infundentes commiſcent. Animæ potius quam corporis connectio.*
[i] *Lucian Tom. 4*
[k] *Eumathius lib. 4.*
[l] *Ouid. amand. Eleg. 18.*
[m] *Ouid.*
[n] *Cum capita liment ſolitis morſiunculis & eam mamillarũ preſſiunculis Lip. od. ant. lec. lib. 3.*
[o] *Columbatimq; labia conferentes morſiunculis labiorum.*
[p] *Apulcius mileſ. 6. Et vnam blandientis linguæ admulſum longe mellitum. & poſt. lib. 11. Arctius eam complexus cœpi ſuauiari, iamq; pariter patentis oris inhalitu cinnameo & occurſantis linguæ illiſu nectario, &c.*
[q] *Oſcula qui ſumpſit ſi non & cætera ſumpſit, &c.*

mortall sinne, what shall become of all such q immodest kis- 583
ses and obscene actions, the forerunners of brutish lust, If not lust it selfe? what shal become of them, that often abuse their owne wiues? but what haue I to doe with this? That which I aime at is to shew you the progresse of this burning lust: and to epitomise all this which I haue hitherto said, with a familiar example out of *Musæus*: Obserue but with me the proceedings of *Leander* and *Hero*. They began first to looke one on the other with a lasciuious looke,

Oblique intuens inde nutibus----
Nutibus mutis inducens in errorem mentem puellæ.
Et Illa econtra nutibus mutuis iuuenis
Leandri quod amorem non renuit &c. Inde
Adibat in tenebris tacitè quidem stringens
Roseos puellæ digitos, ex imo suspirabat
Vehementer.---- Inde
Virginis autem bene olens collum osculatus,
Tale verbum ait amoris ictus stimulo,
Preces audi & amoris miserere mei, &c.
Sic fatus recusantis persuasit mentem puellæ.

With becks and nods he first beganne,
To try the wenches minde,
With becks and nods and smiles againe,
An answere he did finde.
And in the darke he tooke her by the hand,
And wrong it hard, and sighed grieuously,
And kissed her too, and wo'd her as he might,
With pitty me sweet heart, or else I dye,
And with such words and gestures as there past,
He wonne his Mistris fauour at the last.

The same proceeding is elegantly described by *Apollonius* in his Argonauticks, betwixt *Iason* & *Medæa*, by *Eumathius* in his ten books of the loues of *Ismenius* and *Ismene*, *Achilles Tatius* betwixt his *Clitiphon* & *Leucippe*; & in that famous tale of *Petronius* of a Souldier and a Gentlewoman of *Ephe-*

sus,

584 *ſus*, that was ſo famous all ouer *Aſia* for her chaſtity, & that mourned for her husband, the Souldier woed her with ſuch Rhetoricke as Louers vſe to doe,----*placitone etiam pugnabis amori, &c.* at laſt, *frangi pertinaciam paſſa eſt*, he got her good will, not only to ſatisfie his luſt, [r] but to hang her dead husbands body on the croſſe, which hee watched, inſteed of the theeues which was newly ſtolne away, whilſt he wo'd her in her Cabin. Theſe are tales you will ſay, but they haue moſt ſignificant Morals, and doe well expreſſe thoſe ordinary proceedings of doting Louers.

[r] *Corpus placuit mariti ſui tolli ex arca atq; illi quæ vacabat cruci adfigi.*

Many ſuch allurements there are, Nods, Ieſts, Winkings, Smiles, Wraſtlings, Tokens, Fauours, Symbols, Letters, &c. For which cauſe belike, *Godfridus lib. 2. de amor.* would not haue women learne to write) many ſuch prouocations when they come in preſence, they will and will not.

Malo me Galatea petit laſciua puella,
Et fugit ad ſalices & ſe cupit ante videri.
My Miſtris with an Apple woes me,
And haſtely to couert goes,
To hide her ſelfe, but will be ſeene
With all her heart before, God knowes.

[s] *Denegat & pugnat ſed vult ſuper omnia vinci.*

They will deny and take, refuſe and yet earneſtly ſeeke, [s] repell to make them come with more eagerneſſe, and haue a thouſand ſuch ſeuerall entiſements: for as he ſaith.

[t] *Petronius Catal.*

[t] *Non eſt forma ſatis, nec quæ vult bella videri,*
Debet vulgari more placere ſuis.
Dicta, ſales, luſus, ſermones, gratia, riſus
Vincunt naturæ candidioris opus.
'Tis not enough though ſhe be faire of hewe,
For her to vſe this vulgar complement,
But pretty toyes and ieſts, and ſawes and ſmiles,
Are farre beyond what Beauty can attempt.

[u] *Imagines Deorum. fol. 327. varios amores facit quos aliqui interpretantur multiplices affectus & illecebras alios puellos puellas, alatos alios faces habentes manibus, alios poma aurea, alios ſagittas. alios laqueos &c.*

[u] And for this cauſe belike *Philoſtratus* in his Images, makes diuers loues, *ſome young, ſome of one age, ſome of another, ſome winged, ſome of one ſexe, ſome of another, ſome with torches, ſome with golden apples, ſome with darts, ginnes, ſnares, and o-*

ther

ther engins in their hands, as *Propertius* hath prettily painted them out, *lib. 2. & 29.* and which some interpret diuerse entisements, or diuerse affections of Louers; which if not alone, yet ioyntly may batter and ouercome the strongest constitutions. It is reported of *Decius* and *Valerianus*, those two notorious persecutors of the Church, that when they could inforce a young Christian by no meanes (as [x] *Hierom* records) to sacrifice to their Idols, by no torments or promises, they tooke another course to tempt him: they put him into a faire Garden, and set a young Curtesan to dally with him, [y] *shee toke him about the necke and kissed him, and that which is not to be named, manibusq; attrectare &c*, and all those entisements which might be vsed, that whom Torments could not, Loue might batter. But such was his constancy, shee could not ouercome, and when this last engine would take no place, they left him to his owne waies. At [z] *Barclye* in *Glocestershire*, there was in times past a famous Nunnery (saith *Gualter Mapes*, an old Historiographer of ours, that liued 400 yeares since) *Of which there was a Noble and a faire Lady Abbesse: Godwin that subtill Earle of Kent travelling that way. (seeking not her but hers) leaues a Nephew of his, a proper yonge Gallãt, (as if he had been sicke) with her, til he came back againe and giues the young man charge so long to counterfeit, till he had deflowred the Abbesse, and as many besides of the Nunnes as he could: and leaues him with all rings, iewels, girdles, and such toyes to giue them still, when they came to visit him. The young man willing to vndergoe such a businesse, plaid his part so well, that in short space he got vp most of their bellies, and when hee had done, told his Lord how he had sped.* [a] *His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdy house, procures a visitation, gets them to bee turned out, and begges their lands to his owne vse.* This story I doe therefore repeat, that you may see of what force such entisements are, if they be opportunely vsed, and how hard it is euen for the most auerse and sanctified soules to resist such allurements. *Iohn Maior* in the life of *Iohn* the Monke, that liuing

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[x] *Epist, lib. 3. vita Pauli Eremitæ.*

[y] *Meretrix speciosa cæpit delicatius stringere, colla complexibus & corpore in libidinem cõcitato &c.*

[z] *Camden in Glocestershire. Huic præfuit nobilis & formosa Abbatissa, Godwinus comes in dolo subtilis non ipsam sed sua cupiens reliquit nepotem suum formâ elegantissimum tãquam infirmum donec reverteretur, instruxit &c*

[a] *Ille impiger regem adit Abbatissam & suas prægnantes edocet exploratoribus missis probat & ijs electis à domino suo manerium accepit.*

586 uing in the dayes of *Theodosius*, commẽds the Ermite to haue beene a man of singular continency, and of a most austere life, but one night by chance the Diuel came to his Cell in the habit of a young market wench, that had lost her way, & desired for Gods sake some lodging with him: [b] *The old man let her in, and after some common conference of her misshappe, she beganne to inveagle him with lasciuious talke, and iests, & to play with his beard, and kisse him, and doe wourse, till at last she quite overcame him. As he went to addresse himself to that busines, she vanished on a suddaine, and the Diuels in the aire laughed him to skorne.* Whether this be a true story, or a tale, I will not much contend, it serues to illustrate this which I haue said.

[b] *Post sermones de casu suo suavitate sermonis conciliat animũ hominis, manũq; inter colloquia & risus ad barbam protendit. & palpare cepit cervicem suam & osculari. quid multa? captiuum ducit militem Christi. Complexvra euanescit, dæmones in aere monachum riserunt.*

Yet were it so, that these of which I haue hitherto spoken, and such like entising baites be not sufficient, there be many others which will of themselues incende this passion of burning lust, amongst which, *Dancing* is none of the least, and because it is an engine of such force, I may not omit it. *Incitamentum libidinis*, *Petrarch* calls it, the spurre of lust. [c] *Many women that vse it haue come dishoneſt home, most indifferent, none better.* [d] Another tearmes it *the companion of all filthy delights and entisements, and tis not easily told what inconveniences come by it, what scurrile talke, obscene actions*, and many times such monstrous gestures, such lasciuious motions, such wanton tunes, meretricious kisses, homely embracings, ----*vt Gaditana canoro*

Incipiat prurire choro, plausuq; probatæ
Ad terram tremulæ descendant clune puellæ,
Irritamentum veneris languentis.----

That it will make the spectators mad. A thing neuertheless frequently vsed, and part of a Gentlewomans bringing vp, to sing, and dance, and play on the Lute, or some such instrument, before she can say her *Pater noster*, or ten Commandements, 'tis the next way their parents thinke to get them husbands, they are compelled to learne, and by that meanes, [f] *incestos amores de tenero meditantur vngue*; 'Tis a great allurement as it is often vsed, and many are vndone by it. *Thais* in

[c] *Multæ inde impudicæ domũ rediere, plures ambiguæ, melior nulla.*

[d] *Turpium deliciarum comes est externa saltatio neq; certe facile dictu quæ mala hinc visus hauriat, & quæ pariat colloquia, monstrosos inconditos gestus, &c.*

[e] *Iuv. Sat. 11.*

[f] *Hor. l. 3. Od. 6.*

Lucian

Lucian inueagled *Lamprias* in a dance. *Herodias* so far pleased *Herod*, that she made him sweare to giue her what shee would aske, *Iohn Baptists* head. g *Robert Duke of Normandy* riding by *Falais*, spied *Arlette* a faire maid as she was dancing on a greene, and was so much enamored with the obiect, that h he must needs lye with her that night, *Owen Tudar* wonne Queene *Catharines* affection in a dance, falling by chance with his head in her lappe. Who cannot parallel these stories out of his experience? When *Xenophon* in *Symposio* or Banquet, had discoursed of Loue, and vsed all the engines that might be deuised, to moue *Socrates* amongst the rest, to stirre him the more, he shuts vp all with a pleasant Enterlude or dance of *Dionysius* and *Ariadne*, i *First Ariadne dressed like a Bride, came in and tooke her place, and by and by Dionysius entred, dancing to the Musicke. The spectators did all admire the young mans carriage, and Ariadne her selfe was so much affected with the sight, that shee could scarce sit. After a while Dionysius beholding Ariadne, and incensed with Loue, bowing to her knees, embraced her first, and kissed her with a grace, she embraced him againe, and kissed with like affection, as the dance required: but they that stood by & saw this, did much applaud and commend them both for it. And when Dionysius rose vp, he raised her vp with him, and many pretty gestures, & embraces, and kisses, & loue complements passed betweene them; which when they saw, faire Bacchus and beautifull Ariadne so sweetly and so vnfainedly kissing each other, so really, they swore they loued indeed, and were so enflamed with the obiect, and beganne to rouse vp themselues, as if they would haue flowen. At the last when they saw them still, and so willingly embracing, and now ready to goe to the Bride-chamber, they were so rauished with it, that they that were vnmarried, swore they would forthwith marry, and those that were married, called instantly for their horses, and gallopped home to their wiues.* What greater motiue can there be to this burning lust? What so violent an

g *Hauarde vita eius.*

h Of whom hee begat *William* the *Conquerer*, by the same token she tore her smock downe, saying &c.

i *Principio Ariadne velut sponsa prodijt ac sola recedit, prodiens illico Dionysius ad numeros cantante tibia saltabat, admirati sunt omnes saltantem iuvenem ipsaq; Ariadne vt vix potuerit conquiescere postea vero cum Dionysius eam adhexit, &c. Vt autem surrexit Dionysius erexit simul Ariadnem, liceba; spectare gestus osculantium & inter se complectentium qui autem spectabant, &c. Ad extremum videntes eos mutuis amplexibus implicatos & iam iam ad thalamum ituros. qui non duxerant vxores iurabant vxores se ducturos, qui autem duxerant, conscensis equis et incitatis, vt iisdem fruerentur domum festinarunt.*

op-

588 oppugner ? Not without a good cauſe therefore ſo many graue men ſpeake againſt it, *Vſe not the company of a woman*, ſaith *Siracides, 8. 4. that is a ſinger or a dancer, neither heare leaſt thou be taken in her craftineſſe. Nemo ſaltat ſobrius, Tully* holdes, he is not a ſober man that danceth, and for that reaſon belike *Domitian* forbad the *Roman* Senators to dance, and for that fact remoued ſome of them from the Senate. But theſe you will ſay are laſciuious dances, & 'tis the abuſe that cauſeth ſuch inconuenience, And I doe not well therefore to condemne, or ſpeake againſt it. You miſinterpret, I doe not condemne it; I hold it notwithſtanding an honeſt diſport, a lawfull recreation, if it be modeſtly and ſoberly vſed. I am of *Plutarchs* minde, [k] *that which reſpects pleaſure alone, honeſt recreation, or bodily exerciſe ought not to bee reiected and contemned. Saluſt* diſcommends ſinging and dancing in *Sempronia*, not that ſhe did ſing or dance, but that ſhee did it in exceſſe, 'tis the abuſe of it. Many will not allow men and women to dance together, becauſe it is a prouocation to luſt: they may as well with *Lycurgus* and *Mahomet* cut downe all Vines, forbid the drinking of wine, becauſe it makes ſome men drunke. I ſee no ſuch inconuenience, but that they may ſo dance, if it bee done at due times, and by fit perſons. Let them take their pleaſures, and as he ſaid of old, *young men & maids flouriſhing in their age*, faire and louely to behold, well attired, and of comely carriage danced a Greek Galliard, and as their dance required, kept their time, now turning, now tracing, now a part, now altogether, &c. and it was a pleaſant ſight. Our greateſt Counſellers and moſt ſtai'd Senators at ſometimes dance. And [m] *Plato* in his commonwealth, will haue dancing ſcholes to bee maintained, *that young folkes might meet, be acquainted, ſee one another, and be ſeene*; nay more, he would haue them dance naked, and laughes at thoſe that laugh at it. But *Euſebius præpar. Evangel. lib. 13. c. 12.*

[k] *Quæ honeſtã voluptatem reſpicit, aut corporis exercitium contemni non debet.*

[l] *Apuleius l. 10. Puelli puellæq; virenti florentes ætatulâ, formâ conſpicui, veſte nitidi, inceſſu gratioſi, græcanicam ſaltantes pyrrhicam, diſpoſitis ordinati monibus decoros ambitus inerrabant nunc in orbem flexi, nunc in obliquam ſeriem connexi, nunc in quadrũ cuneati, nunc inde ſeperati, &c.*

[m] 10. *leg.* τῆς γὰρ τοιαύτης ἀκουσῆς ἕνεκα, *&c. huius cauſa oportet diſciplinam conſtitui, vt tam pueri quam puellæ choreas celebrent ſpectenturq; ac ſpectent, &c.*

and

and *Theodoret, lib. 9. curat. græc. affect.* worthily lash him for it; and well they might: for as one saith, [n] *The very sight of naked parts, causeth enormous & exceeding concupiscences, and stirres vp both men and women to burning lust* There is a meane in all things, this is my censure in breefe. Dancing is a most pleasant recreation of body and minde, if conueniently vsed, a furious motiue to burning lust, if abused. But I proceed. 589

[n] *Aspectus enim nudorum corporum tam mares quam fœminas irritare solet ad enormes lasciuiæ appetitus.*

If these allurements doe not take place, the more effectually to moue others, and satisfie their lust, they will sweare and lye, promise, protest, forge, counterfeit, bribe, flatter, and dissemble of all sides. Many men to fetch ouer a younge woman, widdowes, or whom they loue, will not sticke to giue out, as he did in *Petronius*, that he was master of a ship, and kept so many seruants, and to personate their part the better, take vpon them to bee Gentlemen of good houses, well descended and allied, and hire apparell at brokers, some Scauingers or prick-louse Taylers to attend vpon them for the time, sweare they haue great possessions, [o] bribe, lye, cog, and foist, how dearely they loue, when as they are no such men, they meane nothing lesse.

[o] *Nam donis vincitur omnis amor Catullus, l. 1 eleg. 5,*

[p] *Nil metuunt iurare nihil promittere curant.*
Sed simul ac cupidæ mentis satiata libido est,
Dicta nihil metuere nihil periuria curant.

[p] *Catullus.*

Oathes, vowes, promises, are much protested,
But when their mind and lust is satisfied,
Oathes, vowes, promises are quite neglected.

[q] *Periuria ridet amantum Iuppiter & ventos irrita ferre iubet, Tibul. lib. 3. & 6.*

When Louers sweare, *Venus* laughes, *Venus hæc periuria ridet.* [q] And *Iuppiter* smiles: if promises, and protestations will not auaile, they fall to bribes, tokens, gifts, [r] *Plurimus auro conciliatur amor*: as *Iuppiter* corrupted *Danae* with a golden showre, they will fall in her lap. And women are not farre behind men in this kinde,

[r] *Catul.*

[s] *Ah crudele genus, nec tutum fœmina nomen Tibul l. 3. eleg. 4.*

[t] *Iouianus Pont.*

† For halfe so boldly there cannon
Sweare and lye as women can.

† *Chaucer.*

[t] They can counterfeit as well as the best, with handkerchiefs and

590 and wrought nightcaps, purſes, poeſies, and ſuch toyes, as he complained,

[t] *Cur mittis violas nempe vt violentius vrar.*
Quid violas violis me violenta tuis? &c.

Why doſt thou ſend me violets my deare,
To make me burne more violent I feare,
With violets too Violent thou art,
To violate and wound my heart.

When nothing elſe will ſerue, their laſt refuge is their teares. As *Quartilla* in *Petronius*, when nothing would moue, fell a weeping, & as *Balthaſar Caſtilio* paints them out; [u] *To theſe Crocodiles teares, they will adde ſobbes, fiery ſighes, and ſorrowfull countenance, pale colour, leanenieſſe, and if you doe but ſtirre abroad, theſe fiends are ready to meet you at euery turne, with ſuch ſluttiſh neglected habit, dieſted looke, as if they were now ready to dye for your ſake, and how ſaith he ſhall a young novice thus beſet eſcape?* But beleeue them not. On either ſide men are as falſe, let them ſweare, proteſt, and lye; [x] *quod vobis dicunt, Dixerunt mille puellis*; they loue ſome of them thoſe eleuen thouſand Virgins at once, and make them beleeue each particular, he is beſotted on her, or loue one till they ſee another, and then her alone: like *Milo's* wife in *Apuleius, lib. 2. Si quem conſpexerit ſpecioſæ formæ iuuenẽ, venuſtate eius ſumitur, & in eum animum intorquet.* 'tis their common complement in that caſe, they care not what they ſay or doe. As for women they haue teares at will,

[y] *Neue puellarum lachrymis moueare memento,*
Vt flerent, oculos erudiere ſuos.

Care not for womens teares I doe exhort thee,
They teach their eyes as much to weep, as ſee.

When *Venus* loſt her ſonne *Cupid*, ſhe ſent a crier about, to bid euery one that met him take heed.

[z] *Si flentem aſpicias, ne mox fallare, caveto,*
Sin arridebit, magis effuge, & oſcula ſi fors
Ferre volet, fugito, ſunt oſcula noxia, in ipſis
Sunt q́ venena labris. &c.

take

[u] *Lib.3. His accedunt vultus ſubtriſtis, color pallidus, gemebunda vox, ignita ſuſpiria lachrymæ prope innumerabiles. iſtæ ſe ſtatim vmbræ offerunt tanto ſqualore et in omni fere diverticulo tanta macie vt illas iamiam moribundas putes.*

[x] *Ovid.*

[y] *Ovid.*

[z] *Imagines deorum fol.332. è Moſchi Amore fugitivo, quem Politianus ſic laſſinum fecit.*

Take heed of *Cupids* teares I thee adviſe,
And of his ſmiles and kiſſes I thee tell,
If that he offert, for they be noxious,
And very poyſon in his lippes doth dwell.

[a] A thouſand yeares, as *Caſtilio* conceaues, *will ſcarce ſerue to reckon vp thoſe allurements and guiles, that men and women vſe to deceaue one another with.*

[a] *Lib 3. Mille vix anni ſufficerent ad omnes illas machinationes doloſq; commemorandos, quos viri & mulieres vt ſe inuicem circumveniant, excogitare ſolent.*

SVBSEC. 5.

Bawds, Philters.

WHen all other Engins faile, and that they can proceed no farther of themſelues, their laſt refuge is to flye to Bawds, Panders, Magicall Philters, & receipts, rather then fayle, to the Diuell himſelfe. *Flectere ſi nequeunt ſuperos Acheronta mouebunt.* And by thoſe indirect meanes many a man is ouercome, and precipitated into this malady, if he take not good heed. For theſe Bawds firſt, they are euery where ſo common and ſo many, that as he ſaid of old *Croton*, [b] *omnes hic aut captantur aut captant*, either inueagle or be inueagled, we may ſay of moſt of our cities, there be ſo many profeſſed cunning Bawds in them. Beſides bawdery is become an art, or a liberall ſcience, as *Lucian* calls it, and there bee ſo many tricks and ſubtelties, ſo many nurſes, oldwomen Panders, letter carriers, beggers, Phiſitians, Friers, Confeſſors employed about it, that *nullus tradere ſtylus ſufficiat*, one ſaith. Such occult notes, [c] Steganography, Polygraphy, cũning cõuayances in this kinde, that neither *Iuno's* Iealoſie, nor *Danaes* cuſtody nor *Argo's* vigilancy can keepe them ſafe. 'Tis the laſt and common refuge to vſe a [d] Bawds helpe, an old woman in the buſineſſe, as [e] *Myrrha* did when ſhee doted on *Cynaras*, and could not compaſſe her deſire, the old Iade her Nurſe was ready at a pinch, *dic inquit, opemq; me ſine ferre tibi----& in hac mea (pone timorem) ſedulitas erit apta tibi*, feare it not, if it be poſſible to be done, I will effect it: let him or her be neuer

[b] *Petronius.*

[c] *Tritemius.*

[d] *Catull. eleg. 5. lib. 1. Venit in exitium callida lena meum.*

[e] *Ouid 10. met.*

592 so honeſt,& watched,reſerued, 'tis hard but one of theſe old women will get acceſſe: and ſcarce ſhall you finde, as [f] *Auſtin* obſerues, in a Nunnery, a maid alone, *but if ſhe cannot haue egreſſe, before her windowe, you ſhall haue an old woman, or ſome prating Goſſip tell her ſome tales; of this Clarke, and that Monke, or deſcribing, or commending ſome young Gentleman or other vnto her.* As I was walking in the ſtreet (ſaith a good Fellow in *Petronius*) to ſee the towne ſeru'd one Euening, [g] *I eſpied an old woman in a corner ſelling of Cabbages and roots* (as our Huckſters ſell Plummes, Apples, and ſuch like fruits) *mother*, quoth he, *can you tell where I dwell? ſhe being well pleaſed with my fooliſh vrbanity, replied, & why ſir ſhould I not tell? and with that ſhe roſe vp and went before me; I tooke her for a wiſe woman, and by and by ſhe led me into a by-lane, and told me there I ſhould dwell; I replied againe I knewe not the houſe, I perceaued on a ſuddaine by the naked whores, that I was now come into a bawdy houſe, and then too late I beganne to curſe the trechery of this old Iade.* Such tricks you ſhall haue in many places, and amongſt the reſt it is ordinary in *Venice*, in the Iland of *Zante*, for a man to bee Bawd to his owne wife. No ſooner ſhall you land or come a ſhore, but as the Comicall Poet hath it,

> [h] *Morem hunc meretrices hãbent,*
> *Ad portum mittunt ſeruulos, ancillulas,*
> *Si qua peregrina navis in portum aderit,*
> *Rogent cuiatis ſit, quod ei nomen ſiet.*
> *Poſtilla extemplò ſeſe adplicent.*

These white Diuells haue their Panders, Bawds and Factors in euery place to ſeek about, & bring in cuſtomers, to tempt and way-lay ſilly trauellers. And when they haue them once within their clutches, as *Ægidius Maſerius* in his Comment vpon *Valerius Flaccus* deſcribes them, [i] *with promiſes & plea-*

[f] *De vit. Eremit cap. 3. ad ſororẽ. Vix aliquam reclũſuram huius temporis ſolam inuenies, ante cuius feneſtram non anus garrula vel nugigerula mulier ſedet, quæ eam fabulis occupet rumoribus paſcat, huius vel illius monachi, &c.*

[g] *Agreſte olus anus vendebat & rogo inquam mater nunquid ſcis vbi ego habitem? deceptata illa vrbanitate tam ſtultâ & quidni ſciam inquit? conſurrexitq; & cæpit me præcedere; diuinam ego putabam, &c. nudas video meretrices, & in lupanar me adductum ſero execratus anicule inſidias.*

[h] *Plautus Menech.*

[i] *Promiſſis enerberant, mollãt dulcibus eloquiis & opportunum tempus aucupantes laqueos ingerunt quos vix Lucretia vitaret, eſcam parant quam vel ſatur Hippolitus ſumeret, &c. Hæ ſane ſunt virgæ ſoporiferæ quibus contactæ animæ ad orcum deſcendunt, hoc gluten quo compactæ mentium alæ euolare nequeunt, dæmonis ancillæ, quæ ſollicitant, &c.*

ſant

sant discourse, with gifts, tokens, and taking their opportunities, 523
they lay nets which Lucretia cannot avoid, and baits that Hippolitus himselfe would swallow, and make such strong assaults and batteries, that the Goddesse of Virginity cannot withstand them: giue gifts, and bribes to moue Penelope, and with threats able to terrifie Susanna. How many Proserpinas with those catchpoles doth Pluto take? These are the sleepy rods with which their soules touched descend to hell; this the glew or lime with which the wings of the minde once touched cannot fly away, the Diuels ministers to allure, entice, &c. Many young men and maids without all question are inueagled by these *Eumenides*, and their associats. But these are triviall & well known: your most fly, dangerous & cunning Bawds are your knauish Phisitians, Emperickes, Masse-priests, Monkes, Iesuits, and Friers: Though it be against *Hippocrates* oath, some of them will giue a dramme, and promise to restore maidenheads, and doe it without danger, make an abort if need be, keepe downe their pappes, hinder conception, procure lust, make them able with Satyrions, and now and then step in themselues. No Monastery so close, or house so priuate, or prison so kept, but these honest men are admitted to censure & aske questions, to feele their pulse beat at their bed side, and all vnder pretence of giuing Physicke. Now as for Monks, Confessors, and Friers, as he said.

[k] *Non audet Stygius Pluto tentare quod audet*
Effrænis Monachus, plenaq; fraudis anus.

[k] *Æneas Siluius.*

That Stygian *Pluto* dares not tempt or doe,
What an old Hag or Monke will vndergoe.

Either for himselfe to satisfie his owne lust, or for another, if he be hired thereto, or both at once, hauing such excellent meanes. For vnder colour of visitation, auricular confession, comfort and pennance, they haue free egresse and regresse, & corrupt God knowes how many. They haue so many trades some of them, to practise Phisicke, to vse exorcismes, &c.

[l] That whereas was wont to walke an Elfe,
There now walkes the Limiter himselfe,

[l] *Chaucer* in the wife of Bathes tale.

594 In euery bush and vnder euery tree,
There needs no other Incubus but he.

[m] *H. Stephanus Apol. Herod. lib.1.cap.21.*

[m] In the mountaines betwixt *Dauphine* and *Sauoye*, the Friers perſuaded the good wiues to counterfeit themſelues poſſeſſed, that their husbands might giue them free acceſſe, and were ſo familiar in thoſe daies with ſome of them, that as one [n] obſerues, *wenches could not ſleepe in their beds for Necromanticke Friers*: & the good Abbeſſe in *Boccace* may in ſome ſort witneſſe, that miſtooke and put on the Friers breeches inſteed of a vaile or hat. You haue heard the ſtory I preſume of *Paulina*, a chaſt matron in *Ægeſippus*, whom one of *Iſis* Prieſts did proſtitute to a young Knight, and made her beleeue it was their God *Anubis*. Many ſuch pranks are plaied by our *Ieſuites*, ſometimes in their owne habites, ſometimes in others, like ſouldiers, courtiers, cittizens, Schollers, Gallants, and women themſelues. *Proteus*-like in all formes and diſguiſes, they goe abroad in the night, to ineſcate and beguile young women, or to haue their pleaſure of other mens wiues: And if we may beleeue [o] ſome relations, they haue wardropes of ſeuerall ſutes in their Colledges for that purpoſe. Howſoeuer in publike they pretend much zeale, & ſeeme to be very holy men, and bitterly preach againſt adultery, fornication; there are no verier Bawds or whoremaſters in a country, [p] *Whoſe ſoules they ſhould gaine to God, they ſacrifice to the Diuell.* But I ſpare theſe men for the preſent.

[n] *Bale. Puellæ in lectis dormire non poterant.*

[o] *Liber edit Augustæ vendelicorum Ao.1608.*

[p] *Quorum animas lucrari debent deo ſacrificant diabolo.*

The laſt Battering Engines are Philters, Amulets, Spells, Charmes, Images, and ſuch vnlawfull meanes, if they cannot preuaile of themſelues by the helpe of Bawds, Panders, and their adherents, they will fly for ſuccour to the Diuell himſelfe. I knowe there be thoſe that deny the Diuell can doe any ſuch thing, as *Crato lib. 2. epiſt. med.* and many Divines that there is no other faſcination then that which comes by the eyes, of which I haue formerly ſpoken, and if you deſire to to be better informed, read *Camerarius oper. ſubciſ. cent. 2. c. 5* It was giuen out of old that a *Theſſalian* wench, had bewitched King *Philip* to dote vpon her, and by Philters enforced

his

his loue, but when *Olympia* the Queene saw the wench, of an excellent beauty, well brought vp and qualified, these, quoth she, were the Philters which inueagled King *Philip*. In our times 'tis a common thing, saith *Erastus* in his booke *de Lamijs*, for Witches to take vpon them the making of these Philters, ¶ *to make men and women loue and hate whom they will, to cause tempests, diseases, &c.* by Charmes, Spells, Characters, knots. S. *Hierom* proues that they can doe it, (and in *Hilarius* life, *epist. li. 3.*) he hath a story of a young man, that with a Philter made a maid mad for the loue of him, which maide was after cured by *Hilarian*. *Plutarch* reports of *Lucullus* that he died of a Philter, and that *Cleopatra* vsed Philters to inueagle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Panormitan lib. 4. de gest. Alphonsi*, hath a story of one *Stephan a Neapolitan* knight that by a Philter was forced to runne mad for loue. *Marcus* the Heretick is accused by *Irenaus* to haue inueagled a young maid by this meanes; and some writers speake hardly of the Lady *Catharine Cobham*, that by the same art she circumuented *Humfrey Duke of Gloucester* to be her husband. *Sycinius Æmilianus* summoned [t] *Apuleius* to come before *Cneus Maximus* Proconsul of *Africke*, that he being a poore fellow, *had bewitched by Philters Pudentilla, an ancient rich matron to loue him*, & being worth so many thousand sesterces, to be his wife. *Agrippa lib. 1. cap. 4 & occult. philos.* attributes much in this kind to Philters, Amulets, Images; and *Salmutz com. in Panciro. Tit. 10. de Horol. Leo Afer lib. 3.* 'tis ordinarily practised at *Fez* in *Africke, præstigiatores ibi plures, qui cogunt amores & concubitus*. But *Erastus, Wierus*, and others are against it; they grant such things indeed may be done, but as *Wierus* discourseth, *lib. 3. de Lamijs ca. 37.* not by charmes, incantations, Philters, but the Diuell himselfe, so *lib. 5. cap. 2.* he contends as much. So doth *Freitagius noc. med. cap. 74. Andreas Cisalpinus cap. 5.* Many are of opinion that these feats, which most suppose to be done by Charmes & Philters are meerely done by natural causes, as by *Mela insana*, Man-

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¶ *Saga omnes sibi arrogant notitiam & facultatem in amore alliciendi quos velint, edia inter coniuges serendi tempestates excitandi, morbos infligendi, &c.*

[t] *Apolog. Quod Pudentillam viduam ditem & proueetioris ætatis fœminam, cantaminibus in amorem sui pellexisset.*

596 drake roots, [r] Mandrake apples, pretious stones, dead mens cloaths, candles, *mala Bacchica, panis porcinus, Hippomanes, &c.* of which *Rhasis, Dioscorides, Porta, Wecker, Rubeus, Mizaldus, Albertus* treate: of a Swallowes heart, dust of a Doues heart, &c. which are as forcible, & of as much vertue, as that fountaine *Salmacis* in [t] *Vitruuius*, that made all such mad for loue that dranke of it, or *Venus* inchanted girdle, in which saith [u] *Natales Comes, Loue toyes and dalliance, pleasantnesse, sweetnesse, perswasions, subtelties, gentle speeches, and all witchcraft to enforce loue was contained.* Read more of these in *Agrippa de occult. Philos. lib. 1. cap. 50. & 45. Malleus maleficar. part. 1. quæst. 7. Delrio. tom. 2 quæst. 3. lib. 3. Wierus, Pomponatius, cap. 8, de Incan. Ficinus. lib. 13. Theol. Plat. Calcagninus, &c.*

[r] *Mandrake apples Lemnius lib. herb. bibl. c. 2*

[t] *Lib. 11. cap. 8. Venere implicat eos qui ex eo bibunt.*

[u] *Baltheus veneris, in quo suauitas & dulcia colloquia beneuolentiæ & blãditiæ, suasiones fraudes & veneficia includebantur.*

Memb. 3. Subsec. 1.

Symptomes of Loue-melancholy.

SYmptomes, are either of Body or minde: of Body, paleneſſe, leaneneſſe, drineſſe, &c. [x] *Pallidus omnis amans, color hic est aptus amanti*, as the Poet describes Louers; *facit amor macrem*, Loue causeth leaneneſſe. [y] *Auicenna de Iliſhi cap. 23. makes hollow eyes, drineſſe, Symptomes of this diſeaſe, to goe ſmiling to themſelus, or acting, as if they ſaw or heard ſome delectable obiect. Valleriola lib. 2. obſernat. cap. 7. Laurentius cap. 10. Ælianus Montaltus de Her: amore, Langius epiſt. 24. lib. 1. epiſt. med.* deliuer as much, *corpus exangue pallet, corpus gracile, oculi cani*, leane, pale, holloweyed, their eyes are hidden in their heads, they pine away, & looke ill with waking, cares, ſighes, want of appetite, &c. A reaſon of all this [z] *Iaſon Pratenſis* giues, *becauſe of the diſtraction of the ſpirits, the Liuer doth not performe his part, nor turnes the aliment into blood as it ought, and for that cauſe the members are weake for want of*

[x] *Ouid. Facit hunc amor ipſe colorem. met. 4.*

[y] *Signa eius ſunt profunditas oculorum, priuatio lachrymarum ſuſpiria, ſæpè rident ſibi, ac ſi quod delectabile viderent aut audirent.*

[z] *De morbis cerebri de erot a more. ob ſpirituum diſtractionẽ epar officioſue non fungitur, nec vertit alimentum in ſanguinem vt debet. Ergo membra debilia & penuria alibilis ſucci marceſcunt, ſqualentq; vt herbæ in horto meo hoc menſe Maio Zeriſex, ob imbrium defectum.*

ſuſte-

sustenance, they are leane and pine away, as the hearbs in my garden doe this month of May for want of raine. The greene sickneſſe for this cauſe often happeneth to young women, a Cachexia, or an euil habit to men. When *Cariclia* was inamored on *Theagines*, as [a] *Heliodorus* ſets her out, *ſhe was halfe diſtract and ſpake ſhe knewe not what, ſighed to her ſelfe, lay much awake, and was leane vpon a ſudden.* [b] *Eurialus* in an Epiſtle ſent to *Lucretia* his Miſtris, complaines amongſt other grieuances, *tu mihi & ſomni & cibi vſum abſtuliſti*, thou haſt taken my ſtomacke and my ſleepe from me. As he deſcribes it aright.

His ſleepe, his meat, his drinke, is him bereft,
That leane he wareth and dry as a ſhaft.
His eyne hollow and grisly to behold,
His hew pale and aſhen to vnfold,
And ſolitary he was euer alone,
And walking all the night making mone.

[a] *Lib 4. Animo errat & quid vis obuium loquitur, vigilias abſq; cauſa ſuſtinet, & ſuccum corporis ſubito amiſit.*
[b] *Æneas Silv.*
[†] *Chaucer* in the Knights tale.

[†] *Theocritus Edyl. 2.* makes a faire maid of *Delphos* in loue with a young man of *Minda* confeſſe as much,

Vt vidi vt inſanij, vt animus mihi malè affectus eſt,
Miſeræ mihi forma tabeſcebat, neq; amplius pompam
Vllam curabam, aut quando domum redieram
Noui, ſed me ardens quidam morbus conſumebat,
Decubui in lecto dies decem & noctes decem
Deſluebant capite capilli, ipſaq; ſola reliqua
Oſſa & cutis.----

No ſooner ſeene I had, but mad I was,
My beauty fail'd, and I no more did care
For any pomp, I knewe not where I was.
But ſick I was, and euill I did fare,
I lay vpon my bed ten daies and nights,
A Sceleton I was, in all mens ſights.

All theſe paſſions are well deſcribed by [c] that Heroicall Poet in the perſon of *Dido*. [c] *Virg. 2. Æn.*

At non infælix animi Phœniſſa nec vnquam
Soluitur in ſomnos, oculiſq; ac pectore amores
Accipit, ingeminant curæ rurſuſq; reſurgens
Sæuit amor, &c.--

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Vnhappy *Dido* could not sleepe at all,
But lies awake and takes no rest:
And vp she gets againe, whilst care and griefe,
And raging loue torment her breast.

Accius Sanezarius Egloga, 2. de Galatea. in the same manner makes his *Lycoris* tormenting of her selfe for want of sleepe, sighing, sobbing, and lamenting. And *Eumathius* his *Ismenus* much troubled, and [c] *Panting at heart at the sight of his mistris*, and could not sleepe, his bedde was thornes. [f] All make leaneness, want of appetite, and this want of sleepe ordinary Symptomes, and by that meanes they are brought often so lowe, and so much altered and changed, that as [g] hee iested in the Comedy, *one can scarce knowe him to be the same man.*

Attenuant iuuenum vigilatæ corpora noctes,
Curaq́, & immenso qui sit amore dolor.

Many such Symptomes there are of the body to discerne Louers by, *plus quam mille notis nymphæ sensisse feruntur.* but two of the most notable are obserued by the Pulse and countenance. When *Antiochus* the sonne of *Seleucus* was sicke for *Stratonice* his mother in law, and would not confesse his griefe or the cause of his disease, *Erasistratus* the Phisitian, found him by his Pulse and countenance to bee in loue with her, [h] *because that when she came in presence, or was named, his pulse varied, and he blushed besides.* By the same signes *Galen* bragges, that he found out *Iusta Boethius* the Consuls wife, to dote on *Pylades* the player, because at his name still shee both altered pulse and countenance. *Franciscus Valesius, l. 3. controu. 15. med. contr.* denies that there is any such *pulsus amatorius*, or that Loue may be so discerned, but *Auicenna* confirmes that of *Galen* out of his experience *lib. 3. Fen. 1. &* *Gordonius cap. 20.* [i] *Their pulse hee saith is inordinate, and swift, if shee goe by whom hee loues, Langius epist. 24. lib. 1. med. epist. Neuisanus. lib. 4. numer. 66. syl. nuptialis, Valescus de Taranta, Guianerius, Tract. 15.* sets downe this for a Symptome, [k] *difference of pulse, neglect of busines, want of sleep, often sighes, blushings, when there is any speech of their mis-*

tris

[c] *Cum vaga passim sydera fulgent, numerat longas tetricus horas, & sollicito nixus cubito suspirando viscera rumpit.*
[c] *Saliebat crebro tepidum cor ad aspectum Ismenes.*
[f] *Gordonius cap. 20. amittunt sæpe cibum potum & macerantur inde totũ corpus*
[g] *Ter. Eunuch. Dii boni quid hoc est? adeone homines mutari ex amore vt non cognoscas eundem esse?*
[h] *Ad eius nomẽ rubebat & ad aspectum pulsus variabatur.*
[i] *Pulsus eorum velox & inordinatus si mulier quam amat fortè transeat.*
[k] *Signa sunt cessatio ab omni opere insueto, priuatio somni, suspiria crebra, rubor cum sit sermo de re amatâ, & commotio pulsus. Valescus &*

tris are manifeſt ſignes. But amongſt the reſt, *Ioſephus Struthius* that *Polonian* in the fifth booke *cap.17.* of his doctrine of pulſes, holdes that this and all other paſſions of the mind may be diſcouered by the pulſe. [l] *And if you will know ſaith he whether the men ſuſpected be ſuch or ſuch, touch their arteries, &c.* And in his 4. booke 14. chapter, he ſpeakes of this particular loue pulſe; [m] *loue makes an vnequall pulſe, &c.* [n] hee giues an inſtance in a Gentlewoman a patient of his, whom by this meanes he found to be much inamored, and with whom: hee named many perſons, but at the laſt when he named him whom he ſuſpected, [o] *her pulſe began to varie and to beat ſwifter, and ſo by often feeling her pulſe, he perceiued what the matter was.* *Apollonius Argonaut lib. 4.* Poetically ſetting downe the meeting of *Iaſon* and *Medæa*, makes them both to bluſh at one anothers ſight, and at the firſt they were not able to ſpeake: which very ſigne [p] *Eumathius* makes an argument of *Iſmenes* affection, that when ſhe met her ſweet-heart by chance, ſhe changed her countenance. And 'tis a common thing amongſt louers, as [q] *Arnulphus* that merry conceited Biſhop, hath well expreſſed in a Epigram of his.

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[l] *Si noſcere vis an homines ſuſpecti tales ſint, tangito eorum arterias.*

[m] *Amor facit inæquales, inordinatos.*

[n] *In nobilis cuiuſdam vxore quum ſabel-facerem adulteri amore fuiſſe correptam, & quam maritus, &c.*

[o] *Cæpit illico pulſus variari & ferri celerius & ſic inveni.*

[p] *Lib.1.*

[q] *Lexouienſis Epiſcopus.*

Alterno facies ſibi dat reſponſa rubore,
Et tener affectum prodit vtrique pudor.

Their faces anſwere and by bluſhing ſay,
How both affected are they doe bewray.

But the beſt coniectures are taken from ſuch ſymptomes as appeare when they are both preſent; all their ſpeeches, actions, laſciuious geſtures will bewray them, they cannot containe themſelues, but that they will be ſtill kiſſing.

Centum baſia centies,
Centum baſia millies,
Mille baſia millies,
Et tot millia millies,
Quot gutta Siculo mari,
Quot ſunt ſydera cœlo,
Iſtis purpureis genis,

Iſtis

Istis turgidulis labris,
Occlusis, loquacibus,
Figam continuo impetu.

[r] *Hensius.*

[r] Culling, dallying, feeling their pappes, biting lippes, embracing, treading on their toes, and scarce honestly sometimes: diuing into their bosomes, as the old man in the [t] Comedie well obserued of his sonne, *Non ego te videbam manum huic puellæ in sinum inserere?* Did not I see thee put thy hand into her bosome? goe to. *Iuno in Lucian deorum dial. 3. Tom. 3.* complaines to *Iupiter* of *Ixion* [s] *he looked so attentiuely on her, and sometimes would sighe and weepe in her companie, and when I dranke by chance and gaue* Ganymede *the cuppe, he would desire to drinke still in that very cuppe that I dranke off, & in the same place where I dranke, & would kisse the cup, and then looke steddily on me.* If it be so they cannot come so neere to dally, or haue not that opportunity, familiaritie, or acquaintance to conferre and talke together; yet if they come in presence, their eye will bewray them: *vbi amor ibi oculus*, as the common saying is.

[t] *Terent.*

[s] *Attentè adeo in me aspexit, et interdum ingemiscebat & lachrymabatur. Et si quando bibens, &c.*

[u] *Alter in alterius iactantes lumina vultus,*
Quærebant tacitè noster vbi esset amor.

[u] *Quique omnia cernere debes Leucothoen spectas, & virgine figis in vnâ, quos mundo debes oculos. Ouid. met 4.*

They cannot looke of whom they loue, they will be still gazing and staring, glancing at her, as *Apollo* on *Leucothoe*, or if she go by, looke after her as long as they can see her. *Lucian* in his *Imagin.*, & *Tatius*, of *Clitiphon* say as much, *Ille oculos de* Leucippe, † *nunquam deiciebat* & many louers confesse when they came in their mistresse presence, they could not hold off their eies. There is a pleasant story to this purpose in *Nauigat. Vertom. l. 3. c. 5.* The Sultan of *Sanas* wife in *Arabia*, because *Vert mannus* was faire & white could not looke off him from sunne-rising to sunne-setting, she could not desist, she made him one day come into her chamber, *& geminæ horæ spatio intuebatur, non a me vnquam aciem oculorum auertebat, me obseruans veluti Cupidinem quendam*, for two houres space she still gazed on him. If so be they cannot see them, they will still be walking and waiting about their mi-

† *Lib. 4.*

stris

ſtris doores,taking all opportunity to ſee them, as in *Longus Sophiſta*, *Daphnis* and *Cloe* two louers,were ſtill houering at one anothers gates, he ſought all occaſions to be in her company, to hunt and catch birds in the froſt about her houſe in winter,that ſhe might ſee him and he her. 'Tis all his felicity to be with her, to talke with her , he is neuer well but in her company , and will walke [y] *ſeuen or eight times a day through the ſtreet where ſhe dwels , and make ſleeueleſſe errands to ſee her*: none ſo merry if hee may happily enioy her company, he is in heauen for the time, and if he may not, deiected in an inſtant,ſolitary, ſilent, weeping,lamenting,ſighing,complaining ſtill, &c.

[x] *Lib 3.*

[y] *Vno & eodem die ſex vel ſepties ambulant per eandem plateam, vt vel vnico amicæ ſuæ fruantur aſpectu.lib.3.Theat. Medi.*

But the ſymptomes of the mind in louers are almoſt infinite , and ſo diuerſe , that no arte can comprehend them, though they be merry ſometimes , and rapt beyond themſelues for ioy,yet moſt part loue is a plague, a torture,a hell. The *Spaniſh* Inquiſition is not comparable to it , *a torment* and [z] *execution*, as he calls in the Poet,an vnquenchable fire, and what not ; [a] From it ſaith *Auſtin* ariſe *biting cares , perturbations , paſſions , ſorrowes , feares , ſuſpitions , diſcontents , contentions , diſcordes , warrs , trecheries , emnities , flatterie , coſening , riotte , luſt , impudence , cruelty , knauery &c.* theſe be the companions of louers,and their ordinarie ſymptomes , as the poets repeate them.

[z] *Plautus,credo ego ad hominis carnificinam amorẽ inuentum eſſe.*

[a] *De ciuitat.lib. 22.cap 22. ex eo oriuntur mordaces curæ, perturbationes, mœrores, formidines,inſana gaudia,diſcordiæ,lites,bella, inſidiæ, iracundiæ , inimicitiæ, fallaciæ , adulatio,fraus, furtum, nequitia, impudentia.*

[b] *In amore hæc ſunt vitia,*
Suſpitiones,inimicitiæ, audaciæ ,
Bellum, pax rurſum,&c.

Inſomnia, ærumna, error, terror, & fuga;
Excogitantia, excors immodeſtia,
Petulantia, cupiditas & malevolentia,
Inhæret etiam auiditas, deſidia,iniuria,
Inopia, contumelia & diſpendium,&c.

In loue theſe vices are ſuſpitions,
Peace,warre, and impudence,detractions,
Dreames, cares,and errors,terrors and affrights,
Immodeſt prankes,deuiſes, ſleights and flights,

[b] *Ter cunucho.*

[c] *Plautus Mercat.*

Heart-

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Heart-burnings, wants, neglects, desire of wrong,
Losse continually, expence and hurt among.

Euery Poet is full of such catalogues of loue symptomes, but feare and sorrow may iustly challenge the chiefe place.

[d] *Res est solliciti plena timoris amor.*

[d] *Ouid.*

'Tis full of feare, anxietie, paine and [e] griefe, doubt, care, suspition, peeuishnesse, and bitternesse it selfe, *rem amarum* *Plato* calles it, a bitter potion, a plague.

[e] *Aristotle 2. Rhet.* puts loue therefore in the Irascible part. *Ouid.*

Eripite hanc pestem perniciemq; mihi;
Quæ mihi subrepens imos vt torpor in artus,
Expulit ex omni pectore lætitias.

O take away this plague, this mischiefe from me,
Which as a numnesse ouer all my body,
Expells my ioyes, and makes my soule so heauy.

Most part a louers life is full of anxietie, feare and griefe, complaints & sighes, suspitious cares & discontents, except at such times that he hath *lucida intervalla*, pleasant gales, or sudden alterations, as if his mistris smile vpon him, giue him a good looke, or kisse, or that some comfortable message be brought him, his seruice is accepted &c. then there is no happinesse in the world comparable to this.

[f] *Quis me vno viuit fœlicior? aut magis hac est*
Optandum vitâ dicere quis poterit.

[f] *Catullus de Lesbiam.*

Who liues so happy as my selfe? what blisse
In this our life may be compard to this?

[g] He will not change fortune, in that case with a king.

[g] *Horode 9. lib 3.*

Donec gratus eram tibi,
Persarum vigui rege beatior?

The *Persian* kings are not so Iouial as he is; but if he heare ill newes, haue ill successe, she frowne vpon him, none so [h] dejected as himselfe, *Ingenium vultu statq; eaditq; suo*, his fortune ebbes and flowes with her fauour, a gratious or bad aspect turnes him vp or downe. Howsoeuer his present state be pleasing or displeasing 'tis continuate, so long as he loues, he can doe nothing, thinke of nothing else but her; desire hath no rest, she is his *Cynosure*, his goddesse, his mistris, [i] his life, his

[h] Loue is a fiend, a fire, a heauen, a hell, where pleasure, paine, griefe, and repentance dwell. R.T.

[i] *Anima non est vbi animat sed vbi amat.*

his ſoule, his euery thing, dreaming, walking, ſhe is alwayes in his mouth, his heart, his eyes; his eares, and all his thoughts are full of her, as *Orpheus* on his *Euridice.*

Te dulcis coniux te ſolo in littore mecum,
Te veniente die te diſcedente canebam.
On thee ſweet wife was all my ſong,
Morne, Euening, and all along.

Or as *Dido* vpon *Æneas.*

----- *Et quæ me inſomnia terrent.*
Multa viri virtus, & plurima currit Imago.
And euer and anon ſhe thinkes vpon the man,
That was ſo fine, ſo faire, ſo blith, ſo debonaire.

Clytiphon in the firſt booke of *Achilles Tatius*, complaineth how that his miſtris *Leucippe* tormented him much more in the night, then in the day. [k] *For all day long he had ſome obiect or other to diſtract his ſences, but in the night all ranne vpon her. All night long he lay awake, and could thinke of nothing elſe but her, he could not get her out of his mind, towards morning ſleepe tooke a little pittie on him, he ſlumbred awhile, but all his dreames were of her.* The ſame complaint *Eurialus* makes to his *Lucretia, day and night I thinke of thee, I wiſh for thee, I talke of thee, call on thee, looke for thee, hope for thee, delight my ſelfe in thee, day and night I loue thee.*

[m] *Nec mihi veſpero*
Surgente decedunt amores,
Nec rapidum fugiente ſolem.

Morning, Euening, all is alike with me, --reſtleſſe thoughts,

[n] *Te vigilans oculis animo, te nocte requiro.*

Still I thinke on thee. And that ſo violently ſometimes, with ſuch earneſtneſſe and egerneſſe, ſnch continuance, ſo ſtrong an imagination, that at length he thinkes he ſees her indeede, he talkes with her, he embraceth her, as he ſaid *Nihil præter Leucippen cerno, Leucippe mihi perpetuo in oculis & animo verſatur*, as he that is bitten with a mad dogge, thinkes all he ſees dogges, dogges in his meate, dogges in his diſh, dogges in his drinke, his miſtris is in his eyes, in his eares, in his heart,

[k] *Interdiu oculi & aures occupatæ diſtrahunt animum, at noctu ſolus iactor, ad auroram, ſomnus paulum miſcetur, nec tamen ex animo puella abijt, ſed omnia mihi de Leucippe ſomnia erant.*

[l] *Æneas Siluius te dies noctesq; amo, te cogito, te deſidero, te voco, te expecto, te ſpero, tecum obiecto me totus in te ſum.*

[m] *Hor. l. 2. od. 9*

[n] *Petronius.*

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604 in all his ſenſes. *Valleriola* had a merchant his patient in the ſame predicament, and [o] *Ulricus Moliter* out of *Auſtria*, hath a ſtory of one that through vehemency of this loue paſſion, ſtill thought he ſaw his miſtris preſent with him, ſhe talked with him, *Et commiſceri cum eâ vigilans videbatur*, ſtill embracing him. Now if this paſſion of loue can produce ſuch effects, if it be pleaſantly intended, what bitter torments ſhall it breede, when it is with feare and continuall ſorrow, ſuſpition, care, as commonly it is, ſtill accompanied, what an intollerable [p] paine muſt it be?

[o] *De Pythoniſſis.*

[p] *Iuno nec ira deûm tantum nec tela, nec hoſtis, quantum tute cones animis illapſus. Silius Ital.15. bel. Punic. de amore.*

----- Non tam grandes
Gargara culmos, quot demerſo
Pectore curas longâ nexas
Vſq; catenâ, vel qua penitus
Crudelis amor vulnera miſcet.

Mount *Gargarus* hath not ſo many ſtemmes,
As louers breaſt hath grieuous wounds,
And linked cares, with loue compounds.

When the king of *Babylon* would haue puniſhed a courtier of his, for louing of a young Lady of the royall blood, and farre aboue his fortunes, [q] *Apollonius* in preſence, by all meanes perſwaded him to let him alone, *For to loue and not enioy, was a moſt vnſpeakeable torment*, no tyrant could inuent the like puniſhment; as a knat at a candle, in a ſhort ſpace he would conſume himſelfe. For loue is a perpetuall [r] *flux, angor animi* a warfare, *militat omnis amans*, a grieuous wound is loue ſtill, and a louers heart is *Cupids* quiuer, a conſuming [s] fire, an inextinguible fire.

[q] *Philoſtratus vitâ eius. maximum tormentum quod excogitare vel decere te poſſum, eſt, ipſe amor.*

[r] *Auſonius c.35.*

[s] *Et cæco carpitur igne, & mihi ſeſe vltro offert meus ignis Amyntas.*

----- [r] Alitur & creſcit malum,
Et ardet intus, qualis Ætnæo vapor
Exundat antro.----

[r] *Seneca.*

As *Ætna* rageth ſo doth loue, and more then *Ætna*, or any materiall fire. *----- [u] Nam amor ſæpè Lypareo,*
Vulcano ardentiorem flammam incendere ſolet.

[u] *Theocritus eidyl.2. leuibus cor eſt violabile telis.*

No water can quench this fire. *-----*

----- [x] In pectus cæcos abſorbuit ignes,

[x] *Mantuanus egl.2.*

Ignes

Ignes qui nec aquâ perimi potuere, nec imbre
Diminui, neq; grammibus, magicisq; susurris.
A fire he tooke into his breast,
Which water could not quench,
Nor herbe, nor arte, nor magicke spells
Could quell, nor any drench.

It strikes like lightning, which made those old *Gracians*, paint *Cupid* in many of their Temples, with *Iupiters* thunderboults in his hands, for it wounds and cannot be perceiued how, whence it came, where it pierced.

[y] *Imagines deorum.*

[z] *Vrimur & cæcum pectora vulnus habent,* [z] *Ouid.*

And can hardly be discerned first. -----

-----[a] *Est mollis flamma medullis,* [a] *Æned. 4.*
Et tacitum insano vsit sub pectore vulnus.
A gentle wound an easie fire it was,
And slie at first, and secretly did passe.

But by and by it began to rage and burne amaine.

-----[b] *Pectus insanum vapor:* [b] *Seneca.*
Amorq; torret, intus sæuus vorat
Penitùs medullas, atq; per venas meat
Visceribus ignis mersus, & venis latens,
Vt agilis altas flamma percurrit trabes.
This fiery vapour rageth in the veines,
And scorcheth entralls, as when fire burnes
An house, it nimbly runnes along the beames,
And at the last the whole it ouerturnes.

[c] *Lib. 4. nam istius amoris neq; principia neq; media aliud habent quid, quam molestias, dolores, cruciatus defatigationes, adeo vt miserum esse mereare, gemitu, solitudine torqueri, mortem optare, semperq; debacchari, sunt certa amantiũ signa & certæ actiones.*

And to say truth, as [c] *Castilio* describes it. *The beginning, middle, end of loue is nought else but sorrow, vexation, torment, irkesomenesse, wearisomenesse, so that to be squalid, vgly, miserable, solitarie, discontent, dejected, to wish for death, and to complaine, and raue, and to be peeuish are the certaine signes, and ordinary actions of a loue-sicke person.* And this continuall paine and torture, makes them forget themselues, if they be farre gone with it, or in doubt or despaire of obtaining, eagerly bent to neglect all ordinary businesse. To be careless of themselues and their estates, as the shepheard in [d] *Theocritus,*

[d] *Edill. 14.*

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tus, Et hæc barba inculta est squalidiq; capilli, their beards flagge, and they haue no more care of prancking themselues, or of any businesse, they care not as they say, which end goes forward.

[e] *Obtusq; greges, & rura domestica totus*
[f] *Vritur, & noctes in luctum expendit amaras.*
Forgetting flockes of sheepe and country farmes,
The silly shepheard alwayes mournes and burnes.

[g] *He that earst had his thoughts free* (as *Philostratus Lemnius* in an Epistle of his, describes this fiery passion) *and spent his time like an harde student, in those delightsome Philosophicall precepts, he that with the Sunne and Moone wandred all ouer the world, and with Starres themselues ranged about, and left no secret or small mystery in nature vnsearched, since he was inamored, can doe nothing now but thinke and meditate of loue matters, and day and night composeth himselfe how to please his mistris, al his study, endeuor, is to approue himselfe to his mistris to win his mistris fauor, to compasse his desire, to be counted her seruant.* And to this end and purpose, if there be any hope of obtaining his sute, to prosequute his cause, he will spend himselfe, goods, fortunes for her, and though he loose and alienate all his freinds, be cast of, and disinherited, vtterly vndone by it, yet for her sweet sake, to inioy her he will hazard all he hath, goods, lands, and life it selfe.

Non recedam neq; quiescam noctu et interdiu,
Prius profecto quam aut ipsam, aut mortem inuestigauero,
Ile neuer rest or cease my sute,
Til shee or death doe make me mute.

Tis a common humor this a generall passion of all louers to be so affected. and which *Æmilia* told *Aretine* a courtier in *Castilios* discourse, [h] *surely Aretine, if thou wearst not so indeed, thou didst not loue, ingeniously confesse it, for if thou haddest been throughly inamored, thou wouldst haue desired nothing more then to please thy Mistris. For that is the law of loue, to wil and nil the same.*

Generally and vndoubtedly this may bee pronounced of them

[e] *Maut. eclog. 2*
[f] *Ouid metā. 13 de Polyphemo vritur oblitus pecorum antrorumq; suorum Iamq; tibi formæ &c.*
[g] *Qui olim cogitabat quæ vellet & pulcherrimis Philosophiæ præceptis operam insūpsit qui vniuersi circuitiones cæliq; naturam, &c. Hanc vnam intendit operam, de sola cogitat noctes & dies se componit ad hanc, & ad acerbam seruitutem redactus animus.*
[h] *Lib. 2. certè vix credam, & bonâ fide fateare Aretine, te non amasse, adeo vehementer, si enim verè amasses nihil prius aut potius optasses, quam amatæ mulieri placere. Ea enim amoris lex est idem velle & nolle.*

them all they are very ſlaues, drudges for the time, madmen fooles and diſards, beſide themſelues & as blinde as beetles. Their [i] *dotage* is moſt eminent, *Amare ſimùl & ſapere ipſi Iovi non datur*, as *Seneca* holds *Iupiter* himſelfe cannot loue & be wiſe both together, the very beſt of them all, if once they be ouertaken with this paſſion, the moſt ſtaid and diſcreete, graue generous and wiſe, otherwiſe able to gouerne themſelues, in this commit many abſurdities, many indecorums, vnbefitting their grauitie and perſons. *Sampſon, David, Salomon, Hercules, Socrates &c.* are iuſtly taxed of indiſcretion in this point, the middle ſort are betwixt hawke and buzard, and although they doe perceiue and acknowledge their own dotage, weakeneſſe, furie, yet they cannot withſtand it; as well may witneſſe thoſe expoſtulations, and confeſſions of *Dido* in *Virgil*, *Phædra* in *Seneca*, *Myrrha* in *Ouid*, *Meta. 10.*

[i] *Immenſus amor ipſa ſtultitia eſt Cardan lib. 2. de ſapientiá.*

Illa quidem ſentit, fœdoq; repugnat amori,
Et ſecum quo mente feror, quid molior, inquit,
Di precor & pietas, &c.
She ſees and knowes her fault, and doth reſiſt,
Againſt her filthy luſt ſhe doth contend,
And whither goe I, what am I about?
And God forbid, yet doth it in the end. And againe,
---- Peruigil igne,
Carpitur indomito, furioſaq; vota retractat,
Et modo deſperat, modo vult tentare: pudet q;,
Et cupit, & quid agat, non inuenit, &c.
With raging luſt ſhe burnes, and now recalls
Her vow, and then diſpaires, and when 'tis paſt,
Her former thoughts ſhe le proſecute at laſt.
And what to doe ſhe knowes not at the laſt.
She will & will not, abhorres and yet as *Medæa* did, doth it.
----Trahit invitam nova vis, aliudq; cupido,
Mens aliud ſuadet, video meliora proboq;,
Deteriora ſequor.----

Reason pulls one way, burning lust another,
She sees and knowes whats good, but doth she neither,

The maior part of louers are carried headlong like so many brute beasts, reason counsels one way, their friends, fortunes, shame, disgrace, danger, and an Ocean of cares that will certainely follow; yet this furious lust, *præcipitates*, counterpoiseth, waighes downe on the other: though it be their vtter vndoing, perpetuall infamy, losse, yet they will doe it, and become at last, *insensati* void of sence; degenerate into dogs, hogges, asses, brutes, as *Iupiter* into a Bull, *Apuleius* an Asse, *Lycaon* a Wolfe, *Tereus* a Lap-wing, [k] *Calisto* a Beare, *Elpenor* and *Grillus* into Swine by *Circe*. For what els may we thinke those ingenious Poets to haue shadowed in their witty fictions and poemes, but that a man once giuen ouer to his lust, as [l] *Fulgentius* interprets that of *Apuleius*, *Alciat* of *Tereus*, *is no better then a beast.*

Rex fueram, sic crista docet, sed sordida vita,
Immundam è tanto culmine fecit auem.

I was a king my crowne a witnesse is,
But by my filthinesse am come to this.

Their blindnesse is all-out as great, and as manifest as their dotage, or rather an inseparable companion, an ordinarie signe of it. [n] Loue is blind as the saying is, *Cupids* blind, and so are all his followers. *Quisquis amat ranam, ranam putat esse Dianam.* Euery louer admires his mistris, though she be very deformed of her selfe, ill fauoured, crooked, bald, goggle-eyed, or squint-eyed, sparrow-mouthed, hookenosed, or haue a sharpe foxe nose, gubber-tussed, rotten teeth, beetle-browed, her breath stinke all ouer the roome, her nose drop winter & summer with a Bauarian poke vnder her chin, laue eared, *her dugges like two double iugges*, bloo di-falne-fingers, scabbed wrists, a tanned skinne, a rotten carkasse, crooked backe, lame, splea-footed, *as slender in the middle as a cowe in the waste*, goutie legges, her feete stinke, she breeds lice, a very monster, an ause imperfect, her whole complection sauours, and to thy iudgement lookes like a marde in a lanthorne,

[k] An immodest woman is like a Beare.

[l] *Feram induit dum rosas comedat. i. dum ad se redeat.*

[m] *Alciatus de vpupa embl. animal immundum vpupa ster cora amans, auc hâc nihil fœdius, nihil libidinosius Sabin in Ouid. met.*

[n] Loue is like a falle glasse which represents euery thing fairer then it is.

lanthorne, whom thou couldest not fancy for a world, but hatest, lothest, & wouldest haue spit in her face, or blow thy nose in her bosome, *remedium amoris*, to another man a doudy, a slut, a nasty, filthy beastly queane, dishonest peraduenture, obscene, base, beggerly, foolish, vntaught, if he loue her once, he admires her for all this, he takes no notice of any such errors or imperfections, of body or mind, he had rather haue her then any woman in the world; If hee were a king, she alone should be his queene, his empresse, ô that he had but for her sake: *Venus* her selfe, *Helena*, *Panthea*, & all your counterfeit Ladies were neuer so faire as she is. All the gratious elogies, metaphors, and all hyperbolicall comparisons of the best things in the world, the most glorious names, whatsoeuer is pleasant, amiable, sweet, gratefull, and delitious, are too little for her.

Phœbo pulchrior & sorore Phœbi,
His Phœbe is so faire she is so bright,
She dimmes the Suns lustre, and Moones light.

Starres, Sunnes, Moones, Mettalls, sweet smelling flowers, Odours, Colours, Gold, Siluer, Iuory, Snow, painted Birds, Downes, Honie, Suger, Spice, cannot expresse her, ° so soft so sweet, so faire is she. ° *Catullus.*

----Mollior cuniculi capillo &c. ‡ *Petronij Catalect.*
Lydia bella, puella candida,
Quæ benè superas lac & lilium,
Albamq; simul rosam & rubicundam,
Et expolitum ebur Indicum.

Fine *Lydia* my mistris white and faire,
The milke the Lilly doe not thee come neere,
The Rose so white, the Rose so red to see,
And *Indian* Iuory comes short of thee;

† That Emilia that was fairer to seene,
Then is Lilly vpon the stalke greene:
And fresher then May with flowres newe,
For with the Rose colour strout her hew,
I not which was the fairer of the two. † *Chaucer* in the Knights tale.

610 In this very phraſe [q] *Polyphemus* courts his *Galatea.*

[q] *Ouid.met.13.*

Candidior folio niuei Galatea liguſtri,
Floridior prato, longâ procerior alno,
Splendidior vitro, tenero laſciuior hædo, &c.
Mollior & cigni plumis, & lacte coacto.
Whiter *Galat.* then the white withy-wind,
Freſher then a field, higher then a tree,
Brighter then glaſſe, more wanton then a kidde,
Softer then Swannes downe, or [r] ought that may be.

[r] *Cuius à vertice & nigricantibus oculis tale quiddam ſpirat ac ab aurea venere.*

To thy thinking ſhe is a moſt lothſome creature, thou hadſt as liue haue a ſnake in thy boſome, a toade in thy diſh, and calleſt her witch, diuell, hagge, & all the filthy names thou canſt inuent, he admires her on the other ſide, ſhe is his Idole, Lady, Miſtris, Queene, the Quinteſcence of beautie, an Angell, a Starre, a Goddeſſe, the fragrancie of a thouſand Curteſans is in her face: all the graces, veneres, elegances, pleaſures, attend her. He preferres her before a Myriade of court Ladies.

Heſiodus, ſcut. Herc.

[s] *He that commends Phillis or Nerea,*
Or Amarillis, or Galatea.
Tityrus or Melibea, by your leaue,
Let him be mute, his loue the phraſes haue.

[s] *Arioſto.*

All the bumbaſt Epithites, pleaſant names may be inuented, he puts on her, and as [t] *Rhodomant* courted *Iſabella.*

[t] *Arioſto. li.29. ſ. 3.*

By all kind words, and geſtures that he might,
He calles her his deare heart, his ſole beloued,
His ioyfull comfort, and his ſweet delight.
His miſtris, and his goddeſſe, and ſuch names,
As louing Knights apply to louely dames.

Euery cloth ſhe weares pleaſeth him aboue meaſure, her hand, *ô quales digitos quas habet illa manus*, pretty foot, pretty coronets, her ſweet carriage, ſweet voice, her diuine and louely lookes, her euery thing, louely, ſweet, amiable and pretty: euery action, fite, habit, geſture, he admires, whether ſhe play, ſing, or dance, in what tires ſoeuer ſhe goeth, how excellent it was, how well it became her, neuer the like ſeene or heard.

[u] *Illam*

[u] *Mille habet ornatus mille decenter habet.*

Let her doe what she will, say what she wil, he applauds and admires euery thing she saith or doth. [u] *Tibullus.*

[x] *Illam quicquid agit, quoquo vestigia vertit,*
Compositum furtim subsequiturq; decor;
Seu soluit crines, fusis decet esse capillis,
Seu compsit, comptis est reuerenda comis.

[x] *Tibullus li. 4. de sulpitiâ.*

What ere she doth, or whither ere she goe,
A sweet and pleasing grace attend forsoth,
Or loose or binde her haire, or combe it vp,
She's to be honoured in what she doth.

Women do as much by men. What greater dotage or blindnesse can there be then this: and yet their *slauery* is more eminent, a greater signe of their dotage then the rest. They are commonly slaues, captiues, voluntary seruants, *amator amicæ mancipium*, as [y] *Castilio* termes him, his mistris seruant, her drudge, prisoner, bondman; what not? *Hee composeth him selfe wholy to her affections to please her, and as* Æmilia *said, makes himselfe her lackie. All his cares, actions, all his thoughts, are subordinate to her will and command*, her most deuote, obsequious, affectionate seruant and vassall. *For loue* (as [z] *Cyrus* in *Xenophon* well obserued) *is a meere tyranny and worse then any disease, and they that are troubled with it desire to be free and cannot, but they be harder bound then if they were in yron chaines.* Heare some of their confessions, protestations, complaints, proferres, expostulations, wishes, brutish attempts, labours in this kind. [a] *Philostratus* in an Epistle to his mistris, [a] *I am ready to die sweet heart if it bee thy will, alay his thirst whom thy starre hath scorched and vndone, The fountaines and riuers denie no man drinke that comes, the fountaine doth not say thou shalt not drinke, nor the apple thou shalt not eate, nor the faire meddow walke not in mee, but thou alone wilt not let me come neere thee, or see thee, contemned and despised I die for griefe.* *Polienus* when his mistris *Circe* did

[y] *Lib 3 de amico a teipso affectui seruum componit, totas placere studet, & ipsius animam amatæ pediss quam facit.*

[z] *Cyroped lib. 5. amor seruitus, & qui amant, optant eo liberari, non secus ac alio quouis morbo neq; liberari tamen possunt, sed validiore necessitate ligati sunt quam si inferrea vincula coniecti forent.*

[a] *Paratus sum ad obeundam mortem, si tu iubeas hoc, sitim æstuantis sedæ, quem tuum sydus perdidit, aquæ & fontes non negant, &c.*

612 but frowne vpon him in *Petronius*, drew his ſword, and bad her [b] kill him or ſtabbe him, or whippe him to death, and he would ſtrippe himſelfe naked and not reſiſt. [c] *Money (ſaith Zenophon) is a very acceptable and welcome gueſt, yet I had rather giue it my deare* Clinia, *then take it of others, I had rather ſerue him, then commaud others, I had rather be his drudge, then take my eaſe vndergoe any danger for his ſake, then liue in ſecuritie. For I had rather ſee* Clinia *then all the world beſides, & had rather want the ſight of all other things, then him alone, I am angry with the night and ſleepe that I may not then ſee him, and thanke the light and Sunne becauſe they ſhew mee my* Clinia. *I will runne into the fire for his ſake, and if you did but ſee him, I know that you likewiſe would runne with me. So Philoſtratus* to his miſtris. *Command me what you will I will doe it, bid me goe to Sea, I am gone in an inſtant, take ſo many ſtripes, I am ready, run through the fire, and lay downe my life and ſoule at thy feet, 'tis done,* as *Æolus* to *Iuno*.

----- Tuus ô regina quod optas,
Explorare labor mihi iuſſa capeſſere fas eſt.
ô Queene it is thy paines to inioyne me ſtill,
And I am bound to execute thy will.

And *Phædra* to *Hippolites*.

[c] *Me vel ſororem* Hippolite *aut famulam voca,*
Famulamq́, potius omne ſeruitium feram.
ô call me ſiſter, call me ſeruant, chuſe
or rather ſeruant, I am thine to vſe.

And againe,

Non me per altas ire ſi iubeas niues,
Pigeat gelatis ingredi Pindi iugis,
Non ſi per ignes ire aut infeſta agmina
Cunctor, paratus [g] *enſibus pectus dare,*
Te nunc iubere, me decet iuſſa exequi.
[h] It ſhall not grieue me to the ſnowy hilles,
Or frozen *Pindus* toppes forthwith to clime,

b Si occidere placet ferrum meum vides, ſi verberibus contenta es, curro nudus ad pœnam.

c Intelligo pecuniam rem eſſe iucundiſſimam meam tamen libentius darem Clinię *quam ab alijs acciperem, libentius huic ſeruirem, quam alijs imperarem, &c. Noctem & ſomnũ accuſo, quod illã non videam, luci autem & ſoli gratiam habeo quod mihi* Cliniam *oſtendant. Ego etiam cum* Clinia *in ignem currerem & ſcio vos quoq́, mecum ingreſſuros ſi videretis.*

d In ſimpoſ.

e Impera quid vis, nauigare iube, nauem conſcendo plagas accipere, plector, animam profundere, in ignem currere, non recuſo, lubens facio. *f Seneca in Hipp. act. 2.* *g Huius ero viuus, mortuus huius ero, Propert. lib. 2. viuam ſi viuat ſi cadat illa cadam. Idem.* [h] As Leander to the waters, *Parcite dum propero margite dum redeo. Mart.*

Or

Or run through fire, or through an armie,
Say but the word, for I am alwayes thine.

Callicratides in [i] *Lucian* breakes out into this passionate speech. *ô God of heauen, grant me this life for euer to sit ouer against my mistris, and to heare her sweet voice, to goe in & out with her, to haue euery other businesse common with her. I would labour when she labors, saile when she sailes, he that hates her should hate me, and if a tyrant killed her, he should kill me, if she should die, I would not liue, and one graue should hold vs both.* And *Theagenes* to his *Chariclea*, so that I may but inioy thy loue let me die presently.

[i] *Dial Amorem mihi ô dij cælestes vltra sit vita hæc perpetua ex aduerso amicæ sedere & suaue loquentem audire &c. si moriatur viuere non sustinebo, & idē erit sepulchrum vtriusq;.*

[k] *Orlando who long time had loued deare*
Angelica the faire, and for her sake
About the world, in nations farre and neere,
Did high attempts, performe and vnder take.

[k] *Arioste. lib. 1. cant. 1. staff. 5.*

It is an ordinarie thing for these inamoratos of our times, to say and doe as much, to stabbe their armes, to fight for their mistrisses sakes, to drinke healths vpon their bare knees, If she bid them they will go barefoot to *Ierusalem*, to the great *Chams* court, [l] to the East *Indies*, to fetch her a bird to weare in her hat: and with *Drake* and *Candish*, goe round about the world for her sweet sake, serue twice seuen yeeres as *Iacob* did for *Rahel*; & endure more torments then *Theseus* or *Paris*. Adore and admire, a seruant not to her alone, but to all her friends and followers, they loue them for her sake, her dogge, picture, and euery thing she weares, they adore it as a relique. If any man come from her, they feast him, loue him, and will not be out of his company, doe him all offices for her sake, still talking of her. So the very carrier that comes from him to her is a most welcome guest, & if he bring a letter from him, she will read it twenty times ouer, and as [m] *Lucretia* did by *Euri alus*, *kisse the letter a thousand times together and then read it.*

[l] *Is Xanthus for the loue of Europe, omnem Europam peragrauit. Partheni. Erot. cap. 8.*

[m] *Æneas Siluius. Lucretia quum accepit Euriali litteras hilaris statim millies q; papyrū basiauit.*

[n] *Vult placere sese amicæ, vult mihi, vult pedissequæ,*
Vult famulis, vult etiam ancillis, & catulo meo.

[n] *Plautus Asinar.*

614 He ſtriues to pleaſe his miſtris and and her maid,
Her ſeruants and her dogge, and's well apaid.

If he get any remnant of hers, a buske-point, a feather of her fanne, a ſhoo-tie, a lace, he weares it for a fauour in his hat, or next his heart. Her picture he adores twice a day, & for two howres together will not looke off it; a garter or a bracelet of hers is more precious then any Saints relique, and he layes it vp in his casket, O bleſſed relique, and euery day will kiſſe it, if in her preſence his eye is neuer off her, & drink where ſhe dranke, if it be poſſible in that very place, &c. If abſent, he wil ſit vnder that tree where ſhe did vſe to ſit, in that bower, in that very ſeat, many yeeres after ſometimes, and if ſhe bee farre off, and dwel many miles off, he loues yet to walke that way ſtill, to haue his chamber window looke that way, [o] to confer with ſome of her acquaintance, [p] to talke of her, admiring and commending her ſtill and lamenting, honing, wiſhing himſelfe any thing for her ſake, to haue opportunity to ſee her, that he might but inioy her preſence: as *Philoſtratus* to his miſtris, [q] *ô happy groũd on which ſhe treads, & happy were I if ſhe would tread vpon mee, I thinke her countenance would make the riuers ſtand and when ſhe comes abroad, birds wil ſing, and come about her.* Another, he ſighs and ſobbes, & wiſheth him a ſaddle for her to ſit on, a poeſie for her to ſmell to, & it would not grieue him to be hanged, if he might be ſtrangled in her garters: he would willingly die to morrow, ſo that ſhe might kill him with her owne hands; *Ouid* would be a flea, a kat, a ring, *Catullus* a ſparrow, *ô ſi tecum ludere, ſicut ipſa poſſem, & triſtes animi leuare curas. Anacreon*,

A glaſſe, a gowne, chaine, any thing;
But I a looking glaſſe would be,
Still to be look'd vpon by thee,
Or I, my loue would be thy gowne,
By thee to be worne vp and downe,
Or a pure well full to the brimmes,
That I might waſh thy purer limmes:
Or i'de be precious baulme to 'noint,
With choiſeſt care each choiſeſt ioint,

Or

o Happy ſeruants that ſerue her, happy men that are in her company.

p *Non ipſos ſolum ſed ipſorum memoriã amant. Lucian.*

q *epiſt. ô ter felix ſolum beatus ego ſi me calcaueris vultus tuus -ammes ſiſtere poteſt, &c.*

r 2. *eleg.* 15.

Engliſhed by Mr. *B. Holiday* in his *Techneg. eſſ.* 2. *ſec.* 7.

Or,if I might,I would be faine
About thy neck thy happy chaine.
Or would it were my bleſſed happe
To be the Lawne o're thy faire pappe.
Or would I were thy ſhooe to be
Dayly but trod vpon by thee.

O thrice happy man that ſhall enioy her: as they that ſaw *Hero* in *Muſeus*,

-----Faelices mammæ, felix nutrix---
Sed longè cunctis longeq; beatior ille,
Quem fructu ſponſi & ſocij dignabere lecti.

[e] *Xenophon Cyropæd. lib. 5.*

And as ſhe ſaid of *Cyrus*, *beata quæ illi vxor futura eſſet*, bleſſed is that woman that ſhall bee his wife. The *Sultan* of *Sauas* wife in *Arabia*; when ſhe had ſeene *Vertomannus* the traueller, lamented in this manner. *O God thou haſt made this man whiter then the Sunne, but mee, and mine husband, and all my children blacke, I would to God he were my husband, or that I had ſuch a ſonne*, and fell a weeping, and was ſo impatient for Loue at laſt, *that as Potifers wife did by Ioſeph, ſhee would haue had him gone in with her, and ſent away Gazella, Tegeia, and Galzarena her waiting maides, and loaded him with promiſes and gifts*, and wooed him with all the Rhetoricke ſhee could, but when he would not conſent, ſhe would haue gone with him, and left all to be his Page, his ſeruant, or his Lackey, ſo that ſhe might enioy him. Men will doe as much and more for women, ſpend goods, liues, lands, fortunes, and hazard their ſoules for their miſtris ſake.

[u] *Lod. Vertomannus nauiget l.b.2.cap. 5. O Deus hunc creaaſti ſole candidiorem, è diuerſo me & coniugem meum & natos meos omnes nigricantes. Vtinã hic, &c.*

[x] *Atq; aliquis inter iuuenes miratus eſt, & verbum dixit*
Non ego in cœlo cuperem Deus eſſe,
Noſtram vxorem habens domi Hero.

[x] *Muſeus.*

One ſaid to heauen would I not,
deſire at all to goe,
If that at mine owne houſe I had
ſuch a fine wife as *Hero*.

Old *Ianuere* in *Chaucer* thought when he had his faire *May*, he ſhould neuer goe to heauen, he ſhould liue ſo merrily here on.

616 on earth; but who can reckon vp the Dotage, madneſſe, ſeruitude, and blindneſſe, the phantaſmes and vanities of Louers, their torments, wiſhes, idle attempts?

And yet for all this, amongſt ſo many irkſome and troubleſome Symptomes, inconueniences, and paſſions, which are vſually incident to ſuch perſons, there be ſome good qualities in Louers which this affection cauſeth. As it makes wiſemen fooles, ſo many times it makes *fooles become wiſe*, [y] *It makes baſe fellowes generous, cowards, corragious*, as *Cardan* notes out of *Plutarch*, *couetous, liberall and munificent*; *clownes, ciuill; cruell, gentle*; *and wicked prophane perſons, to become religious*; *ſlouens, neat*; *churles, mercifull*; *and dumbe dogges, eloquent*. No paſſion cauſeth greater alterations, or more vehement of ioy or diſcontent. *Plutarch Sympoſ. lib. 1. quæſt. 5.* [z] *ſaith that the ſoule of a man in loue, is full of perfumes and ſweet odors, and all manner of pleaſing tones and tunes*, It addes ſpirits, and makes them otherwiſe ſoft and ſilly generous and coragious, [a] *Audacem faciebat amor.* [b] *Plato* is of opinion that the loue of *Venus* made *Mars* ſo valorous, *a yong man will be much abaſhed to commit any foule offence, that ſhall come to the hearing or ſight of his miſtris. And if it were* [c] *poſſible to haue a citty or an army conſiſt of Louers, ſuch as loue, or are beloued, they would be extraordinary valiant and wiſe in their gouernement, modeſty would detaine them from doing amiſſe, and emulation incite them to doe that which is good and honeſt, and a few of them would ouercome a great company of others.* There is no man ſo puſillanimous ſo very a daſtard, whom Loue would not incenſe and make a diuine temper and an heroicall ſpirit. [d] *I doubt not but if a man had ſuch an army of Louers,* (as *Caſtilio* thinks) *he might ſoone conquer all the world, except by chance he met with ſuch another army of Louers, to oppoſe it.* For ſo perchance they might fight as that fatall dogge and fatal hare in the heauens, courſe one another round, and neuer

[y] *Cardan. lib. 2. de ſap ex vitibus generoſos efficere ſolet, ex timidis audaces ex auaris ſplendidos, ex agreſtibus ciuiles, ex crudelibus manſuetos, ex impiis religioſos, ex ſordidis nitidos atq; cultos ex duris miſericordes ex mutis eloquentes.*

[z] *Anima hominis amore capti tota referta ſuffitibus & odoribus, pæanes reſonat &c.*

[a] *Ouid.*

[b] *In conuiuio Amor veneris Martem detinet & fortem facit adoleſcentē maximè erubeſcere cernimus, quum amator eum turpe quid committentem offendit.*

[c] *Si quo pacto fieri civitas aut exercitus poſſet partim ex his qui amant partim ex his, &c.*

[d] *Lib. 3. de Aulico. Non dubito quin is qui talem exercitum haberet totius orbis ſtatim victor eſſet niſi forte cum aliquo exercitu confligendum eſſet in quo omnes amatores eſſent.* [e] *Higinius de cane & lepore cæleſti.*

make

make an end. *Castilio* thinks *Ferdinand* king of *Spaine* had neuer conquered *Granado*, had not Queene *Isabell* and her Ladies beene present at the seige. [f] *It cannot bee expressed what courage the Spanish Knights tooke, when the Ladies were present, a few Spaniards ouercame a multitude of Moores.* They will vndergoe any danger whatsoeuer, as Sr *Walter Manny* in *Edward* the thirds time, stuck ful of Ladies fauours fought like a Dragon. For *soli amantes*, as *Plato* holds, *pro amicis mori appetunt*, only Louers will dye for their friends, and in their Mistris quarrell, Sr *Lancelot* and Sr *Tristram*, *Cæsar* or *Alexander* shall not be more resolute, or goe beyoud them. And not courage only doth loue adde, but as I said, wisdome and all manner of ciuility and good behauiour. *Bocace* hath a pleasant tale to this purpose, which hee borrowed from the *Greekes*, and which *Beroaldus* hath turned into *Latine*, *Bebelius* into verse, of *Cymon* and *Iphiginia*. This *Cymon* was a foole, a proper man of person, and the Gouernour of *Cyprus* sonne, but a very asse, insomuch that his father being ashamed of him, sent him to a farme house he had in the country to be brought vp. Where by chance, as his manner was, walking alone, he espied a gallant young Gentlewoman, named *Iphiginia*, a Burgomasters daughter of *Cyprus* with her maid by a brooke side in a little thicket, fast a sleep in her smocke, where she had newly bathed her selfe: *When* [g] *Cymon saw her he stood leaning on his staffe gaping on her, immoueable and in a maze*; at last fell so farre in loue with the glorious obiect, that he beganne to rouze himselfe vp, and to bethinke him what he was, and would needs follow her to the citty, and for her sake beganne to be ciuill, to learne to sing and dance, to play of Instruments, & got all those Gentlemen like qualities and complements in a short space, which his friendes were most glad of. In breefe, he became from an Idiot and a Clowne, to be one of the most compleat Gentlman in *Cyprus* and did many valorous exploits, and all for the loue of Mistris *Iphiginia*. In a word, I may say thus much of them all, let them be neuer so clowniſh, rude and horrid, *Gobrians* and Sluts

[f] *Vix dici potest quantam inde audaciam assumerent Hispani, inde pauci infinitas Mauroriū copias superarunt.*

[g] *Hanc vbi conspicatus est Cymon baculo innixus immobilis stetit & mirabundus, &c*

618 ſluts,if once they be in loue,they will be moſt neat & ſpruce and beginne to trick vp,and to haue a good opinion of themſelues. A ſhippe is not ſo long a rigging, as a young Gentlewoman a trimming vp her ſelfe, againſt her ſweet-heart comes. A painters ſhop, a flowry meddowe, no ſo gratious an aſpect as a young maid,a *Nouitſa*,or *Venetian* Bride, that lookes for an husband,or a yong man that is her ſuiter (compoſed lookes, compoſed gate, cloaths, geſtures, actions, all compoſed)all the graces, elegances in the world are in her face:their beſt robes,Iewels,Laces,Spangles, muſt come on,

h *Plautus.* h *præter quam res patitur ſtudent elegantiæ*, they are beyonde all meaſure coy, nice, and too curious on a ſodden: 'Tis all their ſtudy,all their buſineſſe,how to weare their cloaths, & to ſet out themſelues. When *Mercury* was to come before his Miſtris,

----Chlamydemq; vt pendeat aptè
Collocat, vt limbus totumq; appareat aurum.
He put his cloake in order, that the lace,
And hemme,and gold worke all might haue his grace.

When that hirſute Cyclopicall *Polyphemus* courted *Galatea.*

i *Met.13.* i *Iamq; tibi formæ iamq; eſt tibi cura placendi,*
Iam rigidos pectis raſtris Polypheme capillos,
Iam libet hirſutam tibi falce recidere barbam,
Et ſpectare feros in aquâ & componere vultus.
And then he did beginne to prancke himſelfe,
To pleaſe and combe his head,and beard to ſhaue,
And looke his face ith' water,as a glaſſe,
And to compoſe himſelfe for to be braue.

He now began to haue a good opinion of his owne feature, and good parts.

Iam Galatea veni,nec munera deſpice noſtra,
Certè ego me noui liquidaq; in Imagine vidi
Nuper aquæ,placuitq; mihi mea forma videnti.
Come now my *Galatea* ſcorne me not,
Nor my poore preſents,for but yeſterday

† Sheepheards in their Loues are as coye as Kings.

I saw my selfe ith' water, and me thought
Full faire I was, scorne me not I say.

'Tis the common humour of all Suitors to tricke vp themselues: and as *Hensius* writ to *Primierus*, [k] *If once he be besotted on a wench, he must lye awake a nights, renounce his booke, sigh and lament, and now and then weepe for his hard hap, and marke aboue all things what Hats, Bands, Dublets, Breeches are in fashion, how to cut his Beard, and weare his loue-locke, to turne vp his Munshato's, and curle his head, prune his Pickitivant, or if he weare it broad that the East side be corespondent to the West: he must be in league with an excellent Tayler, Barber, haue neat shooe-ties, points, garters, speake in print, walke in print, eat and drinke all in print, and that which is all in all, hee must be mad in print.*

[k] *Epist. an vxor liberato sit discenda. Noctes insomnes traducendæ, literis renunciandum. sæpe gemendum, nonnunquam et illachrymandũ sorti & conditioni tuæ. Videndum quæ vestes quis cultus te deceat, quis in vsu sit vtrum latus barbæ, &c. Cum cura loquẽdum, incedendũ, bibendum, & cũ cura insaniendũ.*

Amongst all other good qualities an amorous fellowe must haue, he must learne to sing and dance, play vpon some Instrument or other, as without all doubt hee will, if hee be truely touched with this loadstone of loue. For as [l] *Erasmus* hath it, *Musicam docet amor & Poesin*, Loue will make them Musitians, and to make Ditties, Madrigalls, Elegies, & loue Sonnets, and sing them to seuerall tunes. 'Tis their chiefest study to sing, and dance, and without question, so many gentlemen and gentlewomen would not be so well qualified in this kinde, if loue did not incite them. [m] *Who*, saith *Castilio*, *would learne to play, or giue his minde to musicke, or learne to dance, or make so many rimes, Loue-songs, as most doe, but for womens sake, but that they hope by that meanes to purchase their good-wills, and winne their fauours. Constantine agricult. lib. 11 cap. 18.* Makes *Cupid* himselfe to bee a great dancer, by the same token as he was capering amongst the Gods, [n] *he slunge downe a boule of Nectar, which distilling vpon the white Rose, euer since made it red*: and *Calistratus* by the helpe of *Dædalus* about *Cupids statua*, [o] made a many of young wenches

[l] *Chil 4. cent. 5. pro 15.*

[m] *Lib. 3. de aulico. Quis choreis insudaret nisi fœminarum causa, quis musicæ tantam nauaret operam, nisi quod illius dulcedine permulcere speret, quis tot carmina cõponeret, nisi vt inde affectus suos in mulieres explicaret.*

[n] *Cæterem nectaris euertit saltans apud deos qui in terram cadens rosam prius albam rubore infecit.* [o] *Puellas choreantes circa iuuenilem Cupidinis statuam fecit. Philostrat. Imag lib. 3. de statuis. Exercitium amori aptissimum.*

still

620 still a dancing, to signifie belike that *Cupid* was much affected with it. *Praxitiles* in all his Pictures of Loue, made *Cupid* still smiling, and looking vpon dancers. And many times this Loue will make old men dance, and maske and mumme, for *Comus* and *Hymen* loue Maskes, and all such merriments aboue measure, and will allow men to put on womens apparell in some cases, and to dance men of all sorts. *Paulus Iouius* taxeth *Augustine Niphus* the Philosopher, [p] *For that being an old man and a publike Professor, a father of many children, he was so mad for the loue of a young maid (that which many of his friends were ashamed to see) an olde gouty fellowe dance after Fidlers.* Many laughed him to scorne for it, but this omnipotent loue would haue it so, and who can withstand it. If once we be in loue, yong or old, though our teeth shake in our heads, there is no remedy we must dance. *Plutarch Sympos. 1. quæst. 5.* doth in some sort excuse it, & telleth vs moreouer in what sence, *Musicam docet amor, licet priùs fuerit rudis*, how Loue makes them that had no skill before, learne to sing and dance, he concludes 'tis only that power and prerogatiue Loue hath ouer vs. [q] *Loue, as hee holds will make a silent man speake, a modest man most officious, dull, quick; slowe, nimble; and that which is most to be admired, an hard base vntractable Churle, as fire doth Iron in a smithes Forge, facile, gentle, and easie to be intreated*; for which cause many compare Loue to wine, which makes men Iouial and merry, sing and dance,

But aboue all the other Symptomes of Louers, this is not lightly to be ouerpassed, that likely of what condition soeuer if once they be in loue, they turne to their ability, Rimers, Ballet-makers, and Poets. For as *Plutarch* saith, [r] *They will be witnesses and trumpetters of their Paramours good parts, bedecking them with verses and commendatory songs, as wee doe statues with gold, that they may bee remembred and admired of all.* Old men will dote in this kinde sometimes as well as the best. [t] *Iouianus Pontanus* makes an olde man rime, and turne Poetaster to please his Mistris.

[p] *Vita eius. Puellæ amore septuagenarius senex vsq; ad insaniam correptus, multis liberis susceptis: multi non sine pudore conspexerunt, senem & Philosophum podagricum non sine risu saltantem ad tibiæ modos.*

[q] *De taciturno loquacem facit & de verecundo officiosum reddit de negligente industrium, de socorde impigrũ.*

[r] *Ipsi enim volunt suarum amasiarum pulchritudinis præcones ac testes esse, eas laudibus & cantilenis & versibus exornare, vt auro statuas vt memorentur & ab omnibus admirentur.*

[t] *Tom. 2. Ant. Dialog.*

Ne

Ne ringas Mariana meos ne despice canos,
De sene nam iuuenem Dia referre potes. &c.
Sweet *Marian* doe not mine age disdaine,
For thou canst make an old man young againe.

This Loue is the cause of all good conceipts, [t] neatnesse, ornations, plaies, elegancies, delights, and all the sweetnesse of our life, all our feasts almost, banquets, merry meetings, weddings, pleasing songs, fine tunes, Poems, Loue-stories, Fescenines, Elegies, Odes, &c. Emblems, Impreses, deuiles, if we may beleeue *Iouius*, *Contiles*, and *Paradine*, may bee ascribed to it: [u] all our Tilts and Turnaments, Orders of the *Garter*, *Golden Fleece*, &c. And many of our histories: by this meanes, saith *Iouius*, they would expresse their minds to their Mistris, and to the beholders. 'Tis the sole subiect almost of all Poetry, all our inuention tends to it, all our songs, what euer those old *Anacrions*, *Grecke Epigrammatists*, Loue writers, *Anthony Diogenes* the most ancient, whose Epitome we finde in *Phocions Bibliotheca*, *Longus Sophista*, *Eumathius*, *Achilles Tatius*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Ovid*, *Catullus*, *Tibullus*, *&c.* Our new *Arioste's*, *Boyardes*, autors of *Arcadia*, *Fairy Q. &c.* haue written in this kinde, are but as so many Symptomes of Loue. Their whole bookes are a *Synopsis* or breuiary of Loue, the Portuous of Loue, Legends of Louers liues and deaths, and of their memorable aduentures. Nay more, as [x] *Nenisanus* the Lawier holds, *there neuer was any good Poet, that inuented good fables or made laudable Verses, that was not in loue himselfe.*

Cynthia te vatem fecit lascine Properti,
Ingenium Galli pulchra Lycoris habet,
Fama est arguti Nemesis formosa Tibulli,
Lesbia dictauit docte Catulle tibi.
Non me Peligni nec spernet Mantua vatem.
Si qua Corinna mihi, si quis Alexis erit:
Wanton *Propertius*, and witty *Gallus*,
Subtile *Tibullus*, and Learned *Catullus*,

[t] *Huic mũditias ornatum leporem delitias ludos elegantiam omnem deniq; vitæ suauitatem debemus.*

[u] *Fransius lib. 3. De symbolis qui primus symbolum excogitauit voluit nimirum hac ratione implicatum animũ evoluere, eumq; vel dominæ vel aliis intuentibus ostendere.*

[x] *Lib. 4. num. 102. siluæ nuptialis. poetæ non inueniunt fabulas aut versus laudatos faciunt, nisi qui ab amore fuerint excitati. Martial. Epig. 73. lib. 9.*

622 It was *Cynthia, Lesbia, Lychoris,*
That made you Poets all, and if *Alexis,*
Or *Corinna* chance my Paramour to be,
Virgil and *Ovid* shall not despise me.

Petrarchs Laura made him so famous, *Astrophells Stella,* & *Iouianus Pontanus* Mistris was the cause of his *Roses, Violets, Lillies, Nequitiæ, blanditiæ, ioci, decor, Nardus, Ver, Coralla, Thus, Mars, Pallas, Venus, Charis, Crocum, Laurus, Unguentum, Costum, Lachrymæ, Myrrha, Musæ, &c.* And the rest of his Poems. The very Rusticks and Hog-rubbers, if once they tast of this Loue-liquor, are inspired in an instant. They must write and indite all in Rime.

S. R. 1600.

Thou Hony-suckle of the Hathorne hedge,
Vouchsafe in *Cupids* cup my heart to pledge,
My hearts deare blood, sweet *Cis* is thy Carouse,
Worth all the Ale in Gammer *Gubbins* house.
I say no more, affaires call me away,
My fathers horse for Prouender doth stay.
Be thou the Lady *Cressetlight* to me,
Sr *Trolly Lolly* will I prooue to thee,
Written in hast, farwell my Cowslip sweet,
Pray let's a Sunday at the Alehouse meet.

Your most grimme *Stoicks*, and seuere *Philosophers* wil melt away with this passion, and if [y] *Athanæus* belye them not, *Aristippus, Apollidorus, Antiphanes, &c.* haue written loue Songs and Commentaries of their Mistris praises. Kings and Emperours insteed of Poems, build cities, &c. *Adrian* built *Antinoa* in *Ægypt*, besides Constellations, Temples, Altars, &c. in the honour of his *Antinous. Alexander* bestowed infinite summes, to set out his *Hephestian* to all eternity. But I conclude, [z] there is no end of Loues Symptomes, 'tis a bottomlesse pit, Loue is subiect to no dimensions; and not to be suruayed by any art or engine.

[y] *Lib. 13. cap. Dypnosophist.*

[z] *Quis horum scribere molestias potest, nisi qui & is aliquantũ insanit. Æneas Silvius.*

MEMB. 4.

Prognosticks of Loue-melancholy

WHat Fires, Torments, Cares, Iealosies, Suspitions, Feares and Griefes, Anxieties accompany such as are in loue, I haue sufficiently said: the next question is, what will be the euent of such miseries, what they foretell. Some are of opinion that this Loue cannot be cured, *Nullis amor est medicabilis herbis*, it accompanies them to their [a] last, *Idē amor exitio est pecori pecorisq; magistro*, and is so continuate, that by no perswasion almost it may be relieued. *Bid mee not to loue*, said [b] *Eurialus*, *bid the Mountaines come downe into the plaines, bid the Riuers runne backe to their Fountaines; I can as soone leaue to loue, as the Sunne to leaue his course.* No Physicke can ease it:

Quæ prosunt domino non prosunt omnibus artes.

As *Apollo* confessed, & *Iupiter* himselfe could not be cured.

[c] *Omnes humanos curat medicina dolores,*
Solus amor morbi non habet artificem.
Physicke can soone cure every disease,
[d] Excepting Loue, that can it not appease.

But whether Loue may be cured or no, and by what meanes shall be explained in his place, in the meane time, if it take his course and be not otherwise eased or amended, it breakes out into outragious often, and prodigious euents. *Amor & Liber violenti dij sunt*, as [c] *Tatius* obserues, *& eousq; animum incendunt vt pudoris obliuisci cogant. Loue* and *Bacchus* are so violent Gods, and so furiously rage in our minds, that they make vs forget all honesty, shame and common ciuility. For such men commonly as are throughly possessed with this humour, are *insensati*; beside themselues, and as I haue prooued, no better then beasts, Irrationall, stupid, head-strong, void of feare of God or men, they frequently forsware themselues, steale, commit incests, rapes, adulteries, murders, de-

[a] *Semper moritur, nunquam mortuus est qui amat Æn. Silu.*

[b] *Eurial Ep. ad Lucretiam apud Æneam Siluiū. Rogas vt amare deficiam roga montes vt in planum deueniant, vt fontes fluvia repetant, tam possum te non amare, ac suum Phœbus relinquere cursum.*

[c] *Propertius lib.2. Eleg.1.*

[d] *Est orcus ille vis est immedicabilis est rabies insana,*

[c] *Lib.2.*

624 polutate, Townes, Citties, Countries, to satisfie their lust.

f R. T.

f A Diuell 'tis and mischiefe such doth worke,
As neuer yet did Pagan, Iew, or Turke.

g *Qui quidem amor vtrosq; & totum Ægyptũ extremis calamitatibus inuoluit.*

The warres of *Troy* may be a sufficient witnesse, and as *Appian. lib. 5. hist.* saith of *Antony* and *Cleopatra*, g *Their loue brought themselues, and all Ægypt into extreame and miserable calamities.* The end of her is as bitter as wormewood, & as sharpe as a two-edged sword. *Prou. 5. 4. 5. Her feete goe downe to death, her steppes lead on to hell. Shee is more bitter then death, Eccles. 7. 28. and the sinner shall be taken by her.*

h *Plautus.*

h *Qui in amore præcipitauit, peius perit quam qui saxo salit.*

i *Vt corpus pondere sic animus amore præcipitatur Austin. 2. de ciuit. cap. 28.*

i He that falls headlong from the top of a rocke, is not in so bad a case, as he that falls into this gulfe of Loue. For hence, saith k *Platina, comes Repentance, Desperation, Dotage, they loose themselues, their wits, and make shipwracke of their fortunes altogether*, Madnesse, to make away themselues and others, violent death, *Prognosticatio est talis*, saith *Gordonius*, l *si non succurratur ijs aut in maniam cadunt, aut moriuntur.* The prognostication is, they will either runne mad, or dye. For if this passion continue, saith m *Ælian Montaltus, it makes the blood hot, thicke and blacke, and if the inflammation get into the braine, with continuall meditation and waking, it so dries it vp, that madnesse followes, or else they make away themselues.* And as *Arnoldus* addes, it will speedily worke these effects, if it be not presently helped, n *They will pine away and runne mad, and dye vpon a suddaine. Facile incidunt in Maniam.* saith *Valescus*, quickly madde, *nisi succurratur*, if good order be not taken. So shee confessed of her selfe in the Poet. ----o *Insaniam priusquam quis sentiat,*

k *Dial. Hinc oritur & pœnitentia desperatio non vident ingenium se cum re simul amisisse.*

l *Idem Savanarola & plures alii, &c. Rabidum factus Orexin. Iuven.*

m *Cap. De Heroico Amore. Hæc passio durans sanguinem sorridum & atribilarium reddit his vero ad cerebrum delatus insaniam parat vigiliis et crebro desiderio exiccans.*

Vix pili interuallo a furore absum.
I shall be mad before it be perceiued,
An haire breadth of scarce am I, now distracted.

As madde as *Orlando* for his *Angelica*, or *Hercules* for his *Hylas*.

n *Insani fiunt aut sibi ipsis desperantes mortem asciscunt. Languentes cito mortem aut maniam patiuntur.* o *Theocritus Edill. 14.*

He

p *At ille ruebat quo pedes ducebant, furibundus,*
Nam illi sæuus Deus intus iccur laniabat,
He went he car'd not whether, mad he was,
The cruell God so tortur'd him, alas.

At the sight of *Hero* I cannot tell how many ran [r] mad,

q *Alius vulnus celans insanit pulchritudine puellæ,*
And whilst he doth conceale his griefe,
Madnesse comes on him like a theefe.

Goe to *Bedlam* for examples. It is so well knowne in every village, how many haue either died for loue or voluntary made away themselues, that I not need much labor to proue it. [s] *Nec modus aut requies nisi mors reperitur amoris.* Death is the common *Catastrophe* to such persons. After that *Eurialus* departed from *Senes*, *Lucretia* his paramour *neuer looked vp, no iests could exhilerate her sad minde, no ioyes comfort her wounded and distressed soule: but a little after shee fell sicke and died.* But this is a gentle end a naturall death, such persons commonly make away themselues: so did *Dido Phædra*, *Pyramus* and *Thisbe*, *Medæa*, and many Myriades besides. *Valleriola lib. 2. obser. 7.* hath a lamentable story of a Marchant his patient, [t] *that raving through impatience of loue, had he not beene watched, would euery while haue offered violence to himselfe.* *Amatus Lusitanus cent. 3. cur. 56.* hath such [u] another story, and *Felix Platter med. obser. lib. 1.* of a young [x] Gentleman that studied Physicke, and for the loue of a Doctors daughter hauing no hope to compasse his desire, poysoned himselfe. [y] An 1615. A Barber in *Francfort* becausse his wench was betroathed to another, cut his owne throat. [z] At *Neoburge* the same yeare, a young man becausse he could not get her parents consent killed his sweet heart, & afterward himselfe desiring this of the Magistrate, as he gaue vp the Ghost, that they might both bee buried in a graue. You haue not yet heard the worst, they do not offer violence to themselues in this rage of lust, but vnto others, their nea-

[r] *Lucians Imag.* So For *Lucians* mistris all that saw her and could not enioy her ranne madd or hanged themselus
[s] *Ovid met. 10.* *Æneas Siluius ad eius decessum nunquam visa Lucretia ridere nullis facetiis iocis nullo gaudio potuit in lætitiam renouari, mox integritudinem incidit et sic breui contabuit.*
[t] *Furibundus putauit se videre Imaginem puellæ & coram loqui blandiens illi, &c.*
[u] *Iuven. Hebreus.*
[x] *Iuvenis Medicinæ operam dans doctoris filiam deperibat &c.*
[y] *Gotardus Arthus Gallobelgicus, mund. vernul. 16: 5. collũ nouaculi aperuit: & inde expirauit.* [z] *Cum renuente parente vtroq; & ipsa virgine frui non posset. ipsum & ipsam interfecit hoc à magistratu petens vt in eodem sepulchro sepeliri possent.*

626 rest and deareſt friends. [a] *Nereus* wife a widowe and Lady of *Athens*, For the loue of a *Venetian* Gentleman betrayed the City, and he for her ſake, murthered his wife the daughter of a Nobleman in *Venice*. [b] *Conſtantius Deſpota*, made away *Katherine* his wife, and turned his ſonne *Michael* and his other children out of doores, for the loue of a baſe Scriueners daughter in *Theſſalonica*, with whoſe beauty he was enamored. [c] *Leucophria* betrayed the citty where ſhee dweit, for her ſweet-hearts ſake that was in the enemies campe. [d] *Piſidice* the Gouernours daughter of *Methimia* for the loue of *Achilles* betrayed the whole Iland to him, her fathers enemy. [e] *Diognetus* did as much in the citty where he dwelt, for the loue of *Policrita &c.* Such Acts and Sceanes hath this Tragedy of Loue.

[a] *Chalcocondilas de reb. Turcicis lib. 9. Nerei vxor Athenarum domina, &c.*
[b] *Nicephorus Greg. hiſt. lib. 8. vxorem occidit liberos & Michaelem filium videre abhorruit Theſſalonicæ amore captus protonotarii filiâ, &c*
[c] *Parthenius Eret. lib. cap. 5.*
[d] *Idem cap. 21. Gubernatoris filia Achillis amore capta ciuitatem prodidit.*
[e] *Idem cap. 9.*

Memb. 5. Subsect. 1.

Cure of Loue-Melancholy, by Labour, Diet, Phyſicke, Faſting, &c.

ALthough it be controuerted by ſome, whether Loue-Melancholy may bee cured, becauſe it is ſo irreſiſtable and violent a paſſion, yet without queſtion, if it bee taken in time it may be helped, & by many good remedies amended. *Auicenna lib. 3. Fen. 1. cap. 23, & 24.* ſetts downe 7 good wayes, how this malady may be eaſed, altered and expelled, *Sauanarola*, 9. principall obſeruations, *Iaſon Pratenſis* preſcribes 8 rules beſides Phyſicke, how this paſſion may be tamed, *Laurentius* 2. maine precepts, *Arnoldus, Valleriola, Montaltus, Hildeſheim, Langius* and others otherwiſe, all tending to the ſame purpoſe. The ſumme of which I will briefly Epitomiſe, and enlarge againe vpon occaſion, as ſhall ſeeme beſt to me and to mine owne method. The firſt rule to be obſerued in ſubduing this ſtubborne and vnbridled paſſion is Exerciſe and Diet. It is an old and well knowne ſentence, *Sine Cerere & Baccho friget Venus*; As an [f] idle ſedentary

tary life liberall feeding, are great cauſes of it, ſo the oppoſite labour, ſlender and ſparing diet, with continuall buſineſſe, are the beſt and moſt ordinary meanes to preuent it. 627

[f] *Otium naufragium caſtitatis Auſtin.*

O tia ſi tollas periere Cupidinis artes,
Contemptæq; iacent, & ſine luce faces.
Take Idleneſſe away, and put to flight
Are Cupids arts, his torches giue no light.

Minerua, Diana, Veſta, and the 9. *Muſes* were neuer inamored, becauſe they neuer were idle. 'Tis *Sanazarolas* 3. rule *Occupari in multis & magnis negotijs.* And *Auicenna's* precept, *cap.* 24. [g] *Cedit amor rebus res age tutus eris.*

[g] *Ouid. lib.* 1. *remed.*

To be buſie ſtill, and as [h] *Guianerius* inioynes about matters of great moment, if it may be. [i] *Magninus* addes, *neuer to bee Idle but at the howres of ſleepe.*----[k] *& ni*

[h] *Cap.*16. *circa res arduas exerceri.*

[i] *Part.*2 *cap.*23 *reg. San. His præter horam ſomni nulla per otium tranſeat.*

Poſces ante diem librum cum lumine, ſi non
Intendas animum ſtudijs & rebus honeſtis,
Inuidia vel amore miſer torquebere.
For if thou doſt not ply thy booke,
By candlelight to ſtudy bent,
Imploid about ſome honeſt thing,
Enuy or loue ſhall thee torment.

[k] *Hor. lib.*1. *Epiſt.*2.

No better phyſicke then to be ſtill buſie, ſeriouſly intent.

[l] *Cur in penates rariùs tenues ſubit,*
Hæc delicatas eligens peſtis domus,
Mediumq; ſanos vulgus affectus tenet? &c.
Why doſt thou aske poore folkes are often free
And dainty places ſtill moleſted be?

[l] *Seneca.*

Becauſe poore people fare courſly, worke hard, goe woll-ward and bare. [m] *Guianerius* therefore preſcribes his patient *to goe with haire-cloath next his skinne, to goe barefooted and bare-legged in cold weather, to whippe himſelfe now and then as Monkes doe, but aboue all to faſt.* Not with Mutton and pottadge, as many of them faſt whatſoeuer they pretend, but frō all manner of meat. Faſting is an all-ſufficient remedy of it ſelfe, for as *Iaſon Pratenſis* holdes, the bodies of ſuch perſons

[m] *Tract.* 16. *cap.*18 *ſuper nudā carne cilicium portent, tempore frigido ſine caligis & nudis pedibus incedant in pane & aquā ieiunent ſæpius ſe verberibus cædant, &c.*

628 that feed liberally and feed at eaſe, [n] *are full of bad ſpirits and Diuells, diueliſh thoughts, no better Phyſicke for ſuch perſons then to faſt. Heldeſheim ſpicel.2.* to this of hunger addes, [o] *often bathes, much exerciſe and ſweat*, but hunger and faſting he preferres before the reſt. And 'tis indeed our *Sauiours* Oracle *This kinde of diuell is not caſt out but by faſting and prayer*, which makes the Fathers ſo immoderate in commendation of faſting. As *Hunger*, ſaith [p] *Ambroſe, is a friend of virginity, ſo is it an enemy to laſciuiouſneſſe, but fulneſſe ouerthrowes chaſtity, and feſtereth all manner of prouocations.* If thine horſe be too luſty, *Hierome* aduiſeth thee to take away ſome of his Prouender, by this meanes thoſe *Paules*, *Hilaries*, *Antonies*, and famous Anachorits ſubdued the luſts of the fleſh, by this meanes, *Hilarion made his aſſe, as he called his owne body, leaue kicking* (as [q] *Hierome* relates of him in his life) when the diuell tempted him to any ſuch foule offence. By this meanes thoſe [r] *Indian Brachmanni* kept themſelues continent, they lay vpon the ground couered with skinnes, as the *Redſhanks* doe on Hadder: and dieted themſelues ſparingly of one diſh: which *Guianerius* would haue all young men put in practiſe; and if that will not ſerue, [s] *Gordonius would haue them ſoundly whipped, or to coole their courage kept in priſon*, and there fedd with bread and water, till they acknowledge their error and become of another minde. If impriſonment and hunger wil not take them downe according to the direction of that [t] *Theban Crates, Time muſt weare it out, if time will not, the laſt refuge is an halter.* But this you will ſay is comically ſpoken. Howſoeuer faſting by all meanes muſt be ſtill vſed, & as they muſt refraine from ſuch meats formerly mentioned, which cauſe venery or prouoke luſt, ſo you muſt vſe an oppoſite diet. [u] Wine by all meanes muſt be auoided to the younger ſort. Women of old for that cauſe in hot countries were forbid the vſe of it, and young folkes as *Leonicus* hath recorded,

[n] *Dæmonibus referta ſunt corpora noſtra illorum præcipue qui delicatis veſcuntur eduliis, aduolitant & corporibus inhærent hanc ob rem ieiunium impendio probatur ad pudicitiam.*

[o] *Victus ſit attenuatus balnei frequens vſus & ſudationes* cold baths not hot, ſaith *Magninus par.3 cap.23.* to diue ouer head and eares in a cold riuer, &c.

[p] *Ser de gulâ fames amica virginitati eſt inimica laſciuiæ ſaturitas vero caſtitatem perdit & nutrit illecebras.*

[q] *Vita Hilarionis lib.3. epiſt. cum tentaſſet eum demon titillatione inter cætera. Ego inquit aſſelle ad corpus ſuum, faciã, &c.*

[r] *Strabo lib.15. Geog. ſub pellibus cubant, &c.* [s] *Cap.2.part.2 Si ſit iuuenis & non vult obedire flagelletur frequenter & fortiter dum incipiat fœtere.* [t] *Laertius lib.6.cap.5. amori medetur fames, ſin aliter tempus, ſi non hoc laqueus.* [u] *Vina parant animos veneri, & c.*

Var.

Var.hist.lib.3.cap. 87. 88. out of *Athenaus* and others, and is still practised in *Italy* and some other countries of *Europe*, & and *Asia*, as *Claudius Minos* hath well illustrated in his comment on the 23 Embleme of *Alciat*. So of other meats. 629

Nec minus eruicas aptum est vitare salaces,
Et quicquid Veneri corpora nostra parat.
Eringo's are not good for to be taken,
And all lasciuious meats must be forsaken.

Those opposite meats which are to bee vsed, are Cowcumbers, Mellons, Purslan, water lillies, Rue, Woodbine, Amni, Lettice, which *Lemnius* so much commends, *lib. 2.cap. 42.* & *Mizaldus hort.med* to this purpose. *Vitex* or *Agnus castus* before the rest, which saith[x] *Magninus*, hath a wonderful vertue in it. see more in *Porta*, *Mathiolus*, *Crescentius*, *lib. 5. &c.* and what euery herbalist almost and Physitian hath written *cap.de Satyriasi & Priapismo.* In some cases againe, if they be much deiected and brought lowe in body, and now ready to dispaire through anguish, griefe, and too sensible a feeling of their misery, a cup of wine and full diet is not amisse, and as *Valescus* adviseth, *cum aliâ honestâ venerem sapè exercendo*, which *Langius epist.med.lib.1.epist.24.* approues out of *Rhasis*, *assiduationem coitus*, and *Guianerius cap. 16. tract. 16.* as [y] very profitable Physicke, and to be druncke too by fits, but this is mad physicke, if it bee at all to be permitted. If not, yet some pleasure is to be allowed, as that which *Vives* speakes of *lib. 3. de Anima*, [z] *A louer that hath as it were lost himselfe through impotency, impatience, must bee called home as a traueller by musicke, feasting, good wine, if need be to drunkennes it selfe, which many so much commend for the easing of the mind all kinde of sports and merriments, to see some pictures, hangings buildings, pleasant fields, Orchards, Gardens, Groues, Ponds, Pooles, Riuers, fishing, fowling, hauking, hunting, merry tales, and pleasant discourse, reading, and exercise till hee sweat, that new spirits may succeed, or some other vehement affection or contrary passion, till he be wayned from anger, suspition, cares, feares &c. and habituated into another course.* And as this method of *sudorem, &c.*

x [illegible]

y *Cum muliere aliqua gratiosa sæpe coire erit vtilissimum. Idem Laurentius c.11*

z *Amatori cuius est pro impotentia mens amota opus est vt paulatim animus velut à peregrinatione domum reuocetur per musicam conuiuia &c.*
Per aucupium fabulas & festiuas narrationes laberem vsq; ad

630 Musick, merriment, singing, dancing, doth augment the passion in some Louers, as [a] *Auicenna* notes, so it expelleth it in others, and doth very much good. These things must bee warily applied, as the parties symptomes vary, and as they shall stand diuersly affected.

[a] *Cap. de Ilishi Multos hoc affectu sanat cantilena letitia musica & quidem sunt quos hec augmentant*

If there be any need of physicke, that the humors bee altered, or any new matter aggregated, they must bee cured as melancholy men. *Carolus à Lorme* amongst other questions, discussed for his degree at *Montpelier* in *France*, hath this, *an Amantes & amentes ijsdem remedijs curentur*? Whether Louers and madmen be cured by the same remedies, he affirmes it, for loue extended is meere madnesse. Such physicke then as is prescribed, is either inward or outward, as hath been formerly handled, in the precedent Partition in the Cure of Melancholy. [b] *Amatus Lusitanus* cured a young Iew that was almost mad for loue, with the Syrupe of Hellebor, and such other euacuations and purges, which are vsually prescribed to blacke choler: [c] *Auicenna* confirmes as much if need require, and [d] *blood letting aboue the rest*, which makes *amantes ne sint amentes*, Louers to come to themselues, and keepe in their right minds. 'Tis the same which *Schola Salernitana*, *Iason Pratensis*, *Hildesheim* &c. prescribe blood-letting still as a principall remedy. Those old *Scythians* had a tricke to cure al appetite of burning lust, [e] by letting themselues blood vnder the eares, and to make both men and women barren, as *Sabellicus* in his *Enneades* relates of them. Which *Salmuth Tit.10.de Horol. comment. in Pancirol. de nou. repert. Mercurialis var. lec. lib. 3. cap. 7.* out of *Hippocrates*, and *Benso* saith, is still in vse amongst the *Indians*, a reason of which *Langius* giues *lib. 1. epist. 10.*

[b] *Cent 3. cura 56. Syrupo helleborato & alijs quæ ad atrã bilem pertinent.*

[c] *Purgetur si eius dispositio venerit ad aduſt. humoris & phlebotomisetur.*

[d] *Amantium morbus vt pruritus ſolvitur venæ sectione et cucurbitulis.*

[e] *Cura à Venæ sectione per aures vnde semper sterilet.*

Huc faciunt medicamenta venerem sopientia, *vt Camphora pudendis alligata, & in bracha gestata (quidam ait) membrum flaccidũ reddit laborauit hoc morbo virgo nobilis, cui inter cætera præscripsit medicus, vt laminã plumbeã multis foraminibus pertusam ad dies viginti portaret in dorso, ad exiccandum vero sperma iussit eam quam parcissimè cibari, & manducare*

care frequenter coriandrum præparatum, & semen lactucæ & acetosæ, & sic eam à morbo liberavit. Porro impediunt & remittunt coitum folia salicis, trita & epota, & si frequentius, vsurpentur ipsa in totum auferunt. Idem præstat Topatius annnlo gestatus, dexterum lupi testiculum attritum, & oleo vel aqua rosatâ exhibitum, Veneris tædium inducere scribit *Alexander Benedictus*: lac buturi commestum & semen Canabis, & Camphora exhibita idem præstant. Verbena herba gestata libidinem extinguit, puluis ranæ decollatæ & exiccatæ. Ad extinguendum coitum, vngantur membra genitalia, & renes, & pecten aquâ, in qua opium Thebaicum sit dissolutum, libidini maxime contraria camphora est, & coriandrum siccum frangit coitū, & erectionem virgæ impedit, idem efficit synapium ebibitum. *Da verbenam in potu & non erigetur verga sex diebus, vtere menthâ sicca cum aceto, genitalia illinita succo Hyoscyami aut cicutæ, coitus appetitum sedant, &c.* R. *semis lactuc. portulac, coriandri an.* ℥j. *mentæ siccæ* ℥ß. *sacchari albiss.* ℥ iiij. *pulueriſentur omnia subtiliter, & postea simul misce aquâ Nenpharis, f. confec. solida in morsulis, Ex his sumat mane vnum quum surgat.* Innumera ferè his similia petas, ab *Hildisheimo* loco prædicto, *Mizaldo, Porta*, cæterisq;. 631

SVBSEC. 2.

Withstand the beginnings, auoid occasions, change his place: faire and foule means, contrary passions, witty inuentions: to bring in another, and discommend the former.

§ *Seneca. cum in mulierem inciderit, quæ cum formâ morum suauitatem coniunctam habet & iam oculos perſenſerit formæ ad ſe Imaginem cum auiditate quadam rapere cum eadem, &c.*

OTher good rules and precepts are inioyned by our Physitians, which if not alone, yet certainely conioyned may doe much. The first of which is *obstare principijs*, to withstand the beginning, § *quisquis in primo obstitit, pepulit q; amorem tutor ac victor fuit*, he that will but resist at first may easily be a conqueror at the last. *Baltasar Castilio li.4.* vrgeth this prescript aboue the rest, *when he shall chance* (saith

632 (saith he) *to light vpon a woman, that hath good behauiour ioyned with her excellent person, & shall perceiue his eyes with a kind of greedinesse, to pull vnto them this Image of beautie, and carry it to the heart: and shall obserue himselfe to be somewhat incended with this influence, which moueth within, when he shall discerne those subtill spirits sparkling in her eyes, to administer more fewell to the fire, he must wisely withstand the beginnings, & rouze vp reason stupified almost, and fortifie his heart by all meanes, and shut vp all those passages, by which it may haue entrance.* 'Tis a precept which all concurre vpon.

h *Ouid. de rem. lib.1.*

h *Opprime dum noua sunt subiti mala semina morbi,*
Dum licet in primo limine siste pedem.
Thy quicke disease whilst it is fresh to day,
By all meanes crush, thy feet at first step stay.

Which cannot speedier be done, then if he confesse his griefe and passion to some iudicious friend (*qui tacitus ardet magis vritur*, the more he conceales the greater is his paine). that by his good aduise may happily ease him of a sudden; and withall to auoide occasions, or any circumstance that may aggrauate his disease. To keepe out of her company which *Hierome* so much labours to *Paula*, to his *Nepotian*; *Chrysostome* so much inculcates *in ser. in contubern. Cyprian*, and many other fathers of the Church. *Siracides* in his 9. chapter, *Iason Pratensis*, *Sauanorola*, *Arnoldus*, *Valleriola &c* and euery Physitian that treats of this subiect. Not onely to auoid as k *Gregory Tholosanus exhorts*, *kissing*, *dalliance*, *all speeches*, *tokens*, *loue-letters and the like*, or as *Castilio lib. 4.* to conuerse with them, heare them speake, l *those amiable similes*, *admirable graces*, *and sweet gestures*, which their presence affords: but all sight, they must not so much as see thē, or looke vpon them. *Gaze not on a maid saith Siracides*, *turne away thine eyes from a beautifull woman*, *cap.9.ver.7.8.* *auerte oculos*, saith *Dauid*, or if thou doe see them as *Ficinus* aduiseth, let not thine eye be *intentus ad libidinem*, do not intend her more then the rest: but as *Hierome* to *Nepotian*, *aut aequaliter ama*, *aut aequaliter ignora*, either see all alike, or let al alone;

i *Æneas Siluius.*

k *Tom.2.lib.4. cap.10. Synag. med.art. mirab.* *vitentur oscula, tactus, sermo & scripta impudica literæ &c.*

l *Tam admirabilem splendorem declinet, gratiã, scintillas, amabiles risus, gestus suauissimos, &c.*

alone; & that is the ſafeſt courſe, let all alone, ſee none of thẽ. Nothing ſooner reuiues, [m] *or waxeth ſore againe as* Petrarch *holdes, then loue doth by ſight. As* Pompe *renues ambition, the ſight of gold, couetouſneſſe, a beautious obiect ſets on fire this burning luſt.* 633

Et multum ſaliens incitat vnda ſitim.

The ſight of drinke makes one drie, and the ſight of meate increaſeth appetite. Eſpecially if he haue beene formerly inamored, the ſight of his miſtreſſe ſtrikes him into a new fit, and makes him raue many dayes after.

[n] *Infirmis cauſa puſilla nocet,*
Et pœnè extinctum cinerem ſi ſulphure tangas,
viuet, & ex minimo maximus ignis erit
Sic niſi vitabis quicquid renouabit amorem,
Flamma recrudeſcet, quæ modo nulla fuit.

A ſickely man a little thing offends,
As brimſtone doth a fire decayed renew,
And make it burne afreſh, doth loues dead flames,
If that the former obiect it reuiew.

Or as the Poet compares it to embers in aſhes, which the wind blowes, [o] *vt ſolet a ventis, &c.* a ſcauld head as the ſaying is, is ſoone broaken, and drie wood ſoone kindles, and when they haue beene formerly wounded by ſight, how can they by ſeeing but be inflamed? *Iſmenius* acknowledgeth as much of himſelfe, when he had beene long abſent, and almoſt forgotten his miſtreſſe, [p] *at the firſt ſight of her, as ſtraw in a fire, I burned afreſh, and more then euer I did before.* [q] *Chariclia* was as much moued at the ſight of her deare *Theagenes*, after hee had beene long abſent, and it is the common paſſion of all louers. And for that cauſe *Alexander* foreknowing this inconuenience and danger that comes by ſight, [r] *when he had heard* Darius *wife ſo much commended for her beautie, would ſcarce admit her to come in his ſight.* And when as *Araſpus* in *Xenophon*, had ſo much magnified that diuine

[m] *Dial 3. de contemptu mundi nihil facilius recrudeſcit quam amor, vt pompa viſa renouat ambitionem, auri ſpecies auaritiam, ſpectata corporis forma incendit luxuriam,*

[n] *Ouid.*

[o] *Met. 7. vt ſolet à ventis alimenta reſumere quæque parua ſubinductalatuit ſcintilla fauillâ creſcere & in veteres agitata reſurgere flammas*

[p] *Eumathij li. 3. aſpectus amorem incendit vt marceſcentem in palea ignẽ ventus, ardebam interea maiore concepto incendio.*

[q] *Heliodorus lib. 4. Inflammat mentem nouus aſpectus, perinde ac ignis materiæ admotus Chariclia, &c.*

[r] *Curtius lib. 3. cum vxorem Darij laudatam audiuiſſet tantum cupiditati ſuæ frænum iniecit, vt illam vix velles intueri.*

face

634 face of *Panthea* to *Cyrus*, [f] *by how much she was fairer then ordinary, by so much he was the more vnwilling to see her. Scipio* a young man 23. yeares of age, at the siege of a citty in *Spaine*, when as a noble and a most faire young gentlewoman was brought vnto him, [t] *and he had heard shee was betrothed to a lord, rewarded her, and sent her backe to her sweetheart. Xenocrates* lay with *Lais* of *Corinth* all night, and would not touch her. [u] *It is a good happinesse to be free from this passion of loue, and great discretion it argues in such a man that can so containe himselfe, but when thou art once in loue to moderate thy selfe* (as he saith) *is a singular point of wisedome.*

But for as much as few men are free, or that can containe themselues and moderate their passions, curbe their sences, as not to see them, not to looke lasciuiously, not to conferre with them, such is the furie of this head strong passion, and their weakenesse; we must vse some speedy meanes to correct, and preuent that and al other inconueniences, that come by conference and the like. The best, readiest, and surest way, and which all approue, is *Loci mutatio*, to send them seuerall wayes, that they may neither heare off, nor see, nor haue opportunitie to send to one another againe. *Elongatio à patria* is *Sauanorolas* fourth rule, and *Gordonius* precept, *distrahatur ad longinquas regiones*, send him to trauell. 'Tis that which all runne vpon, as so many hounds with full cry, Poets, Diuines, Philosophers, Physitians, all, *mutet patriam, Valesius.* [x] as a sicke man he must be cured with change of aire, *Tully 4. Tusc.* The best remedy is to get thee gone, *Iason Pratensis*, change aire and soyle, *Laurentius, Fuge littus amatum*, Virg. *Vtile finitimis abstinuisse locis*, [y] Ouid. *I procul & longas carpere perge vias---- sed fuge tutus eris.* Trauelling is an Antidote of loue, time and absence weare away paine and griefe. All which [z] *Hensius* merrily inculcates in an Epistle to his friend *Primierus.* First fast, then tarry. 3. change thy place 4. thinke of an haltar. If change of place, continuance of time, absence will not weare it out with those

[f] *Cyripædia. cum Pantheæ formâ Euexisset Araspas tanto magis inquit, Cyrus abstinere oportet, quanto pulchrior est.*

[t] *Liuius. cum eam regulo cuidam desponsatâ audiuisset muneribus cumulatam remisit.*

[u] *Heliodorus lib. 4. expertem esse amoris beatitudo est, at quum captus sis ad moderationem reuocare animum prudentia singularis.*

[x] *Loci mutatione tanquam non conualescens curandus est, cap. 11.*

[y] *Amorum lib. 2 Quisquis amas loca nota nocent. dies ægritudinem adimit absentia delet. Fre licet procul hinc patriæq, relinquere fines Ouid.*

[z] *Proximum est vt esurias, 2. vt moram temporis opponas 3. & locum mutes 4. vt de laqueo cogites*

thoſe precedent remedies, it will hardly be remoued : but theſe commonly are of force. *Fœlix Plater obſer. lib. 1.* had a baker to his patient almoſt mad for the loue of his maide, and deſperate; by remouiug her from him, he was in a ſhort ſpace cured. *Peter Godefridus*, in the laſt chapter of his third booke, hath a ſtory of Saint *Ambroſe*, of a young man that meeting his old loue after long abſcence, on whom he had extreamely doted, would ſcarce take notice of her, ſhe wondred at it that he ſhould ſo lightly eſteem her, called him againe and told him who ſhe was, *Ego ſum inquit. At ego non ſum ego.* But he replied he was not the ſame man, loathing his folly, and aſhamed of that which he formerly had done. *Petrarch* hath ſuch another tale of a young gallant that loued a wench with one eye, and for that cauſe by his parents was ſent to trauell into farre countries, [a] *after ſome yeeres he returned, and meeting the maid for whoſe ſake he was ſent abroad, asked her how and by what chance ſhe loſt her eye, no ſaid ſhe I haue loſt none, but you haue found yours* : Signifying thereby that all louers were blind, as *Fabius* ſaith, *Amantes de formâ iudicare non poſſunt*, louers cannot iudge of beautie, nor ſcarce of any thing elſe, as they will eaſily confeſſe after they returne vnto themſelues, by ſome diſcontinuance or better aduice, and wonder at their owne folly, madneſſe, ſtupidity, blindnes, condemne themſelues that euer they ſhould be ſo beſotted and miſled, and be heartily glad that they haue ſo happily eſcaped.

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[a] *cum poſt aliquot annos iam reuerſus illæ obuiam factus eſſet quam vehementer amarat, rogat quo caſu illa oculum amiſiſſit, non inquit amiſi oculum ſed tu oculos inuenisti.*

If ſo be that, (which is ſeldome) that change of place will not effect this alteration, then other remedies are to bee annexed, faire and foule meanes as to perſwade, promiſe, threaten, terrifie, or to diuert by ſome contrary paſſion, rumour, tales, newes, or ſome wittie inuention, to alter his affection, [b] *by ſome greater ſorrow to driue out the leſſe* ſaith *Gordonius*, as that his houſe is a fire, his beſt friends dead, his money ſtolne, &c. [c] *That he is made ſome great Gouernour, or hath ſome honour, office, inheritance is befalne him*, he ſhall be a Knight, a Baron : or by ſome falſe accuſation, as they doe

[b] *Annuncientur valde triſtia vt maior triſtitia poſſit minorem obfuſcare.*

[c] *Aut quod ſit factus ſeneſcallus, aut habeat honorem magnum.*

636 doe to such as haue the hickehope, to make them forget it. *Saint Hierome lib. 2. epist. 16.* to *Rusticus* the moncke, hath an instance of a [d] young man of *Greece*, that liued in a Monastery in *Ægypt*, *that by no labour, no continence, no perswation could be diuerted, but at last by this tricke hee was deliuered. The Abbot sets one of his conuent to quarrell with him, and with some scandalous reproach or other to defame him before company, and then to come and complaine first, the witnesses were likewise suborned for the plantiffe. The young man wept, and when all were against him, the Abbot cunningly tooke his part, least he should be ouercome with immoderate griefe: but what needs many words? by this inuention he was cured, and alienated from his pristine loue-thoughts.* Iniuries, slaunders, contempts, disgraces, are very forcible meanes to withdrawe mens affections, *contumeliâ affecti amatores amare desinunt* as *Lucian* saith, louers reuiled or neglected, contemned or misused, turne loue to hate, [f] *redeam, non sine obsecret. Ile neuer loue thee more.* So *Zephirus* hated *Hyacinthus* because he scorned him, and preferred his coriuall *Apollo* (*Palephapus fab. nar.*) he will not come againe though he be intreated. Tell him but how he was scoffed at behind his backe, that his loue is false, and entertaines another, cares not for him, or that she is a foole, a nasty queane, a slut, a fixen, a scolde, a diuell, or which *Italians* commonly doe, that he or she hath some lothsome filthy disease, gout, strangurie, falling sickenesse, the Poxe, that he hath three or foure incurable tetters, issues: that she is balde, her breath stinkes, she is mad by inheritance, and so are all the kinred, an harebraine, with many other secret infirmities, which I will not so much as name, belonging to women. That he is an Hermophrodite, an Eunuch, imperfect, a spendthrift, a gamester, a gull, a whoremaster, farre in debt, and not able to maintaine her, a common drunkard, his mother was a witch, his father hanged, that he hath a wolfe in his bosome, a sore legge, some incurable disease, that he will surely beat her, that he walkes in the night, will stabbe his bedfellowe, tell all his

[d] *Adolescens Græcus erat in Ægypti cœnobio qui nullâ operis magnitudine, nulla persuasione flammam poterat sedare, monasterij pater hac arte seruauit. Imperat cuidam è socijs. &c. Flebat ille, omnes aduersabant solus pater callide opponere ne abundantia tristitiæ absorberetur quid multa? hoc inuento curatus est & à cogitationibus pristinis euocatus.*

[e] *Tom. 4.*

[f] *Ter.*

his secrets in his sleepe, and that no body dare lie with him, his house is haunted with spirites, with such fearefull and tragicall things able to auert and terrifie any man or woman liuing *Gordonius c. 20. part. 2.* hinc in modum consulit *paretur aliqua vetula turpissima aspectu, cum turpi et vili habitu, et portet subtus gremium pannum menstrualem, et dicat quod amica sua sit ebriosa, et quod mingat in lecto, et quod est epileptica et impudica, et quod in corpore suo sint excrescentiæ enormes cum fœtore anhelitus, et aliæ enormitates, quibus vetulæ sunt edoctæ, si nolit his persuaderi subito extrahat pānum menstrualem, cor ã facie portando, exclamando, talis est amica tua, et si ex his non demiserit, non est homo sed diabolus incarnatus.* Idem ferè *Auicenna* cap. 24. de curà Ilisthi lib. 3. Fen. 1. Tract. 4. *narrent res immundas vetulæ, ex quibus abominationem incurrat, & res sordidas, & hoc assiduent. Idem Arculanus cap. 16. in 9. Rhasis, &c.* Withall as they doe discommend the old, for the better effecting a more speedy alteration, they must commend another Paramour, *alteram inducere*, set him or her to be woed, or woe some other, that shall be fairer, of better note, better fortune, birth, parentage, much to be preferred, by this, which *Iason Pratensis* wisheth, to turne the streame of affection another way, or as *Valesius* by [i] subdiuiding to diminish it. [k] *Hortor & vt pariter binas habeatis amicas, &c.* If you suspect to be taken, be sure saith the Poet, to haue two mistresses at once, or goe from one to another: or bring him to some publike shows, playes, meetings, where he may see varietie, and he shall likely lothe his first choice. For as he obserues, [l] *Priorem flammam nouus ignis extrudit, & ea multorum natura, vt præsentes maxime ament.* One fire driues out another, and such is womens weakenesse, that they loue commonly him that is present. And so do many men (as he confessed) he loued *Amye* till he saw *Floriat*, & when he saw *Cynthia*, forgat thē both: but faire *Phillis* was incomparably beyond them all, and yet when he espied *Amarillis*, she was his sole mistresse, &c. 'Tis a thing which by *Hieromes* report hath beene vsually practised, [m] *Heathen Philosophers*

[g] *Hypatia Alexandrina quendam se adamantem prolatus muliebribus pannis, & in eum coniectus ab amoris insaniâ liberauit. Suidas & Eunapius.*

[h] *Sauanarola reg. 5.*

[i] *Distributio amoris fiat in plures, ad plures amicas animum applicet. Ouid.*

[l] *Tatius lib. 6.*

[m] *Epist. lib. 2. 16. Philosophi seculi veteris amorem nouo quasi clauum clauo repellere, quod & Assuero regi septem Principes Persarum censere, vt vasto regime desiderium amore compensarent.*

638 *losophers driue out one loue with another, as they doe a pegge, or pinne with a pinne. Which those seuen* Persian *Princes did to* Assuerus, *that they might requite the desire of Queene Vasthi with the loue of others.* *Pausanias* in *Eliacis* saith, that therefore one *Cupid* was painted to contend with another, and to take the garland from him, because one loue driues out another. [n] *Alterius vires subtrahit alter amor.*

[n] *Ouid.*

Fœlix Platter in the first booke of his obseruations, boasts how he cured a widdower in *Basil*, a patient of his, by this stratageme alone, that doted vpon a poore seruant his maide, when friends, children nor perswasion could serue to alienate his mind, they motioned him to another honest mans daughter in the towne, whom he loued, and liued with long after, abhorring the very name and sight of the first. After the death of *Lucretia*, [o] *Eurialus would admit of no comfort, till the Emperour* Sigismunde *married him to a noble Lady of his court, and so in short space he was freed.*

[o] *Lugubri veste indutus, consolationes non admisit, donec Cæsar ex ducali sanguine formosam virginem matrimonio coniunxit. Æneas Siluius hist. de Eurialo & Lucretia.*

Svbsec. 3.

By counsell and perswasion, foulenesse of the fact, mens, womens faults, miseries of marriage. euents of lust, &c.

AS there be many causes of this burning lust or heroicall loue. So there be many good remedies to ease and helpe, amongst which good counsell and perswasion, which I should haue handled in the first place, are of great moment and not to be omitted; Many are of opinion, that in this blind head-strong passion, counsell can doe no good.

[p] *Ter.*

[p] *Quæ enim res in se neq; consilium neq; modum*
Habet, vllo eam consilio regere non potes.
Which thing hath neither Iudgement, or an end
How should aduice or counsell it amend.

But without question good counsell and aduice must needs be of force, especially if they shall proceed from a wise, fatherly,

therly, reuerent, discreet person, a man of authoritie whom the parties doe respect, or stand in awe of, or from a iudicious friend; of it selfe alone, it is able to diuert and suffice. ¶ *Gordonius* the Physitian attributes so much to it, that he would haue it by all meanes vsed in the first place. *Amoueatur ab illâ consilio viri quem timet, ostendendo pericula sæculi, iudicium inferni, gaudia Paradisi.* He would haue some discreet man to diswade them, by foreshewing the miserable euents and dangers which will surely happen, the paines of hell, ioyes of Paradise, and the like, which by their preposterous courses they shall forfeit or incurre. To expostulate and shew them such absurdities, inconueniences, imperfections, discontents, as vsually follow; which their blindnesse, furie, madnesse, cannot apply vnto themselues, or apprehend. If he loue at all, she is either an honest woman or a whore? If dishonest let him read or inculcate to him that 5. of *Salomons Pro. 26. Ecclus. Ambrose lib. 1. cap. 4.* in his booke of *Abel* and *Cain*, *Philo Iudæus de mercede meret. Platinas dial in Amores*, *Æneas Siluius* tart. *Epistle*, which he writ to his friend *Nicholas of Wartburge*, which he calles *medelam illiciti amoris, &c.* [r] *For what's an whore as he saith, but a pillar of youth, ruine of men, and a death, a deuourer of patrimonies, a downefall of honour, fodder for the diuell, the gate of death, and supplement of hell.* Let him see the euent and successe of others, *Sampson*, *Hercules*, *Holofernes*, *&c.* those infinite mischiefes attend it. If she be honest, she is either maide, widdow, or another mans wife: if another mans wife, 'tis abominable in the sight of God, and men, adultery, and expresly forbidden in Gods commaundement, a mortall sin, able to endanger his soule, & if he be such a one as feares God, or haue any religion, he will eschew it, and abhorre the lothsomenes of his owne fact. If a maid, 'tis to abuse or marry her: if to abuse, 'tis fornication, a foule fact, and almost equall to adultery it selfe. If to marry, let him seriously consider what he takes in hand, looke before he leape, and examine first the partie and condition of his estate and hers,

[r] *Quid enim meretrix nisi iuuentutis expilatrix, virorum rapina seu mors patrimonij deuoratrix honoris pernities pabulũ diaboli ianua mortis inferni supplementum.*

640 whether it be a fit match for fortunes, yeares, parentage, and such other circumstances. And whether it be likely to proceede: if not, let him wisely staue himselfe off at the first, curb in his inordinate passion, & moderate his desire. If she be vnequall in yeares, she young and he old, what an vnfit match must it needs be, an vnequall yoake, how absurd and vndecent a thing it is as *Lycinus* in [f] *Lucian* told *Timolaus*, for an old balde crooke-nosed knaue to marry a yong wench, how odious a thing is it to see an old lecher: for a young man to marry an old wife for a piece of good. But put case she bee equall in yeeres, birth, fortunes, and other qualities correspondent, and he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? her beautie belike, and comlinesse of person, that is commonly the maine obiect, she is a most absolute forme in his eye at least, but doe other men affirme as much? or is it an errour in thy iudgement? It may be to thee thy selfe vpon a more serious examination, or after a little absence, she is not so faire as she seemes. *Quædam videntur & non sunt.* It may be not she that is so faire but her clothes, or put another in her clothes, and she will seeme all out as faire; as the [t] Poet then prescribes, separate her from her clothes: suppose thou sawest her in a base beggers weed, or else dressed in some old hirsute attires out of fashion, foule linnen, course clothes, besmeared with soot, colly, perfumed with Opoponax, Sagapenum, Assa fœtida, or some such filthy gummes, durty, about some vndecent action or other. wouldest thou affect her as thou dost? Suppose thou sawest her in a [u] frosty morning, in cold whether, or in some passion or perturbation of mind, reuil'd & ill fauoured to behold: She many times that in a composed looke seemes so amiable and delitious, if she do but laugh or smile, makes an vgly sparrowmouthed face, and shewes an homely paire of vneuen, lothsome, rotten blacke teeth. She hath a blacke skinne, gouty legges, a deformed crooked carkasse vnder a fine coate. It may be for all her costly tires she is balde, and though she seeme so faire

by

[f] *Tom.2. in votis caluus cum sis, nasum habeas simum. &c.*

[t] *Ouid.*

[u] *Si ferueat deformis ecce formosa est si frigeat formosa iam fit informis. Th. Morus Epigram.*

by darke or by candlelight, or a farre of at such a distance, as *Callicratides* obserued in [x] *Lucian, If thou should see her neare or in a morning, she would appeare more vgly then a beast.* Follow my counsell, see her vndrest, see her if it be possible out of her attires, *furtiuis nudatã coloribus*, it may be she is like *Æsopes* Iaye, or an *Ægyptian* temple, she will be lothsome, ridiculous, thou wilt not endure her sight: or suppose thou sawest her sick, pale, in a consumption, on her death bed, skin and bones, or now dead. *Cuius erat gratissimus amplexus* as *Bernard* saith, *erit horribilis aspectus.* Her imbracings were not so acceptable, as now her lookes be terrible, thou haddest better behold a *Gorgons* head, then *Helenas* carcasse. Some are of opinion, that to see a woman naked is able of it selfe to alter his affection, and it is worthy of consideration, saith [y] *Montagne* the *Frenchman* in his Essayes, that the skilfullest masters of amorous dalliances, appoint for a remedy of venereous passions a full suruay of the bodie, As the Poet insinuates.

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[x] *Amorum dial. Tom. 4. si quis ad auroram contempletur multas mulieres à nocte lecto surgentes turpiores putabit esse beslys.*

[y] *Apol. pro Rem. Sch.*

[z] *Ille quod obscœnas in aperto corpore partes,*
Viderat, in cursu qui fuit, hæsit amor.

[z] *Ouid. 2. rem.*

The loue stood still, that ran in full carrere,
When once it saw those parts should not appeare.

It is reported of *Seleucus* king of *Syria*, that seeing his wife *Stratonices* balde pate, as she was vndressing her by-chance, he could neuer affect her after. *Philip* the *French* K. as *Nubrigensis lib. 4. cap. 24.* relates it, married the king of *Denmarkes* daughter, [a] *and after he had vsed her as a wife one night because her breath stunke some say, or for some other secret fault, sent her backe againe.* Many such matches are made for by-respects, or some seemely comelines, which after honie moones past, turne to bitternesse, for burning lust is but a flash, and hatred oft followes in the highest degree, dislike and contempt.

[a] *Post vnam noctem incertum vnde offensam cepit, propter fœtentem eius spiritum, alij dicunt vel latentem fœditatem repudiauit, rem faciens plane illicitam, & regiæ personæ multum inde coram.*

Yea but you will say, your mistris is complete, of a most absolute forme in all mens opinions, no exceptions can be taken at her person, she is the myrror of women for her beau-

642 tie, comelineſſe and pleaſant grace. Put caſe ſhe be, how long will ſhe continue? *Fauour is deceitfull, and beautie is vanitie, Pro.31.30.* If ſhe bee faire as the ſaying is, ſhee is commonly a foole, if proud, ſcornefull, *ſequitur q3 ſuperbia formã*, or diſhoneſt, *rara eſt concordia formæ atq3 pudicitiæ*, *can ſhe be faire & honeſt too?* This beauty is but of the body alone, and what is that but as [b] *Gregorie Nazianzen* telleth vs, *a mocke of time and ſickeneſſe*, or as *Boëthius as mutable as a flower, and 'tis not nature ſo makes vs but moſt part the infirmitie of the beholder.* Or be ſhe faire indeed, golden haired, as [c] *Anacreon* his *Bathillus*, blacke eyed, of a pure ſanguine complection, little mouth, white teeth, ſoft and plumpe body, hands, feet, all faire and louely to behold, compoſed of all graces, elegances, an abſolute piece: [d] her head from *Prage*, pappes out of *Auſtria*, belly from *France*, backe from *Brabant*, hands out of *England*, feete from *Rhine*, buttockes from *Swiſſerland*, let her haue the *Spaniſh* gate, the *Venetian* tire, *Italian* complements and endowments, let her be ſuch a one throughout, as *Lucian* deciphers in his *Imagines*, as *Exphanor* of old painted *Venus*, another *Helena*, *Chariclia*, *Leucippe*, *Lucretia*, *Panthea*, whom thou wilt, or all theſe in one, a little ſickeneſſe, a feuer, ſmall poxe, a blow, a wound, a ſcarre, loſſe of an eye, or limme, a violent paſſion, a diſtemperature of heat or cold, marres all in an inſtant, diſfigures all, childbearing, old age, riuels her vpon a ſudden; after ſhee hath bene married a ſmall while, & the black oxe hath troden on her toe, ſhe will be ſo much altered and grow out of faſhion, thou wilt not know her. So *Deianira* deſcribeth it in the Poet, as a tree in winter.

[b] *Pulchritudo corporis temporis & morb. ludibrium. orat 3.*

[c] *Florũ mutabilitate fugacior nec ſua natura formoſus facit, ſed ſpectantium infirmitas.*

[d] *Bebelius à dagÿs ger.*

[c] *Seneca Oct. 2. Herc. Oetæus.*

[c] Deforme ſolis aſpicis truncis nemus?
Sic noſtra longum forma percurrens iter,
Deperdit aliquid ſemper, & fulget minus,
Maliſq3 minus eſt quidquid in nobis fuit,
Olim petitum cecidit, & partu labat,
Materq3 multum rapuit ex illa mihi,
Ætas citato ſenior eripuit mihi.

And

And as a tree that in the greene wood grows, 645
With fruite and leaues and in the ſummer blowes,
In winter like a ſtocke deformed ſhewes:
Our beautie takes his race and iourney goes,
And doth decreaſe and looſe and come to naught,
Admired of old, to this by childbirth brought;
And *mother* hath bereft me of my grace,
And crooked old age comming on apace.

To conclude with *Chryſoſtome*, [f] *when thou ſeeſt a faire and beautifull perſon a comely woman, hauing bright eyes, a merrie countenance, a ſhining luſtre in her looke, a pleaſant grace, wringing thy ſoule, and encreaſing thy concupiſcence; bethinke with thy ſelfe that it is but earth thou loueſt, a meere excrement which ſo vexeth thee, which thou ſo admireſt, and thy raging ſoule will be at reſt. Take her skinne from her face, and thou ſhalt ſee all lothſomeneſſe vnder it, that beautie is but a ſuperficiall skinne and bones, nerues, ſinewes: ſuppoſe her ſicke, now riuil'd, hoarie-headed, hollow-cheeked, old; within ſhe is full of filthy fleame, ſtincking putide, excrementall ſtuffe: ſnot and ſneuill in her noſtrils, ſpittle in her mouth, water in her eyes, what filth in her braines, &c.* Or take her at beſt, and looke narrowly vpon her in the light, ſtand neare her, and thou ſhalt perceiue almoſt as much, and loue leſſe. as [g] *Cardan* well writes, *minus amant qui acute vident*, though *Scaliger* deride him for it. If he ſee her neere, or looke exactly, whoſoeuer he is, and according to the true rules of ſymmetrie and proportion, examine him or her, he ſhall find many faults in phiſiognomie, many indecorums in their other parts. And 'tis true that he ſaith, [h] *diligenter conſideranti raro facies abſoluta, & quæ vicio caret*, ſeldome ſhall you find an abſolute face without fault, as I haue often obſerued; ſee her angry, merry, laugh, weepe, hote, colde, dreſſed, vndreſſed, in all attires, geſtures, paſſions, and in ſome of theſe ſhe will ſurely diſlike: Beſides theſe outward næues or open faults, errors, there be many inward infirmities, ſecret and &c. ſome priuate which I will omit, and ſome more common to the ſex. Conſide-

[f] *Vides venuſtam mulierem fulgidum habentem oculum, vultu hilari, coruſcantem eximium quendam aſpectium, & decorem præ ſe ferentem, vrentem mentem tuam & concupiſcentiam augentem, cogita terrã eſſe id quod amas, & quod admiraris ſtercus & quod te vrit, &c. cogita illam iam ſeneſcere, iam rugoſam cauis genis ægrotare: tantis ſordibus intus plena eſt. pituitâ ſtercore: reputa quid intra nares, oculos, cerebrum geſtat, quas ſordes, &c.*

[g] *Subtil.* 13.

[h] *Cardan ſubtil. lib.* 13.

646 ratio fœditatis mulierum quam immundæ sunt, quod *Sauanarola* proponit regula septimâ, penitius obseruandum, & *Platina* dial Amoris, fuse perstingit. *Lodouicus Boncialus mulieb.lib.2.cap.2. Albertus* & infiniti ferè medici.

I will say nothing of the vices of their minds, their pride, enuy, inconstancy, weakenesse, malice, selfe will, lightnesse, insatiable appetite, iealousie. *Ecclus 25.14. No malice to a womans, no bitternesse like to hers, Eccles.7.21.* and as the same Author, *Prou.31.10. Who shall finde a vertuous woman?* He makes a question of it. *Ter. Heaut. act. 4.sc.1. neq; ius neq; bonum nec æquum sciunt melius peius prosit absit nihil vident nisi quod libido suggerit. They know neither equitie, good nor bad, be it better or worse* (as the comicall Poet hath it) *beneficiall or hurtfull they will doe what they list.*

[1] *Ariosto lib.25. st.70.*

[1] *For in a thousand good there is not one,*
All be so proud, vnthankefull and vnkind,
With flintie hearts, careless of others mone,
In their owne lustes carried most headlong blind,
But more herein to speake I am forbidden,
Sometime for speaking truth one may be chidden.

†I honour the Sexe as all good men doe

† I am not willing to prosecute the cause against them; let *Mantuan*, *Platina* in *dial*. and such women haters beare the blame, if I haue said amisse, I haue not said an halfe of that which might be vrged out of them and others. And now to proceed, if women in generall be so bad, (and men worse then they) what an hazard is it to marrie, where shall a man find a good wife, or a woman a good husband? A woman a man may eschew, but not a wife wedding is vndoing, (some say) marrying, marring; wooing, woing; [m] *a wife is a feuer hectick*, as *Scaliger* cals her, *and not to be cured but by death*, as out of *Menander*, [n] *Athenæus*.

[m] *Febris hectica vxor, & non nisi morte auellenda.*

In pelagus te iacis negotiorum,----
Non Libyum non Ægæum vbi ex triginta non pereunt.
Tria nauigia: ducens vxorem seruatur prorsus nemo.

[n] *Dynosophist. lib.13.cap.3.*

Thou

Thou wadeſt into a Sea it ſelfe of woes,
In *Lybicke* and *Ægæan* each man knowes,
Of thirty not three ſhippes are caſt away,
But on this rocke not one eſcapes, I ſay.

The worldly cares, miſeries, diſcontents, that accompany marriage, I pray you learne of them that haue experience, for I haue none, many married men exclaime at the miſeries of it, and raile at wiues downe right; but I neuer tried.

o *Mare haud mare, vos mare acerimum.*

An *Iriſh* Sea is not ſo turbulent & raging as a litigious wife, *better dwell with a Dragon or a Lion, then keepe houſe with a wicked wife. Ecclus. 25.18. better dwell in a wilderneſſe. Pro. 21.19. no wickedneſſe like to her, Ecclus. 25.21. She makes a ſorry heart, an heauy countenance, and a wounded mind, weake hands, and feeble knees, verſ.25.* as then the Comicall Poet merrily ſaith,

o *Plautus Aſini act.1.*

p *Perdatur ille peſſimè qui fœminam,*
Duxit ſecundus, nam nihil primo imprecor,
Ignarus vt puto mali primus fuit.
Foule fall him brought the ſecond match to paſſe,
The firſt I wiſh no harme, poore man alas,
He knew not whar he did, nor what it was.

p *Enbulus in Criſil. Athenæus dypnoſophiſt. lib. 13.cap 3.*

What ſhall I ſay to him that marries againe and againe, I pitty him not, for the firſt time he muſt do as he may, beare it out ſometimes by the head and ſhoulders, and let his next neighbour ride, or elſe run away, or as that q *Syracuſian* in a tempeſt, when all ponderous things were to be exonerated out of the ſhip, *quia maximum pondus erat*, fling his wife into the Sea. But this I confeſſe is Comically ſpoken, and ſo I pray you take it: in ſober ſadneſſe marriage is a bondage, a thraldome, an yoke, an hinderance to all good enterpriſes, a rocke on which many are ſaued, many impinge and are caſt away: not that the thing is euill in it ſelfe or troubleſome, but

q *Gomeſius de ſale lib.3 cap.7.*
r Bachelors alwayes are the braueſt men. *Bacon.* ſeeke eternity in memory not in poſteritie.

648 full of all contentment and happineſſe : but to vndiſcreet ſenſuall perſons, that as brutes are wholy lead by luſt, it is a ferall plague, many times an hell it ſelfe, and can giue little or no content, being that they are often ſo irregular and prodigious in their luſts, ſo diuerſe in their affections. *Vxor nomen dignitatis non voluptatis*, as ſhe ſaid. A wife is a name of honour, not of pleaſure, fit to beare the name, gouerne a family, to bring vp children, ſit at boards end & carue, as ſome carnall men ſay and thinke, they had rather go to the ſtewes, or haue now and then a ſnatch as they can come by it, borrow of their neighbours, then haue wiues of their owne: Except they may doe as ſome Princes and great men doe, keepe as many Curtiſans as they wil themſelues, flie out *Impunè*, or that poligamy of *Turkes*, or *Iriſh* deuorcement were in vſe: but as it is 'tis hard & giues not that ſatisfaction to theſe carnall men, beaſtly men as too many are, † what ſtill the ſame? to be tied [r] to one be ſhe neuer ſo faire, neuer ſo vertuous, is a thing they may not endure, *varietas delectat*, 'tis lothſome and tedious as he ſaid of *Iberinæ*.

† *Vnus Iberinæ vir ſufficit? ocyus illud*
Extorquebis, vt hæc oculo contenta ſit vno.

'Tis not one man will ſerue her by her will,
As ſoone ſhe'l haue one eye as one man ſtill.

As true a *Troian* as mine hoſteſſe daughter that *Spaniſh* wench in [u] *Arioſto*, as good wiues as *Meſſalina*. And many men are as conſtant in their choice, and as good husbands as *Nero* himſelf, they muſt haue their pleaſure of all they ſee. Being that men & women are ſo irreligious, depraued by nature, ſo wandring in their affections, ſo brutiſh, ſo ſubiect to diſagreement, ſo vnobſeruant of marriage rites, what ſhall I ſay? If thou beeſt ſuch a one, or thou light on ſuch a wife, what concord can there be, what hope of agreement? 'tis twenty to one thou wilt not marry to thy contentment. If ſhee bee barren, ſhee is not &c. If ſhee haue [x] children, and thy ſtate be not good, though thou be warie and circumſpect, thy charge will vndoe thee, thou wilt not be able

to

[f] *Gallienus imperator.*

† *Quod licet ingratum eſt.*

[r] For better for worſe, for richer for poorer, in ſickneſſe and in health, &c. 'tis *durus ſermo* to a ſenſuall man.

† *Iuuenal.*

[u] *Lib.* 28.

[x] Children make misfortunes more bitter. *Bacon.*

to bring them vp,[v] *and what greater misery can there be then to beget children, to whom thou canst leaue n other inheritance but hunger and thirst*: To leaue them to the wide world, to shift for themselues. No plague like to want: and when thou hast good meanes, & art very carefull of their education, they will not be ruled, thy sonn's a drunkard, a gamester, a spend-thrift, thy daughter a foole, a whore, thy Seruants theeues, thy neighbours diuels, they will make thee weary of thy life. [z] *If thy wife be froward, if she may not haue her will, thou hadst better to bee buried aliue, shee will bee so impatient, nothing but tempests, all is in an vproare.* If she be soft or foolish, thou hadst better haue a block, she wil shame thee, and reueale thy secrets. If wise, and learned, well qualified, there is as much danger on the other side, *mulierem doctam ducere periculosissimum*, saith *Neuisanus*, she will be too insolent and peeuish; [b] *malo Venusinam quam te Cornelia mater*. Take heed. If shee be a slut, thou wilt loath her; if prowd, shee'l beggar thee: If faire and wanton, shee'l make thee a Cuckold; If deformed thou canst not loue her; that wil make thee peraduenture vnhoneſt, *Cromerus lib. 12. hist.* relates of *Casimirus*, [c] that hee was vnchast, because his wife *Adleida*, the daughter of *Henry Landsgraue* of *Hessia*, was so deformed. If she bee poore she brings beggery with her, saith *Neuisanus*, & discontent. If you marry a maid it is vncertaine how she proues; if a rich [d] widdow, *induces te in laqueum*: thou dost halter thy selfe, she wil make all away before hand, to her other children, &c. she will hit thee still in teeth with her first husband. If she be rich, well descended, and bring a great dowre, or bee nobly allied, thy wiues friends will eat thee out of house and home, she will be so prowd, so high minded and so imperious, [e] *shee will ride vpon thee, domineer as her list*, weare the breeches, and beggar thee besides, *vxores diuites seruitutem exigunt*, as *Seneca* hits them, *declam. lib. 2. declam. 6. dotem accepi, imperium perdidi.* They will haue soueraignty, they will haue attendance, they will doe what they list. [f] In taking a dowre thou

[y] *Hensius epist. Primiero. nihil miserius quam procreare liberos ad quos nihil ex hereditate tua peruenire videas praeter famem & sitim.*

Lemnius cap. 6. lib. 1 Si morosa si non in omnibus obsequaris omnia impacata in ædibus omnia sursum miscerì videas. multæ tempestates, &c.

[a] *Lib. 2. numer. 101. sil. nup.*

[b] *Iuvenalis.*

[c] *Subegit ancillas quod vxor eius deformior esset.*

[d] *Sil. nup. lib. 2. num. 55. Diues inducit tempestatem pauper curam Ducens viduam se inducit in laqueum.*

[e] *Si dotata erit imperiosa continuoq; viro inequitare conabitur. Petrarch.*

[f] If a woman nouriſh her husband shee is angry and impudent and full of reproch *Ecclus. 25. 24 scilicet vxori nubere nolo meæ.*

loo-

looseſt thy liberty, hazardeſt thine eſtate; thou hadſt better haue taken a good huſwifely maid in her ſmocke. Since then there is ſuch hazard, if thou be wiſe keep thy ſelfe as thou art and withall [g] conſider how free, how happy, how ſecure, how heauenly, in reſpect a ſingle man is, how merrily he liues, hee hath no man to care for but himſelfe, none to pleaſe, no charge, none to controle him, is tied to no reſidence, no cure to ſerue, may goe and come, when, whither, liue where hee will, his owne maſter, and doe what he will himſelfe; conſider of the excellency of Virginity, *virgo cœlum meruit*, 'tis a pretious Iewell, a faire garland, a fine picture, as [i] *Bonauenture* calls it, a bleſſed thing in it ſelfe, and if you will beleeue a Papiſt, meritorious. If this which I haue ſaid will not ſuffice, ſee more in *Lemnius lib.4.cap.13.de occult.nat.mir. Eſpenſeus de continentia lib.6.cap.8. Kornman de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de re vxoria. Arniſeus in polit.cap.3.* and he thatis *inſtar omnium*, *Neuiſanus* the Lawier in his *Siua nuptialis*, almoſt in euery page.

650 [g] Let a young man then mary not yet, an old man not at all. *Bacon Eſſayes.*

[h] *Daphne in laurum ſemper virentem immortalem docet gloriam paratã virginibus pudicitiam ſeruantibus.*

[i] *Diet.ſalut.cap.22. pulcherrimũ ſertum infiniti precij gemma et pictura ſpecioſa.*

SVBSEC. 4.

Philters magicall and Poeticall cures.

WHere perſwaſions and other remedies will not take place, many fly to vnlawfull meanes, Philters Amulets, Magicke ſpells, Ligatures, Characters, Charmes, which as a wound with the ſpeare of *Achilles*, if ſo made and cauſed, muſt ſo be cured. If made by Spells and Philters, ſaith *Paracelſus*, it muſt be ſo eaſed by Characters, *Mag.lib.2.cap.28.* and by Incantations. *Fernelius Path.lib.6.cap.13.* [k] *Skenkius lib.4.obſeruat.med.* hath ſome examples of ſuch as haue beene ſo magically cauſed, and magically cured, & by witchcraft, ſo ſaith *Baptiſt. Codronchus lib.3. cap. 6. de morb. ven. Malleus malleſ. cap.6.* 'Tis not permitted to bee done, I confeſſe, yet often attempted: ſee more in *Wierus lib.3.cap. 18. de præſtig. de remedys per Philtra. Delrio To.2.lib.3. quæſt.3. ſec. 3. deſ-*

[k] *Extinguitur virilitas exincantamentorum maleficiis neq; enim fabula eſt nonnulli reperti ſunt qui ex veneficiis amore priuati ſunt vt ex multis hiſtoriis patet.*

3.desquisit magic.Cardan lib.16.c.90. reckons vp many magneticall remedies,as to pisse through a Ring,&c. *Mizaldus, cent.3.30.Baptista Porta,Iason Pratensis, Lobelius, pag. 87. Mathiolus, &c.* prescribe many absurde remedies. Radix mandragoræ ebibitæ.Annuli ex vngulis asini Stercus amatæ sub ceruicall positum,illâ nesciente quum odorem fœditatis sentit, amor soluitur. Noctuæ ouum abstemios facit comestum,ex consilio *Iarthæ Indorum* gymnosophistæ apud *Philostratum lib.3.*Sanguis amasiæ ebibitus omnem amoris sensum tollit, *Faustinam,Marci Aurelij* vxorem gladitoris amore captum, ita penitùs consilio *Chaldeorum* liberatam,refert *Iulius Capitolinus.* Our old Poets & Phantasticall writers haue many fabulous remedies for such as are loue-sicke, as that of *Protisilaus* tombe in *Philostratus*, in that Dialogue betwixt *Phœnix* and *Vinitor*: *Vinitor* vpon occasion discoursing of the rare vertues of that shrine, telleth him that *Protisilaus* alter and tombe, [l]*cures almost all manner of diseases,cõsumptions,dropsies, quartan agues, sore eyes, and amongst the rest,such as are loue-sicke shall there be helped.* But the most famous is [m] *Leucata Petra*, that renowned rocke in *Greece*, of which *Strabo Geog. lib.10.* not farre from St *Maures*,saith *Sandes lib.1.*From which Rock if any Louer flung himselfe down headlong,he was instantly cured. *Venus* after the death of *Adonis* when she could take no rest for loue, came to the Temple of *Apollo* to know what she should do to be eased of her paine: *Apollo* sent her to *Leucata Petra*,where she precipitated her selfe,and was forthwith freed,and when she would needs knowe of him a reason of it,he told her againe,that hee had often obserued [n] *Iupiter* when he was enamored on *Iuno*, thither goe to ease and wash himselfe, and after him diuers others.

Hic se Deucalion Pyrrhæ succensus amore
Mersit & illæso corpore pressit aquas.
Nec mora fugit amor,&c.----.

Hether *Deucalion* came,when *Pyrrhus* loue
Tormented him,and leapt downe to the Sea,

[l] *Curat omnes morbos Ptyses hydropes & oculorum morbos, & febre quartana laborantes, & amore captos miris artibus eos demulcet.*

[m] The morall is vehement Feare expells Loue.

[n] *Quum Iunonem deperiret Iupiter impotenter ibi solitus lauari,&c.*

* *Ovid.ep.21.*

And

And had no harme at all, but by and by
His loue was gone, and chased quite away.

This medicine *Ios.Scaliger* speakes of *Ausoniarum lectionum lib,18. Salmutz in Pancirol.de 7. mundi mirac.* & other late writers. *Pliny* reports that amongst the *Cyzeni*, there is a wel consecrated to *Cupid*, of which if any louer tast, his passion is mitigated. And *Anthony Verdurius Imag.deorum de Cupid*, saith that amongst the ancients there was [p] *Amor Lethes, hee tooke burning torches, and extinguished them in the riuer, his statua was to be seene in the Temple of Venus Eluſina*, of which *Ovid* makes mention, *and saith that all louers of olde went thither a pilgrimage, that would be rid of their loue pangs. Pausanias* in *Achaicis* tells as much of the riuer *Senelus* in *Greece*, if any Louer washed himselfe in it, by a secret vertue of that water he was healed of Loues torments. Where none of all these remedies will take place, I knowe no other, but that all Louers must make an head and rebell, as they did in [q] *Ausonius*, and crucifie *Cupid*, till he grant their request, or satisfie their desires.

[p] *Apud antiquos amor Lethes olim fuit, is ardentes faces in profluentem inclinabat, huius statua veneris Eluſinæ templo viſebatur, quo amantes confluebant qui amicæ memoriam deponere volebant.*

[q] *Cupido crucifixus lepidum poema.*

Svbsect. 5.

To let them haue their Desire.

THe last refuge and surest remedie, and to bee put in practise in the vtmost place, when no other meanes wil take effect, is to let them goe together and enioy one another; *potissima cura est vt heros amasiâ suâ potiatur*, saith *Guianerius cap.15.tract.15.* The speciall cure, and if it be possible so let it be. [r] *Arculanus* holds it the speediest and the best cure, 'tis [f] *Savanarola's* last precept, and a principall vnfallible remedy, the last and sole refuge. When you haue all done, saith [t] *Avicenna, There is no speedier or safer course, then to ioyne the parties together according to their desires and wishes, the cu-*

[r] *Patiens potiatur re amata si fieri possit, optima cura. cap.16. in 9. Rhasis.*

[f] *Si nihil aliud nuptiæ & copulatio cum ea.*

[t] *Cap.de Iliſhi non inuenitur cura niſi regimẽ connectionis inter eos ſecundum modum promiſſionis & legis & ſic vidimus ad carnem reſtitutum qui iam generat ad arefactionem euanuit cura poſtquam ſenſit.*

ſtome

ſtame and forme of loue, and ſo we haue ſeene him quickly reſtored to his former health, that was languiſhed away to skinne and bones, after his deſire was ſatisfied, his diſcontent ceaſed, & wee thought it ſtrange, our opinion is therefore, that in ſuch caſes nature is to be obeyed. *Aratæus*, an old Author, *lib.3. cap.3.* hath an inſtance of a young man, [u] when no other meanes could preuaile, was ſo ſpeedily relieued. What remaines then but to ioyne thẽ in marriage. Yea but *hic labor, hoc opus*, this cannot conueniently be done, by reaſon of many and ſeueral impediments. Sometimes both parties thẽſelues are not agreed Parents, Tutors, Maſters, Gardians, will not giue conſent, Laws, Cuſtomes, Statutes hinder, pouerty, ſuperſtition, feare and ſuſpition, and I knowe not what my ſelfe; what ſhall we doe in ſuch a caſe? He loues her moſt impotently, ſhee loues not him, and ſo *è contra*. Many Gentlewomen are ſo nice, they ſcorne all Suters, crucifie their poore Paramours, and thinke no body good enough for them. They take a pride to pranke vp themſelues, to make young men enamored and dote on them, and to runne mad for their ſakes. As *Atalanta* they muſt be ouerrunne, or wone. Many young men are as obſtinate, and as curious in their choice, as irrefragable and peeuiſh on the other ſide, *Narciſſus* like,

[x] *Multi illum Iuuenes, multæ petierę puellæ*
Sed fuit in teneră tam dira ſuperbia formă,
Nulli illum Iuuenes nullæ petiere puellæ.

Young men and maids did to him ſue,
But in his youth ſo prowd ſo coye was he,
Young men and maids bad him adue.

Eccho wept and wooed him by all meanes aboue the reſt, but he was obſtinate,

Ante ait emoriar quam ſit tibi copia noſtri

and would rather dye then giue conſent, as many Louers doe hold out ſo long doting on themſelues, ſtand in their owne light, till in the end they come to be ſcorned and reiected as *Narciſſus was*, and to be contemned themſelues of others, as he was of his ſhaddowe. Yet this is a common humour, and cannot be left.

[u] *Fama eſt melancholicum quẽdam ex amore inſanabiliter ſe habentem vbi puellæ ſe coniunxiſſet reſtitutum &c.*

[x] *Metamorp.3.*

Hanc

654 *Hanc volo quæ non vult, illam quæ vult ego nolo*
Vincere vult animos non satiare Venus.
I loue a maid she loues me not: full faine
She would haue me, but I not her againe;
So loue to crucify mens soules is bent,
But seldome doth he please or giue content.

Their loue danceth in a ring, and *Cupid* hunts them round about, he dotes, is doted on againe, *dumq; petit petitur pariturq; accendit & ardet*, and their loue cannot be reconciled.

Or suppose it be, both parties pleased, *mutuus amor*, mutuall loue and great affection, their parents cannot agree, & all is dashed, the match is vnequall, one rich, another poore, *durus pater*, an hard hearted, vnnaturall, a couetous father wil not marry his sonne, except he may haue so much mony, nor ioyn his daughter in marriage to saue her dowry, or for that he wants means to set her out, he hath no mony, she must tarry. Many slacke & careless parents measure their childrens affections by thier own; they are now cold & decrepit themselues, and past all such youthfull conceits, & they will therefore starue their childrens *Genius*, [y] *Illico nasci senes*, they must not marry; *nec earum participes esse rerum quas secum fert adolescentia*: as hee said in the Comedy, they will stifle nature, their young bloods must not participate of youthfull pleasures, but be as they are themselues old vpon a suddaine. And 'tis a generall fault amongst most parents in bestowing of their children, the father wholy respects wealth, the mother good kindred, the sonne a proper woman. As [z] *Livy relates dec.1.lib.4.* a Gentleman and a yoeman woo'd a wench in *Rome* (contrary to that statute that the gentry and commonalty must not match together) the matter was controuerted. The Gentleman was preferred by the mothers voice, *quæ quàm splendidissimis nuptijs iungi puellam volebat*, shee would haue her daughter a Lady by all meanes: the ouerseers stood on him that was most worth, &c. But parents ought not to be so strict in this behalfe, Beauty is a dowry of it selfe, [a] *Rahel* was so married by *Iacob*, and [b] *Bonauentura*

[y] *Ter.*

[z] *Plebeius & nobilis ambiebant puellam puellæ certatim in partes venit. &c.*

[a] *Gen.26.*

[b] *Non peccat venialiter qui mulierem ducit ob pulchritudinem.*

in

in 4. sent. denies that he so much as venially sinnes, that marries a wench for comelinesse of person. The *Iewes*, *Deut. 21. 11.* if they saw amongst the captiues a beautifull woman, some final circumstances obserued, might take her to wife. They should not be too seuere in that kinde, especially if there bee no such vrgent occasion, or grieuous impediment. Pouerty and base parentage may be sufficiently recompensed by many other good qualities, modesty, vertue, religion, and good bringing vp. They must consider that *Amor cogi non potest*, Loue cannot be compelled, they must affect as they may: *Fatum est in partibus illis quas sinus abscondit*, as the saying is [c] marriage and hanging goe by destiny, matches are made in heauen. And it may be to restraine their ambition, pride and couetousnesse, to correct those hereditary diseases of a family, God in his iust iudgement assignes and permits such matches to be made. For I am of [d] *Bodines* minde that Families haue their bounds and periods as well as kingdomes, beyond which for extent or continuance they shall not exceed, but in a perpetuall tenor (as we see by many pedegrees of Knights, Gentlemen, Yeomen) continue as they began, for many discents with little alteration. Howsoeuer let them giue something to youth, to loue, they must not thinke that they can fancy whom they appoint. [e] *Amor enim non imperatur, affectus liber si quis alius & vices exigens*, this is a free passion, as *Pliny* said in a Panegyricke of his, and may not be forced, it requires mutuall loue, a coresponden cy. And consider withall the miseries of enforced marriages, take pitty vpon youth; and such aboue the rest as haue [f] daughters to bestowe, must be very carefull and prouident to marry them in due time, *Virgines enim tempestiuè locanda*, as *Lemnius* admonisheth, *lib. 1. cap. 6.* Virgins must bee prouided for in season, to preuent many diseases, and other inconueniences, and for a thing that I knowe besides, they perchance will marry themselues else, or doe worse. If *Neuisanus* the Lawyer doe not impose, they may doe it by right; for as he prooues out of *Curtius*, and some other Ciuilians, *silua nup. lib. 2. numer. 30*

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[c] *Iuvenalis.*

[d] *De repub. cap. de period. rerum pub.*

[e] *Plin. in Panag*

[f] *Puellis imprimis nulla danda occasio lapsus. Lemnius lib. c. 54. de vit. instit.*

656 g *A maid past 25 yeares of age, against her parents consent may marry such a one as is vnworthy of her, and inferiour to her, and her father by law must bee compelled to giue her a competent dowry.* For if they tarry longer they are past date, and no body will respect them. A Virgin, as the Poet saith, is like a flowre, a Rose withered on a suddaine.

g *Filia excedens annum 25. potest inscio patre nubere licet indignus sit maritus & eum cogere ad congruè dotandum.*

h *Quam modò nascentem rutilus conspexit Eous,*
Hanc rediens sero vespere vidit anum.
She that was erst a maid as fresh as May,
Is now an old Crone, time so steales away.

h *Ausonius edyl.14.*

Let them take time then while they may, make aduantage of youth, and as he prescribes,

i *Idem.*

Collige virgo rosas dum flos nouus & noua pubes,
Et memor esto æuum sic properare tuum.
Faire maid goe gather Roses in thy prime.
And thinke that as a flowre so goes on time.

But they need no such exhortation, they are commonly too forward. If there be an escape, and all be not as it should, as *Diogenes* strooke the father when his sonne swore, because he taught him no better: if a maid or young man miscarry, I think their parents often times, Gardians, Ouerseers, Gouernours, are in as much fault, and ought as seuerely to bee punished as the child, in prouiding for them no sooner.

Another let or hinderance is strict and seuere discipline, lawes and rigorous customes that forbidde men to marry at some set times, and in some places. As Prentises, Seruants, Collegiats, states of liues in coppy holds, or in some base inferiour offices, k *Velle licet* in such cases, *potiri non licet*, as he said. They see but as prisoners through a grate, they may couet and catch, but as *Tantalus à labris, &c.* Their loue is lost and in vaine in such an estate to attempt. They may indeed, I deny not, marry if they will, and haue free choice; but in the meane time their case is desperate, *Lupum auribus tenent*, they hold a woolfe by the eares; they must either burne or starue. 'Tis *Cornutum sophisma*, hard to resolue, if they marry they forfeit their estates, they are vndone and starue themselues through

k *Apuleius in Catel. nobis Cupido velle dat posse abnegat.*

through beggery and want: If they doe not marry, in this heroicall passion they furiously rage, and are tormented, some in peeces by their predominate affections. Euery man hath not the gift of continence, better it is to marry then burne, for their soules health, but for their present fortunes, by some other meanes to pacifie themselues, and diuert the streame of this fiery torrent, to continue as they are, [k] rest satisfied: and with *Iephthes* daughter to bewaile their virginities. 657

[k] The Foxe would eat no Grapes. If she may not bee had, let her goe. as *Turnus* said: *tum sit Latinis regina.*

Of like nature is Superstition, those rash vowes of Monks and Friers, and such as liue in religious orders, but farre more tyrannicall and much worse. Nature, youth, and this furious passion forcibly inclines, and rageth on the one side: but their order and vow checks them on the other. What merits and Indulgences they heape vnto themselues by it, what commodities I knowe not; but I am sure from such rash vowes, and inhumane manner of life proceed many inconueniences, many diseases, many vices, maslupration, satyriasis, Priapismus, melancholy, madnesse, fornication, adultery, Sodomy, theft, murder and all manner of mischiefes, read but *Bales* Catalogue of *Sodomites*, at the visitation of Abbies here in *England*, *Henry Stephens* his Apol. for *Herodotus*, that which *Vrbicus writes* in one of his Epistles, *that Pope Gregory when he saw 600. sculls and bones of Infants taken out of a Fishpond neere a Nunnery, thereupon to him retracted that decree of Priests marriages, which was the cause of such a slaughter, and was much grieued at it, and purged himselfe by repentance.* Read many such and then aske what is to bee done; Is this vow to be broke or not? No, saith *Bellarmine cap. 38. lib. de Monach. melius est scortari & vri, quam de voto cælibatus ad nuptias transire*, better burne or fly out then to breake thy vow, And *Coster in his Encherid. de cælibat: sacerdotum.* saith it is absolutely *grauius peccatum*, "a greater sin for a Priest to marry, then to keepe a Concubine at home. *Gregory de Valence, cap. 6. de cælelat:* maintaines as much, as those *Essei* and *Montanists* of old. But St *Paul* teacheth otherwise, *better*

[l] *Si nubat quam si domi concubinam alat.*

658 *marry then burne*, and *Cyprian Epist. 8. Adulterum est, impium est, sacrilegum est, quodcunq; humano furore statuitur, vt dispositio diuina violetur.* It is abominable, impious, adulterous and sacrilegious, what men make and ordinate after their own furies to crosse Gods laws. It is an vnnatural & impious thing to barre men of this Christian liberty, and too seuere and inhumane an edict.

[o] *Lidgate in Chaucers flower of curtesie.*

[o] The silly Wrenne, the Titmouse also,
The little Redbrest haue their election,
They flye I saw and together gone,
Whereas hem list, about enuiron
As they of kinde haue inclination,
And as nature Impresse and guide,
Of euery thinge list to prouide.

But man alone, alas the hard stonde
Full cruelly by kinds ordinance
Constrained is, and by statutes bound,
And debarred from all such pleasance,
What meaneth this, what is this pretence
Of lawes, I wis against all right of kinde
Without a cause so narrow men to binde?

Many Lay-men repine still at Priests marriages aboue the rest, and not at Cleargy men only, but all the meaner sort and condition, they would haue none marry but such as are rich and able to maintaine wiues, because their parish belike shall be pestered with Orphans, and the world full of beggers, but [p] these are shallow polititians, they doe not [q] consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America*, *Terra Australis incognita*, *Africa* may be sent? Those politick *Romanes* were of another mind, they thought their Citty and Country would neuer be too populous. [r] *Augustus Cæsar* made an Oration in *Rome ad cælibes* to perswade them to marry, some countries compell

[p] Tis not multitude but Idlenesse which causeth beggery.

[q] Or to set them a worke and bring thē vp in some honest trades.

[r] *Dion Cassius lib.56.*

compel'd them to marry of olde, as [f] *Iewes*, and *Turkes*, *Indians*, *Chineſe*, amongſt the reſt in theſe dayes, much wonder at our diſcipline to ſuffer ſo many idle perſons to liue in Monaſteries, and much maruell how they can liue honeſt. [t] In the Iſle of *Maragnan*, the Gouernour and petty King there did wonder at the *Frenchmen*, and admire how ſo many Friers, and the reſt of their company could liue without wiues, they thought it a thing vnpoſſible, and would not beleeue it. [u] In moſt countries they doe much encourage them to marriage, and giue great rewards to ſuch as haue many children, and mulct ſuch as will not marry, *Ius trium liberorum*, and in *Agellius lib.2.cap.15.* [x] We read that three children freed the father from painefull offices, and fiue from all contributions. *A woman ſhall be ſaued by bearing children.* *Epictetus* would haue all marry, and [y] *Plato 6. de legibus*, hee that marrieth not before 35 yeares of his age, muſt be compelled and puniſhed, and the mony conſecrated to *Iuno's* Temple, or applied to publike vſes. They account him in ſome countries vnfortunate that dies without a wife, and lament him for it: o my ſweet ſonne, &c. See *Lucian de luctu. Sands fol. 85.*

And yet notwithſtanding many with vs are of the oppoſite part, they are married themſelues and for others let them burne, or fire and flame they care not, ſo they be not troubled with them, and be well themſelues. Many poore people, and of the meaner ſort are too diſtruſtfull of Gods prouidence, *they will not marry for ſuch worldly reſpects*, feare of want, woes, miſeries, or that they ſhall light, as [z] *Lemnius* ſaith, *vpon a Scold, a Slut, or a bad wife.* But theſe men are too diſtruſtfull and much to blame, [a] *parcite paucorum diffundere crimen in omnes*; they muſt not blame all for ſome. As there be ſome bad, there be many good wiues: read what *Solomon* hath ſaid in their praiſes, *Prou.31.* and *Siracides cap.26.& 36. minuuntur atræ coniuge curæ.* [b] a woman is the ſole and only ioy, and comfort of a mans life, becauſe marriage is troubleſome, to auoid it, is no argument; [c] *he that will auoid trouble muſt a-*

[f] *Sardus. Buxdorfius. Riccius.*

[t] *Claude Albaville* in his hiſt. of the French men to the Iſle of *Maragnan, An.1614.*

[u] *Alexander ab Alexandro lib.4 cap.8.*

[x] *Tres filii, fratrem ab excubiis quinq; ab omnibus officiis liberabant.*

[y] *Precepto primo Cogatur ... aut mulctam et pecuniam templo Iunonis dedicetur, & publica fiat.*

[z] *Qui ſe capiſtro matrimonii alligari non patiũtur. Lemnius lib.4 13. de occult.nat. Abhorrent multi à matrimonio, ne moroſam, querulam acerbam, amaram vxorem proferre cogãtur.*

[a] *Ovid.*

[b] A wife is a young mans miſtris, a middle ages companion, an old mans nurſe, *Bacons Eſſays.*

[c] *Qui vult vitare moleſtias vitet mundum.*

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void the world, saith *Eusebius prepar.Evangel.5.cap.50.* Some trouble there is in marriage I deny not, *Etsi grave sit matrimonium*, saith *Erasmus*, *addeatur tamen multis*, &c. yet there be many things to [c] sweeten it, a pleasant wife, pretty children, *dulces nati*, &c. And how soeuer though it were all troubles, [d] *utilitatis publicæ causa deserendum, grave quid libenter subeundum*, it must willingly bee vndergone for publike goods sake, and to propagate the Church. [e] *Matrimonium humano generi immortalitatem tribuit*, saith *Nauisanus*, Matrimony makes vs immortall.

3 Indigne viuit per quem non vivit & alter.

And as [f] *Trismegistus* to his sonne *Tatius*, *haue no conuerse with a single man.* They hold him in some places vnfortunate that so dies. *Sanders fol.83. If men could liue without wiues*, as *Metellus Numidicus* said in [g] *Agellius*, *we would all want them, but because we cannot, let all marry, and consult rather to the publike good then their owne priuate pleasure or estate.* Let him that is auerse from marriage read more in *Barbarus de re vxor. lib.1.cap.1. Lemnius de institut.cap.4. P. Godefridus de Amor lib.3.cap.11.* [k] *Nauisanus lib.3. Alex.ab Alexandro l.4. cap.8. Tinstall*, *Erasmus* tracts *inlandem Matrimonij*, &c. And I doubt but in the end he will rest satisfied, and bee as willing to imbrace marriage as the rest: [l] *No not in that seuere family of Stoicks, that will not submit his graue beard, and supercilious looks to the clipping of a wife*, or disagree from his fellowes in this point. Since then this of marriage, is the last and best refuge, and cure of Heroicall loue, all doubts are cleered, and all impediments remoued; I say againe what remaines then, but according to both their desires, they bee happily ioyned, since it cannot otherwise bee helped. If all parties be pleased, 'tis a match. [m] *Potiuntq; sua puer Iphis Iantbi.* As we commonly conclude a Comedy with a [n] wedding, and shaking of hands, let's shut vp our discourse, and conclude all with an *Epithalamium*. God giue them ioy together. *Bonum factum.* 'Tis well done.

----[o] Iudite vt lubet & breui,
Liberos date.----

Thus

[a] Τίνα βίον τῶν τοιούτων ἐπιτηδεύσαντες ἐπὶ τὸν θεὸν ἐπορεύθησαν *Quid vita est quæ se quidquid est sine Cypride dulce. Minucius.*

[c] *Erasmus.*

[d] *Lib.3. num.1.*

[e] *Paliagenius.*

[f] *Nulli societatem habent, &c.*

[g] *Lib.1.cap.6. Si inquit, Quirites, sine vxore esse possemus omnes careremus. Sed quoniam sic est saluti potius publicæ quam voluptati consulendum.*

[h] *Domus non possit consistere sine vxore. Nauisanus lib.3. num.18.*

[i] *Nemo infimæ vel summæ Stoicorum familiæ qui non barbam cum supercilium amplexibus vxoris subtraxerit, aut in ista parte à vel quis dissenserit, Hensius Princip.9.*

[k] *Ouid.*

[l] *Quid cæcitatis in istis fiat cogita.*

Then modeſtly goe ſport and play,
And let's haue euery yeare a boy.

q *Hymen ô Hymenæe, hymen ades ô Hymenæe.*

r *Ite agite ô iuuenes, non murmura veſtra columbæ,*
Brachia non hœdere, non vincant oſculà conchæ.

f O gentle youths goe ſport your ſelues betimes,
Let not the Doues outpaſſe your murmurings,
Or Iuy claſping armes, or oyſter kiſſings.

And in the morne betime as thoſe t *Lacedemonian* laſſes ſaluted *Helena* and *Menelaus*, ſinging at their windowes, and wiſhing good ſucceſſe, doe we at yours.

Salue ô ſponſa ſalue felix det vobis Latonæ
Fœlicem Sobolem, Venus dea det æqualem amorem
Inter vos mutuò; Saturnus durabiles diuitias,
Dormite in pectora mutuò amorem inſpirantes
Et deſiderium.----

Goodmorrow Maſter Bridegroome & Miſtris Bride,
Many faire louely Bernes to you betide,
Let *Venus* to you mutuall loue procure,
Let *Saturne* giue you riches to endure,
Long may you ſleepe in one anothers armes,
Inſpiring ſweet deſire, and free from harmes.

And all your liues long.

s *Contingat vobis turturum concordia*
Cornicúlæ vivacitas----

The loue of Turtles hap to you
And Rauens yeares ſtill to renew.

Let the *Muſes* ſing (as he ſaid) the *Graces* dance, not at their wedding only, but all their liues long; *ſo couple their hearts that no irkeſomeneſſe or anger euer befall them; Let him neuer call her other name then my ioy, my light, or her call him otherwiſe then ſweet-heart. And to this happineſſe of theirs let not elde age any whit detract, but as their yeares, ſo let their mutuall loue and comfort increaſe. Fæliciter nuptis.*

Atq; hæc de amore dixiſſe ſufficiat, *ſub correctione*, h quod ait ille, *cuiuſq; melius ſentientis.* Plura qui volet de remedijs

q *Catullus.*

r *Gallieni Epithal.*

f Goe giue a ſweet ſmell as incenſe and bring forth flowres as the Lilly. *Eccluſ* 39.14.

t *Theocritus edyl.* 18.

s *Eraſmus Epital. P. Ægidii. Nec ſaltem modo ſed duo charissima pectora indiſſolubili mutuæ benevolentiæ nodo copulent vt nihil vnquam eos incendere poſſit iræ vel tædii Illa perpetuo nihil audiat niſi mea lux ille viciſſim nihil niſi anime mi: Atq; hanc incundi tatis ne ſenectus detrahat. Imo potius aliquid adaugeat.*

h *Knottnnus de linea Amoris.*

662 Amoris legat *Iasonem Pratensem, Arnaldum, Montaltum, Sauanorolam, Langium, Valescum, Crumisonum, Alexandrum Benedictum, Laurentium, Valleriolam.* è Poetis *Nasonem,* è nostratibus *Chaucerum, &c.*

SECT. 3.

MEMB. 1. SVBSECT. 1.

Iealosie, his Equiuocations, Name, Definition, Extent, seuerall kindes, of Princes, Parents, friends, In Beasts, men, before marriage, as Corriualls, or after as in this place.

VALescus de Taranta cap. de Melanchol. Ælian Montaltus, Felix Platerus, Guianerius, put *Iealousie* for a cause of Melancholy, others for a Symptome; because melancholy persons amongst other passions and perturbations of the mind, are most obnoxious to it. But me thinkes for the latitude it hath, and that prerogatiue aboue other ordinary Symptomes, it ought to be treated of as a Species a part, being of so great and eminent note, so furious a passion, and almost of as great extent as Loue it selfe, as [i] *Benedetto Varchi* holds, *No loue without a mixture of Iealousie.* For these causes I will dilate it, & treate of it by it selfe, as a bastard branch or kinde of Loue-melancholy, and of like note; which as *Heroicall* loue goeth commonly before marriage, this vsually followes, and tortures and crucifies in like sort, and deserues therefore to be rectified alike, and requires as much care and industry in setting out the seuerall causes of it, prognosticks, and cures. Which I haue more willingly done; that he that is or hath beene Iealous, may see his error as in a glasse, he that is not may learne hence to detest it, auoid it himselfe, and dispossesse others that are any way affected with it.

[i] In his Oration of Ielosie put out by *Fran. Sansouino.*

Iealosie is described and defined to be, [k] *a certaine suspition which the Louer hath of the party he chiefly loueth, least hee*

[k] *Benedetto Varchi.*

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or she should be enamor'd of another. or an eager desire to enioy some beauty alone, to haue it proper to himselfe only: a feare or doubt, least any forrainer should participate or share with him in his loue. Or as *Scaliger* addes, *a feare of loosing her fauour whom he so earnestly affects. Cardan* calls it, *a* [m] *zeale for loue, and a kinde of enuy least any man should beguile vs.* [n] *Lodouicus Viues* defines it in the very same words, or little differing in sence. 663

[l] *Exercitat. 317 cum metuimus ne amata rei exturbemur possessione.*

[m] *Zelus de forma & inuidentiæ species, ne quis formâ, quâ amamus fruatur*

[n] *3. De anima.*

There bee many other *Iealosies*, but improperly so called all; as that of Parents, Tutors, Gardians ouer their children, friends whom they loue, or such as are left to their wardship or protection. *Storax, non rediit hac nocte à cænâ Æschinus, neq; seruulorum quispiam qui aduorsum ierant?* As the olde man in the Comedy cryed out in passion, and out of a sollicitous feare & care he had of his adopted sonne, [o] *not of beauty, but least they should miscarry or doe amisse, or any way discredit, disgrace (* as *Viues* notes *) or indanger themselues and vs.* [p] *Ægeus* was so sollicitous for his sonne *Theseus*, when he went to fight with the *Minotaure*, of his successe, least hee should be foyled. [q] *Prona est timori semper in peius fides.* Wee are still apt to suspect the worst in such doubtfull cases, as many wiues in their husbands absence, fond mothers of their children, least if absent they should be mis-led or sicke, & are continually expecting newes of them, how they doe fare and what is become of them, they cannot endure to haue them long out of their sight: O my sweet sonne, O my deare child, &c. *Paul* was iealous ouer the Church of *Corinth*, as he confesseth *2. Cor. 11. 2. With a godly Iealousie to present them a pure Virgin to Christ*, and he was afraid still least as the Serpent beguiled *Eua* through his subtilty, so their mindes should be corrupt from the simplicity that is in *Christ*. God himselfe in some sense is said to be iealous, [r] *I am a iealous God, and will visit, &c.* and *Psal. 79. 5. shall thy iealousie burne like fire for ever.* But these are improperly called Iealosies, & by a Metaphor, to expresse the care and sollicitude they haue of them. Although some Iealosies expresse all the Symptoms

[o] *R. De anima. Tangimur Zelotypia de pupillis liberis cha isq; curæ nostræ cõcreditis non de formâ sed ne male sit iis aut ne nobis sibiq; parent ignominiam*

[p] *Plutarch.*

[q] *Senec. in Hercfur.*

[r] *Exod. 20.*

664 of this which we treat of feare, ſorrow, anguiſh, anxiety, ſuſpition, &c. the obiect only varied. As that of Princes which is moſt notorious, as when they feare corrivalls (if I may ſo call them) ſucceſſors, æmulators, ſubiects, or ſuch as they haue offended. [f] *Omniſq; poteſtas impatiens conſortis erit. They are ſtill ſuſpitious, leaſt their authority ſhould be deminiſhed,* [t] as one obſerues. And as *Comineus* truely hath it, [u] *It cannot bee expreſſed, what ſlender cauſes they haue of their griefe and ſuſpition, a ſecret diſeaſe, that commonly lurkes and breeds in princes families.* Sometimes it is for their honour only, as that of *Adrian* the Emperour, [x] *that killed all his Emulators. Saul* enuied *Dauid*; *Domitian*, *Agricola*; becauſe he did excell him, obſcure his honour as he thought, eclipſe his fame. *Iuno* turned *Prœtus* daughters into Kine, becaue they contended with her for beauty, *Cypariſſa* king *Eteocles* daughters were enuied of the Goddeſſes for their excellent good parts, and dancing amongſt the reſt, ſaith [y] *Conſtantine, and for that cauſe flung downe headlong from heauen, and buried in a pit, but the earth toke pitty of them, and brought out Cypreſſe trees to preſerue their memories.* [z] *Niobe, Arachne*, and *Marſias* can teſtifie as much. But it is moſt grieuous when it is for a kingdome it ſelfe, or matters of commodity, it produceth lamentable effects, eſpecially amongſt Tyrants, and ſuch as are more feared then beloued of their ſubiects, that get & keepe their ſouereignty by force. [a] *Quod cuibus tenere te invitis ſcias, &c.* as *Phalaris*, *Dionyſius*, *Periander*, held theirs. [b] *What ſlaue, what hangman* (as *Bodin* well expreſſeth this paſſion, *l.2 c.5. de rep.*) *can ſo cruelly torture a condẽned perſon, as this feare & ſuſpition. Feare of death, infamy, torments are thoſe furies & vultures that vex & diſquiet tyrants, and tortures them day & night, with perpetuall terrors and affrights, enuy, ſuſpition, feare, deſire of reuenge, and a thouſand ſuch diſagreeing perturbations, turne and feare the ſoule out of the hinges of health, and more grieuouſly wound and pierce, then thoſe cruell maſters*

[f] *Lucian.*
[t] *Daneus aphoriſ. polit. ſemper metuunt ne eorum authoritas minuatur,*
[u] *Belli Neapol. lib.5.*
[x] *Dici non poteſt quam tenues & infirmas cauſas habent meroris & ſuſpitionis, & hic eſt morbus occultus qui in familiis principum regnat*
[x] *Omnes æmulos interfecit Lampridius.*
[y] *Conſtant. agricult. lib.10. cap.5, Cypariſſæ Eteoclis filiæ ſaltantes ad æmulationem dearũ in puteum demolitæ ſunt ſed terra miſerata, Cupreſſos inde produxit.*
[z] *Ouid. Met.*
[a] *Seneca.*
[b] *Quis autem carnifex addidit ſupplicio crudelius afficiat quam metus? Metus inquam mortis, infamiæ, cruciatus ſunt illæ vltrices furiæ quæ tyrannos exagitant, &c. Multo acerbius lauciant & pungunt quam crudeles domini ſeruos vinctos fuſtibus ac tormentis exulcerare poſſunt.*

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can exasperate and vexe their prentises and seruants with clubbes, whippes, chaines and tortures. Many terrible examples we haue in this kind amongst the Turkes, especially many iealous outrages, [c] *Selimus* killed *Cornutus* his youngest brother, fiue of his nephewes, *Mustapha Bassa*, and many others. [d] *Bauazet* the second Turke iealous of the valour and greatnesse of *Acmet Bassa* caused him to be slaine; [e] *Solomon* the magnificent murdered his owne sonne *Mustapha*, and 'tis an ordinarie thing amongst them to make away their owne brothers, or any competitors: at the first comming to the crowne, 'tis all the solemnity they vse at their fathers funeralls. What mad prancks in his iealous furie did *Herod* of old commit in *Iury*, when he massacred all the children of a yeere old? And what mad prancks hath *Io. Basilius* that *Muscouian* tyrant practised of late? It is a wonder to read that strange suspition, which *Suetonius* relates of *Claudius Cæsar*, and of *Domitian*, they were afraid of euery man they saw. And which *Herodian* of *Antoninus* & *Geta* those two iealous brothers, the one could not endure so much as the others seruants, but made away him and all his followers, and all that belonged to him or were his well wishers. [g] *Maximinus perceiuing himselfe to be odious to most men because hee was come to that height of honour out of base beginnings, and suspecting his meane parentage would be obiected to him, caused all the Senators that were nobly descended, to be slaine in a iealous humour, and turned all the seruants of Alexander his predecessor out of doores; and slew many of them: because they lamented their masters death, suspecting them to bee traytors for the loue they bare to him.* When *Alexander* in his fury, had made *Clitus* his deare friend to be put to death, and saw now (saith [h] *Curtius*) an alienation in his subiects hearts, none durst talke with him, he began to be iealous of himselfe least they should attempt as much on him, *and said they liued like so many wilde beasts in a wildernesse, one afraide of another.* Our moderne stories afford vs many notable examples. [i] *Henrie* the third of *France*, iealous of *Henrie* of *Loraine* Duke of *Guise*, Anno. 1588. caused him to be murdered

[c] *Lonicerus Tom.1.Turc. hist.cap.24.*
[d] *Iouius vita eius.*
[e] *Knolles. Busbequius. Sands fol. 52.*
[f] *Alexander Gagnæus Muscouit hist. descript.cap.5.*
[g] *D. Fletcher. timet omnes ne insidiæ essent.*
[g] *Herodianus 7. Maximinus inuisum e sentiens quod ex infimo loco in tantam fortunam venisset, moribus ac genere barbarus, metuens ne natalium obscuritas obijceretur, omnes Alexandri prædecessores ministros ex aula eiecit, pluribus interfectis, quod mœsti essent ad mortem Alexandri insidias inde metuens.*
[h] *Lib 8. tunquã ferè solitudine viuebant, terrentes alios, timentes*
[i] *Serres fol. 567.*

686 dered in his owne chamber. *Lewes* the eleuenth was so suspitious, he durst not trust his owne children, euery man about him he suspected for a traytor. Many strange trickes *Comineus* telleth of him. How iealous was our *Henrie* the fourth, of king *Richard* the second so long as he liued, after he was deposed, and of his owne sonne *Henrie*, in his latter dayes? which the Prince well perceiuing, came to visite his father in his sickenesse in a watchet veluet gowne, full of silet holes, and with needles sticking in them (as an embleme of iealousie) and so pacified his suspitious father, after some speeches and protestations which he had vsed to that purpose. Perpetuall imprisonment, as that of *Robert* Duke of *Normaudy* in the dayes of *Henrie* the first, forbidding of marriage to some persons and such lik edicts, prohibitios, are ordinarie in all estates. In a word as [n] he said, three things cause iealousie, a mightie state, a rich treasure, a faire wife, or where there is a crackte title, much tyranny and many exactions. In our state as being freed from all these feares and miseries, we may be most secure and happy, vnder the raigne of our fortunate Prince..

[k] *Neapol. belli lib. 5. nulli prorsus homini fidebat, omnes insidiari sibi putabat.*

[l] *Camdens Remaines.*

[m] *Mat. paris*

[n] *R.T. notis in blason iealousie.*

[o] *His fortune hath indebted him to none,*
But to all his people vniuersally,
And not to them but for their loue alone,
Which they account as placed worthily.
He is so set he hath no cause to be,
Iealous or dreadfull of disloyaltie,
The pedistall whereon his greatnesse stands,
Is held of all our hearts, and all our hands.

[o] Daniel in his panegyricke to the King.

But I roue I confesse. These Æquiuocations, Iealousies and many such, which crucifie the soules of men, are not heere properly ment, or in this distinction of ours included, but that alone which is for beauty, and tending to loue, and wherein they can brooke no corriuall, or endure any participation: and this iealousie belongs aswel to bruit beasts as to men. Some creatures saith [p] *Viues*, as Swannes, Doues, Cockes,

[p] *3. de anima cap. de zel. animalia quædam zelotypia tanguntur, vt oloues, columbæ, galli, tauri. &c. ob metum communionis.*

Cockes, Bulles, &c. are iealous as well as men, and as much moued for feare of communion.

[q] *Venere instructi quam magna gerunt,*
Grege pro toto bella iuvenci,
Si coniugio timuere suo,
Poscunt timidi prælia cervi,
Et mugitus dant concepti signa furoris.
In *Venus* cause what mighty battles make,
Your rauing Bulls, and sturres for their heards sake,
And Harts and Buckes that are so timorous,
Will fight and roare if once they be but iealous.

[q] *Senec.*

In Bulles, Horses, Goats, this is most apparantly discerned. R. T. in his blason of iealousie, telleth a story of a Swanne about *Windsore*, that finding a strange cocke with his mate, did swimme I know not how many miles after to kill him, and when he had so done, came backe and killed his henne, a certaine truth he saith done vpon Thames, as many watermen and neighbour gentlemen can tell. *Fidem suam liberet*, for my part I doe beleeue it may be true, for Swannes haue euer beene branded with that Epithite of iealousie.

[r] The iealous Swan against his death that singeth,
And eke the Owle that of death bode bringeth.

[r] Chaucer in his assembly of soules.

[s] Some say as much of Elephants, that they are more iealous then any other creatures whatsoeuer, and those old *Ægyptians*, as [t] *Pierius* informeth vs, expressed in their *Hieroglyphickes*, the passion of iealousie by a Camell, [u] becausse that fearing the worst still about matters of venery, he loues solitudes, that he may enioy his pleasure alone.

[s] *Aldouerandus*
[t] *Lib.12.*
[u] *Sibi timens circa res venereas, solitudines amat. quo solus solâ fœmina fruatur.*

But this furious passion is most eminent in men, and is as well amongst Bachalours, as married men: if it appeare amongst Bachalours, we commonly call them riuals or corriualls, and it breakes out many times into tempestuous stormes, and produceth lamentable effects; murder it self with much cruelty, many single combats. They cannot endure the least iniury done to them before their mistresse, and in her defence will bite off anothers noses, they are most impatient

668 impatient of any flout, disgrace, or least emulation or participation in that kind. *Constantine* in the eleuenth booke of his husbandry, cap. 11. hath a pleasant tale of the Pine-tree, [x] she was once a faire maid, whom *Pineus* and *Boreas* two corriualls dearely sought, but iealous *Boreas* broke her necke, &c. And in his eighteenth chapter, hee telleth another tale of [y] *Mars*, that in his iealousie slue *Adonis*. *Petronius* calleth this passion, *amantium furiosam æmulationem*, a furious emulation, and their symptomes are well expressed by S^r. *Iefferie Chaucer* in his first *Canterbury* tale. It will make the neareſt and deareſt friends fall out, they will endure all other things to be common, goods, lands, moneys, participate of all other pleasures, and take in good part any disgraces, iniuries in another kind, but as *Propertius* well describes it, in an Elegie of his, in this they will suffer nothing, haue no corriualls.

x *Pinus puella quondam fuit, &c.*

y *Mars zelotypus Adonidem interfecit.*

Tu mihi vel ferro pectus vel perde veneno,
A dominâ tantum te modò tolle meâ,
Te socium uitæ, te corporis esse licebit,
Te Dominum admitto rebus amice meis.
Lecto te solum lecto te deprecor vno,
Riualem possum non ego ferre Iouem.

R.T.

Stabbe me with sword or poyson strong,
Giue me to worke my bane;
So thou court not my lasse, so thou
From mistresse mine refraine.
Commaund my selfe, my body, purse
As thine owne goods take all,
And as my neereſt deareſt friend,
I euer vse thee shall.
O spare my loue, to haue alone
Her to my selfe I craue,
Swound's *Ioue* himselfe ile not endure
My Riuall for to haue.

This iealousie which I am to treat off, is that which belongs to married men, in respect of their owne wiues, to whose estate,

state, as no sweetnesse, pleasure, happinesse can be compared in the world, if they liue quietly and louingly together, so if they disagree or be iealous, those bitter pilles of sorrow and griefe, disasterous mischiefes and mischances, tortures, gripings, discontents are not to be separated from them. A most violent passion it is where it taketh place, an vnspeakeable torment, an hellish torture, an infernall plague as *Ariosto* calles it, *A furie, a continuall feuer, full of suspition feare and sorrow, a martyrdome. The sorrow and griefe of heart is one woman iealous of another, heauier then death. Eccles. 28. 6.* as *Peninnah* did *Hannah, Vexe her and vpbraid her sore,* 'Tis a sore vexation, a most intollerable burden, a frenzie, a madnesse it selfe, as *Benedetto Varchi* proues out of that select louise Sonnet of *Giouanni de la Casa*, that reuerend Lord as he stiles him. 669

1 *1 Sam.1.6.*

2 *Blasius ieron.*

SVBSEC. 2.

Causes of Iealousie, who are most apt. Idlenesse, Melancholy, Impotency, long Absence, Beautie, Wantonnesse, bad themselues, Allurements, from time, place, persons, bad vsage.

ASrologers make the starres a cause or signe of this bitter passion, and out of euery mans *Horoscope*, will giue a probable coniecture whether he will be iealous or no, and at what time: their Aphorismes are to be read in *Albumazer, Pontanus, Sconer, Junctine &c. Bodine cap.5. method. hist.* ascribes a great cause to the country or clime, and discourseth largely there of this subiect, saying that southerne men are more hot lasciuious & iealous, then such as liue in the north, they can hardly containe themselues in those hotter climes, but are most subiect to prodigious lusts. *Leo Afer* telleth incredible things almost of the lust and iealousie of his countrimen of *Africke*, & especially such as liue about *Carthage*, and so doth euery Geographer of them in *Asia, Turkie, Spa-*

niards,

niards, *Italians*. In *Germanie*, *Brittaine*, *Scandia*, *Poland*, *Muscouie*, they are not so troubled with this ferall malady, although *Damianus a Goes*, which I doe much wonder at in his discription of *Laplande* and *Herbastein* of *Russians*, against the streame of all other Geographers would fasten it vpon those Northerne inhabitants. *Altomarus*, *Podgius*, and *Munster* in his description of *Baden*, reports that men and women of all sorts goe commonly into the Baths together, without all suspicion, the name of iealousie saith *Munster* is not so much as once heard of amongst them. [d] The *Greekes* on the other side haue their priuate Bathes for men and women, where they must not come neere, not so much as see one another: and as [e] *Bodine* obserues *lib.5. de repub.* the *Italians* would neuer endure this or a *Spaniard*, the very conceit of it would make him mad: and for that cause they locke vp their women, and will not suffer them to be together, so much as in the [f] Church, but with a partition betweene. He telleth moreouer, how that *when he was Embassader in England he heard Mendoza the Spanish Legat finding fault with it, as a filthy custome for men and women to sit promiscuously in Churches together, but* Dr. *Dale the master of the Requests told him againe, that it was indeede a filthy custome in Spaine, where they could not containe themselues from lasciuious thoughts in their holy places, but not with vs. We are farre from any such strange conceits*, and will permit our wiues and daughters to goe to the Tauerne with a friend, as *Aubanus* saith, *modo absit lasciuia*, and suspect nothing, to kisse comming & going, which as *Erasmus* writes in one of his Epistles, they cannot endure. Some make a question whether this head-strong passion, rage more in women then men, as *Montaigne lib.3*. But sure it is more outragious in women, as all other Melancholy is, by reason of the weakenesse of their sexe. *Scaliger Poet li.ca.13.* concludes against women, [g] *Besides their inconstancie, treachery, suspition, dissimulation, superstition, and desire of soueraignety, if they be great women*, as he giues instance in *Iuno*,

bitternesse

670 [b] *Mulierum conditio misera nullam honestã eredunt nisi domo conclusa viuat.*

[c] *Nomen zelotypiæ apud istos locum non habet.*

[d] *Busbequius Sands.*

[e] *Præamore & zelotypia sepius insaniunt.*

[f] *Australes ne sacra quidem publica fieri patiuntur nisi vterq; sexus pariete medio diuidatur: & quum in Angliam inquit legationis causa profectus essem, audiui Mendozam legatum Hispaniarum dicentem turpe esse viros & fœminas in &c.*

[g] *Idea, mulieres preterquam quod sint infidæ suspicaces, inconstantes, insidiosæ simulatrices, superstitiosæ, & si potentes intolerabiles amore zelotypiæ supra modũ.*

Ouid 2. de art.

bitternesse and iealousie are the most remarkeable affections. 671

Sed neq; fuluus aper media tam fulmus in irâ est,
Fulmineo rapidos dum rotat ore canes.
Nec Leo, &c.-----
Tyger, Boore, Beare, Viper, Lyonnesse,
A womans fury cannot expresse.

[h] Some say red-headed women, pale coloured, blacke eyed, and of a shrill voice, are most subiect to iealousie. [h] *Bartelio.*

High colour in a woman choller shewes, *R.T.*
Naught are the peeuish, proud, malitious,
But worst of all red, shrill and iealous.

Comparisons are odious, I neither paralel them with others, nor debase them any more: men and women are both badde and too subiect to this pernitious infirmitie. It is most part a symptome and cause of melancholy, as *Plater* and *Valescus* teach vs: melancholy men are apt to be iealous, and iealous, apt to be melancholy.

Pale iealousie child of insatiate loue,
Of heart-sicke thoughts which melancholy bred,
A hell tormenting feare, no faith can moue,
By discontent with deadly poyson fedde. *R.T.*
With headlesse youth and errour vainly ledde.
A mortall plague, a vertue drowning flood,
A hellish fire, not quenched but with blood.

If idlenesse concurre with melancholy, such persons are most apt to be iealous, and 'tis [i] *Neuisanus* note. *An idle woman is presumed to be lasciuious and often iealous.* And 'tis not vnlikely for they haue no other businesse to trouble their heads with. [i] *Lib.2. num.8. mulier otiosa facile præsumitur luxuriosa, et sæpe zelotypa.*

More particular causes be these which follow. Impotencie first, when a man is not able of himselfe, to performe those dewes which he ought vnto his wife, and he perceiues her to be more crauing, clamorous, vnsatiable and prone to lust then is fit, he begins presently to suspect that wherein he is defectiue, she will satisfie her selfe, she will be pleased by some other meanes. This cause is most euident in old men,

that

672 that are cold and drie by nature, and married *succi plenis*, to young wanton wiues, with old doting *Ianiueres* in *Chaucer* they beginne to mistrust all is not well. And how should it otherwise be? Old age is a disease of it selfe, lothsome, full-some, full of suspition & feare, when it is at best, vnable, vnfit for such matters. [k] *Tam apta nuptijs quam bruma messibus*, as welcome to a young woman as snow in harueſt, saith *Neuisanus*. *Et si capis innoculam faciet tibi cornua.* Marry a maid and she will surely graft hornes on thy head. [l] *All women are slippery, vnfaithfull to their husbands most part*, as *Æneas Siluius epist. 63.* seconds him, *but to old men most treacherous of all*: they had rather *mortem amplexari* lie with a corse then with such a man. On the other side most men saith *Hieronymus* are suspitious of their wiues, [m] if they be lightly giuen, but old folkes aboue the rest. In so much that she did not complaine without a cause in [n] *Apulcius* of an old, bald, bedridden knaue she had to her husband. *Poore woman as I am, what shall doe? I haue an old grimme sire to my husband as bald as a gourde, as little and as vnable as a child, he keepes all the doores barred and locked vpon me, woe is me, what shall I doe?* He was iealous, and she made him cuckold for keeping her vp: suspition without a cause, hard vsage is able of it selfe to make a woman flie out, that was otherwise honest. *Nam quando mulieres cognoscunt maritum hoc aduertere licentius peccant*, as [o] *Neuisanus* holds, when a woman thinkes her husband watcheth her, she will sooner offend, [p] *Liberius peccant & pudor omnis abest*, rough handling makes them worse, as the good wife of *Bathe* in *Chaucer* bragges.

In his owne grease I made him frie,
For anger and for very Iealousie.

Another iust cause may be long absence of either party, when they must of necessitie be much from home, as Lawyers, Physicians, Mariners, by their professions or otherwise make friuolous impertinent iourneyes, and tarry long abroad to no purpose, vpon small occasions, it must needes yeeld matter of suspition; when they vse their wiues otherwise

[k] *Lib.2.num.4.*
[l] *Quum omnibus infideles fœmine senibus infidelissime.*
[m] *Vix aliqua non impudica, & quam non suspectum meritò quis habeat.*
[n] *Lib.5 de aur. asino. At ego misera patre meo seniorem mariti tum nacta sum dien cucurbitá caluiorem, & quouis puero pusilliorem, cuncta domum seris & catheuis obditam custodientem.*
[o] *Lib.4.nu.80.*
[p] *Ouid 2. de art amandi.*

wise vnkindly and neuer tarry at home, it cannot choose but ingender some such conceit. 673

q *Vxor si cessas amare te cogitat,*
Aut tete amari aut potare, aut animo obsequi:
Et tibi benè esse soli, quum sibi sit malè.

If thou be absent long, thy wife then thinkes,
Th'art drunke at ease, or with some pretty minckes,
'Tis well with thee, or else beloued of some,
Whil'st she poore soule doth fare full ill at home.

q *Ter. Adelp. Act. 1. sc. 1.*

Hippocrates the Physitian had a smacke of this disease, for when he was to goe from home, as farre as *Abdera*, and some other remote citties of *Greece*, he writ to his friend *Dionysius*, (if at least those r Epistles be his) s *to ouersee his wife in his absence, although she liued in the house with her father and mother, whom he knew would haue a care of her, yet that would not satisfie his iealousie, he would haue his especiall friend* Dionysius *to dwell in his house with her, all the time of his peregriniation, and to obserue her behauiour, how she carried her selfe in her husbands absence, and that she did not lust after other men,* t *For a woman had need to haue an ouerseer to keepe her honest, they are bad by nature and lightly giuen all, and if they be not curbed in time, as an vnproyned tree, they will be full of wild branches, and degenerate of a sudden.* Especially in their husbands absence, though one *Lucretia* were trusty, and one *Penelope*, yet *Clitemnestra* made *Agamemnon* cuckcolde in his absence, and no question thei be too many of her conditions. If their husbands tarry too long abroad vpon any necessary businesse, well they may suspect: or if they flie one way, their wiues at home will flie out another, *Quid pro quo.* Ot if present, and giue them not that content which they ought, u *Primum ingratæ, mox inuisæ noctes quæ per somnum transiguntur*, They cannot endure to lie alone, or to fast long. x *Peter Godefridus* in his second booke of loue and sixt chapter, hath a story out of S^t. *Anthonies* life, of a gentleman, that by that good mans aduise, would not meddle with his wife in the passion weeke, but for his paines she set a paire of

r *Fab. Calus. Rauennate interprete.*

s *Dum rediero domum meam habitabis, & licet cum parentibus habitet, hac meâ peregrinatione, eam tamen & eius mores obseruabis vti absentia viri suj probè degat, nec alios viros cogitet aut querat.*

t *Fœmina sempercustode eget qui se pudicam contineat, suapte enim naturâ nequitias insitas habet, quas nisi in dies comprimat, vt arbores stolones emittunt &c.*

u *Hensius.*

x *Vxor cuiusdam nobilis quia debitum maritale sacrâ passionis hebdomadâ non obtineret, alterum adijt.*

674 hornes on his head. Such another he had out of *Abstemius*, one perswaded a new married man, [y] *to abstaine the three first nights and hee should all his life time after be fortunate in cattell*, but his impatient wife would not tarry so long: well he might speede in cattell, but not in children. Such a tale hath *Hensius* of an impotent and slacke scholler, a meere student and a friend of his, that seeing by chance a fine damsell sing and dance, would needs haue her, the match was soone made for hee was rich. [z] The first night, hauing liberally taken his liquor (as in that countrey they doe) my fine scholler was so fusled, that he no sooner was laid in bed, but he fell fast asleepe, and neuer waked till morning, and then much abashed, he made an excuse, I know not what, out of *Hippocrates Cous, &c.* and for that time it went currant, but when as afterward he did not play the man as he should doe, she fell in league with a good fellow, and whilest he sate vp late at his study about his Critisismes, mending some hard places in *Festus* or *Pollux*, and came cold to bed, and would tell her stil what he had done, she did not much regard what he said, &c. [a] *Shee would haue another matter mended much rather which he did not perceiue was corrupt:* thus he continued at his study late, she at her sport, hating all schollers for his sake, till at length he began to suspect, and turne a little yellow, aswel he might; for it was his owne fault, and if men be icalous in such cases [b] as oft it falls out, their mends is their owne hands, they must thanke themselues.

A third eminent cause of icalousie may be this, when hee that is deformed hirsute and ragged, and very vertuously giuen, will marry some very faire nice piece, or some light huswife, he begins to misdoubt (as well he may) she doth not affect him. [c] *Lis est cum formâ magna pudicitia.* Beauty and honesty haue euer beene at oddes. *Abraham* was icalous of his wife because she was faire; and it is hard to find saith *Francis Philelphus* in an Epistle of his to *Saxola* his friend, a

[y] *Ne tribus priboribus noctibus rem haberet cum eâ vt esset in pecoribus fortunatus, ab vxore moræ impatiente, &c.*

[z] *Totam noctem benè & pudicè nemini molestus dormiendo transegit, mane autē quum nullius cōscius facinoris sibi esset, & inertiæ puderet audisse se aiebat cum dolore calculi solere eam conflictari. Duo præcepta iuris vna nocte expressit, neminem læserat & honeste vixerat sed an suum cuiq, reddidisset queri poterat, Matius opinor & Trebatius hoc negassent.*

[a] *Alterius loci emendationē seriò optabat quē corruptum esse ille non inuenit.*

[b] Such another tale is *Melander de Iocosarijs* his first tale.

[c] *Ouid. rara est concordia formæ atq, pudicitiæ.*

rich

rich man honeſt, a proper woman not proud or vnchaſt. *Can ſhe be faire and honeſt too?* He that marries a wife that is ſnout faire alone, let him looke, ſaith *Barbarus*, for no better ſucceſſe, then *Vulcan* had with *Venus*, or *Claudius* with *Meſſalina*. And 'tis impoſſible almoſt in ſuch caſes thy wife ſhould containe, or the goodman not be iealous, for when he is ſo farre defectiue himſelfe, ill proportioned, vnpleaſing in thoſe parts which women moſt effect, and ſhee moſt abſolutly faire on the other ſide. If ſhe be not very vertuouſly giuen, how can ſhe loue him, and although ſhe be not faire, yet if he admire her and thinke her ſo, in his conceit ſhe is abſolute, he holds it vnpoſſible for any man living not to dote as he doth, to looke on her and not luſt, not to couet, and if he be in company with her, not to lay ſiege to her honeſt or elſe out of a deepe apprehenſion of his infirmities, deformities, and other mens good parts, he ſuſpects ſhe cannot affect him, or be not ſo kind and louing as ſhee ſhould, ſhee certainely loues ſome other man better then himſelfe. 675

[d] *De re vxoriâ lib.1.5.cap.*

[c] *Neuiſanus lib.4. num.72.* Will haue barrenneſſe to be a meane cauſe of iealouſie. If her husband cannot play the man ſome other ſhall, they will leaue no remedies vnaſſaied, and thereupon the good man growes iealous, I could giue an inſtance, but be it as it is.

[e] *Cum ſteriles ſunt, ex mutatione viri ſe poſſe putant concipere.*

I find this reaſon giuen by ſome men, becauſe they haue bin formerly naught themſelues, they thinke they ſhall be ſo ſerued by others: they ſhall haue *legem talionis*, like for like.

[f] *Ipſe miſer docui quo poſſet ludere pacto*
Cuſtodes, eheu nunc premor arte meâ.
Wretch as I was I taught her bad to be,
And now mine owne ſlie trickes are put vpon me.

[f] *Tibullus Eleg.6.*

Mala mens, malus animus, as the ſaying is, ill diſpoſitions cauſe ill ſuſpitions.

[g] *There is none iealous I durſt pawne my life,*
But he that hath defild anothers wife,

[g] *Withers Sat.*

And for that he himselfe hath gone astray.
He straightway thinkes his wife will tread that way.

To these aboue named causes, I may very well annexe those circumstances of time, place, persons, by which it ebbes and flowes, as [h] *Viues* very well obserues, and such like accidents or occasions, proceeding from the parties themselues or others, which much aggrauate and intend this suspitious humour. For many men are so lasciuiously giuen, either out of a depraued nature, or too much libertie, which they doe assume vnto themselues, by reason of their greatnesse, in that they are noble men, [i] though their owne wiues be neuer so faire, noble, vertuous, honest, wise and well giuen, they must haue change, *tanta est alienâ in messe voluptas*, or that stolne waters be more pleasant or as *Vitellius* the Emperour was wont to say, *Iucundiores amores, quæ cum periculo habentur*, like stolne Venison that is still the sweetest, is loue which is most difficultly attained; they like better to hunt by stealth in anothers mans walke, then to haue the fairest course that may be at game of their owne.

Aspice vt in cœlo modò sol modo luna ministret,
Sic etiam nobis vna puella parum est.

As Sunne and Moone in heauens change their course,
So they change loues, though often to the worse.

Or that some faire obiect so forcibly moues them, they cannot containe themselues, but as an horse they neigh saith *Ieremiah* after their neighbours wiues, and if they be in company of other women, though in their wiues presence, they must be dallying with them. *Iuno* in *Lucian* complaines of *Iupiter*, that he was still kissing *Ganymede* before her face.

Or that they care little for their owne wiues, or feare no laws they dare freely keep whores at their wifes noses. Tis too familiar with great men to be dishoneſt, *Pietas probitas, fides priuata bona sunt* as [n] he said long since, piety, chastity and such like vertues are for priuate men. Great personages will familiarly flie out in this kind, and giue occasion of offence. [o] *Montagne* in his *Essayes* giues instance in *Cæsar*, *Mahomet* the

[h] 3. *De animâ crescit ac decrescit zelotypiâ ex personis, locis, temporibus negotijs.*

[i] *Qui cum legitimi iunguntur fœdere lecti, virtute egregijs facieq; domoq; puellis, scorta tamen fœdasq; lupas in fornace querunt, & per adulterium noua sarpere gaudia tentant. Marullus.*

[k] *Alienas permolere vxores.*

[l] *Propert. Eleg. 2 Cap. 5. 8.*

[n] *Seneca.*

[o] *Lib. 2. cap. 23.*

the Turke that sacked *Constantinople*, and *Ladislaus* king of *Naples* that besieged *Florence*, great men and great souldiers are commonly lasciuious, *Mars* & *Venus* are equally ballanced in their actions. *Cæsar* saith *Curio* in *Sueton*, was *omnium mulierum vir*, he made loue to *Eunoe* Queene of *Mauritania*, to *Cleopatra*, to *Postumia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabinius*, to *Tertulla* of *Crassus*, and to *Mutia Pompies* wife, and I know not how many besides: Euery priuate History will yeeld such variety of instances. Otherwise good wise, discreet men, vertuous & valiant but too faulty in this. [p] *Philippus bonus* left 14. bastards, *Laurence Medices* a good Prince and a wise, but saith, [q] *Machiauel* prodigiously lasciuious. None so valiant as *Castruccius Castrucanus*, but as the same Author hath it, [r] none so incontinent as he was. And 'tis no maruaile if poore women in such cases be iealous, when they shal see themselues manifesty neglected, and their disloyall husbands to entertaine others in their roomes, and many times to court Ladies to their faces, other mens wiues to weare their iewells, how shall a poore woman in such a case moderate her passions?

[p] *Pontus Heuter vita eius.*
[q] *Lib. 8. Flor. hist. dux omnium optimus & sapientissimus, sed in re venerea prodigiosus.*
[r] *Vita Castruccij Idem vxores maritis abalienauit.*

And how on the other side shall a poore man containe himselfe from this ferall maladie, when he shall see so manifest signes of his wiues inconstancy? when as like *Milo's* wife in *Apulleius* she dotes vpon euery young man shee sees. Though her husband be proper and tall, and faire and louely to behold, and able to giue contentment to any one woman, yet she will taste of the forbidden fruit, *Iuuenalls Iberina* to an haire, she is as well pleased with one eye as one man. If a young gallant come by chance into her presence, a *Fastidius Briske* that can weare his clothes well, in fashion with a locke, a gingling spurre, a feather, that can cringe and with all complement, court a gentlewoman, she raues vpon him; *ô what a louely proper man he was*, how sweetly he carried himselfe, with how comely a grace, *sic vultus sic ora ferebat*, how neatly he did weare his clothes, sing and dance, &c, and then she beginnes to loath her husband, to hate him

666 and his filthy beard, his gotiſh complection, how like a dizard, a foole, an aſſe he lookes, how like a clowne he behaues himſelfe. [f] So did *Lucretia* a Lady of *Senes*, after ſhe had but ſeene *Eurialus*, *In Eurialum tota ferebatur, domum reuerſa, &c.* ſhe would not hold her eyes off him in his preſence, and in his abſence could thinke of none but him, *odit virum*, ſhe lothed her husband forthwith, and ſought all opportunities to ſee her ſweet heart again. Now whē the good man ſhall obſerue his wife ſo lightly giuen, *to be ſo free and familiar with euery gallant, her immodeſty and wantonneſſe* (as *Camerarius* notes) it muſt needs yeeld matter of ſuſpition to him, when ſhe ſtill prancks vp her ſelfe beyond her meanes and fortunes, and ſo frequently goes to playes, masks, feaſts, and all publike meetings, and ſhall vſe ſuch immodeſt [u] geſtures, free ſpeeches, and withall ſhew ſome diſtaſte of her owne husband, how can he chuſe, though he were another *Socrates*, but be ſuſpitious and iealous? More eſpecially when he ſhall take notice of their more ſecret and ſlie trickes, which to cornute their husbands they commonly vſe, they pretend loue, honour, chaſtity, and ſeeme to reſpect their husbands before all men liuing, Saints in ſhew, ſo cunningly can they diſſemble, they will not ſo much as looke vpon another man in his preſence, † ſo chaſte, ſo religious, and ſo deuoute, they cannot endure the name or ſight of a queane, an harlote, out vpon her, and in their outward carriage are moſt louing and officious, and will kiſſe their husbands, and hang about his necke (deare husband, ſweet husband) and with a compoſed countenance ſalute him, eſpecially when hee comes home, or if hee goe from home, weepe, ſigh, lament, and take vpon them to be ſicke and ſwound, (like *Iocundos* wife in [x] *Arioſto* when her husband was to depart) and yet arrant &c. care not for him.

Aye me the thought (quoth ſhe) makes me ſo fraid,
That ſcant the breath abideth in my breſt,
Peace my ſweet loue and wife Iocunda *ſaid,*
And weepes as faſt & comforts her his beſt, &c.

[f] *Æneas Siluius*

[t] *Cent.2.cap.38 oper.ſubciſ. mulieris liberius & familiarius cōmunicantis cum omnibus licentia & immodeſtia, ſiniſtri ſermonis & ſuſpitionis materiam viro præbet.*

[u] *Voces liberæ oculorum colloquia, contrectationes parum verecundæ, motus immodici, &c.* [t] *Henſius.*

† What is here ſaid is not prejudicial to honeſt women.

[x] *Lib.28.ſt.13.*

All

All this might not asswage the womans paine,
Needs must I die before you come againe,
Nor how to keepe my life can I deuise,
The dolefull dayes and nights I shall sustaine,
From meat my mouth from sleepe will keepe mine eyes, &c.
That very night that went before the morrow,
That he had pointed surely to depart.
Iocundos wife was sicke and sounds for sorrow,
Amid his armes so heauy was her heart.

And yet for all these counterfeit teares and protestations, comming backe in all hast for a Iewell he had forgot,

His chast and yoke-fellow he found
Yokt with a knaue all honesty neglected,
Th' adulterer sleeping very sound,
Yet by his face was easily detected,
A beggars brat bred by him from his cradle,
And now was riding on his masters saddle.

Thus can they cunningly counterfeit, as [y] *Platina* describes their customes, *and kisse their husbands, whom they had rather see hanging on the Gallows, and sweare they loue them dearer then their owne liues, whose soule they would not ransome for their little dogges.* Many of them seeme to be precise & holy forsooth, & will goe to such a [z] *Church* to heare such a good man by all meanes, an excellent man, when 'tis for no other intent (as he followes it then) *to see and to be seene, to obserue what fashions, to meet some Pander, Bawd, Monke, Frier, or to entise some goodfellow.* For they perswade themselues as [a] *Neuisanus* shewes. *That 'tis neither sinne nor shame to lye with a Lord or a parish priest, if he be a proper man:* [b] *and though shee kneele often, and seeme to pray deuoutly, tis* (saith *Platina*) *not for her husbands welfare, or childrens good, or any freind, but for her sweethearts returne, her Pander's health.* If her husband would haue her goe she faines her selfe sicke, [c] *& simulat subitò condoluisse caput*: her head akes and she cannot goe, but if her Paramour aske as much, she is for him at all seasons, at

[y] *Dial. Amor. Pendet fallax et blanda circa oscula mariti, quæ in cruce si fieri posset, deosculari velit. Illius vitam charioremesse suâ iureiurando affirmat, quem certè non redimeret animâ catelli si posset.*

[z] *Adeunt templum vt rem diuinam audiant, vt ipsæ simulant, sed vel vt Monachum fratrem vel adulterum linguâ, oculis ad libidinem prouocent.*

[a] *Lib. 4. num. 81. Ipsæ sibi persuadent quod adulterium quum principe vel quũ præsule non est pudor nec peccatum.*

[b] *Deum rogat non pro salute mariti filij cognati vota suscipit, sed pro reditu mæchi si abest pro valetudine lenonis si ægrotet.*

[c] *Tibullus.*

680 all houres of the night. [d] In the kingdome of *Malabar*, and about *Goa* in the East Indies, the women are so subtile, that with a certaine drinke they giue them to driue away cares, as they say, [e] *They will make them sleepe for 24 houres, or so intoxicate them, that they can remember naught of that they saw done or heard, and by washing of their feet restore them to themselues againe, and so make them Cuckolds to their faces.* But as he said,

[f] *No penne could write, no tongue atttaine to tell,*
By force of eloquence or helpe of art,
Of womens treacheries the hundreth part.

Both, to say truth, are often faulty, Men and Women, and giue iust occasions in this humour of discontent, and aggrauate & yeeld matter of suspition, but most part the chiefe causes proceeds from other aduentitious accidents, and circumstances, though the parties be free and both well giuen themselues. The vndiscreet carriage of some lasciuious gallant, (*& è contra* of some light woman,) by his often frequenting of an house, and bold vnseemly gestures, may make a breach, and by his ouer familiarity, if he be inclined to yellownesse, colour him quite out. If he be poore, basely borne, saith *Benedetto Varchi*, and otherwise vnhandsome, hee suspects him the lesse, but if a proper man, well descended, commendable for his good parts, he taketh on the more, & watcheth his doings. Now when those other circumstances of time and place, opportunity and importunity shall concurre, what will they not effect?

Faire opportunity can winne the coyest she that is,
So wisely he takes time as hee'l be sure he will not misse,
Then he that rules her gamesome vein, & tempers toyes with art
Brings loue that swimmeth in her eyes, to diue into her heart.

As at Playes, Maskes, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, &c. and then, as † he saith,

She may no while in chastity abide,
That is assaid on euery side.

[d] *Gotardus Artus descript. indiæ Orient. Linchoften.*

[e] *Garcias ab Horto hist. lib.2 cap.24. Daturā herbam vocat & describit. Tam procliues sunt ad venerem mulieres vt viros inebrient per 24 horas, liquore quodam vt nihil videant, recordentur, at dormiant, & post lotionem pedum ad se restituunt. &c.*

Arioste.

[f] *Lib.28.st.75.*

And

And after a great feast, [g] *Vino sæpè suum nescit amica virum.* The most continent may be ouercome, or if otherwise they keepe bad company, they that are modest of themselues, and dare not offend, *confirmed* [h] *by others, grow impudent and confident, and get an ill habit.* Or if they dwell in suspected places, as in an infamous Inne, neere some Stewes, neere Monks, Friers, *Neuisanus* addes, where be many temptors and solicitors, idle persons that frequent their companies, it may giue iust cause of suspition. [i] *Kornmannus* makes a doubting iest in his lasciuious country, *Virginis illibata censeaturne castitas ad quam frequenter accedant scholares.* And *Baldus* the Lawyer scoffes on, *quum scholaris inquit loquitur cum puella, non præsumitur ei dicere, Pater noster.* When a Scholler talkes with a maid, or another mans wife in priuate, it is presumed he saith not a *Pater noster.* These are the ordinary causes of Iealosie, which are intended or remitted as the circumstances vary.

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[g] *Tibullus.*

[h] *Nihil audent primo post ab aliis confirmatæ audaces & confidentes sunt. Vbi semel verecundiæ limites transierint.*

[i] *Cap. 18. de Virg.*

Memb. 2. Subsect. 1.

Symptomes of Iealosie, feare, sorrow, suspition, strange actions, gestures, outrages, locking vp, oathes, trialls, Lawes, &c.

OF all passions, as I haue already proued, Loue is most violent, & of all those bitter potions which this Loue-melancholy affords, Iealosie is the greatest, as appeares by those prodigious Symptomes which it hath, and effects that it produceth. For besides that *Feare* and *Sorrowe*, which is common to all melancholy, anxiety of mind, restles thoughts paleness, leanenesse, meagerness, neglect of businesse and the like, these men are farther yet misaffected, and in an higher straine. 'Tis a more vehement passion, a more furious perturbation, a bitter paine, a fire, madnesse, plague, hell. They are more then ordinarily disquieted, more then ordinary suspitious, Iealosie, saith [k] *Viues, begets vnquietnes in the mind night and*

[k] *3. De anima. Omnes voces, auras, omnes susurros captat zelotipus, & amplificat apud se cũ iniquissimâ de singulis calumnia. Maximè suspitiosi & ad peiora credendum proclives.*

682 *and day: he hunts after euery word he heares, euery whisper, and amplifies it to himselfe, with a most iniust calumny of others, he misinterprets every thing is said or done, most apt to mistake and misconster*, he pries in euery corner, followes close, obserues to an haire: Besides all those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gastly looks, broken pace, interrupt, precipitate, halfe turnes. Hee will sometimes sigh, weepe, sob for anger, sweare and bely, slander any man, curse, threaten, brawle, raue; and sometimes againe flatter and speake faire, aske forgiuenesse, and then againe impatient as hee is, raue, and lay about him like a madde man, accusing and suspecting not strangers only, but Brothers and Sisters, Father and Mother, neerest and dearest friends. Hee thinks with those Italians,

Chi non tocca parentado,
Tocca mai e rado.

And through feare conceaues vnto himselfe things almost incredible and impossible to be effected. As an Hearne when he fishes, still prying of all sides, gazing, listning, afrighted with euery obiect, as he confessed in the Poet.

[1] Propertius. [1] *Omnia me terrent, timidus sum ignosce timori*
Et miser in tunica suspicor esse virum.
Me ledit si multa tibi dabit oscula mater,
Me soror & quum quâ dormit amica simùl.

Each thing affrights me I doe feare,
Ah pardon me my feare,
I doubt a man is hid within.
The cloaths that thou dost weare.

Ist' not a man in womans apparell, is not some body in that great chest, or behind the dore, or hangings, or in some of those barrells? May not a man come in at the window with a ladder of ropes, or come downe the chimny, or haue a false key, or come in when he is asleepe? If a Mouse doe but stirre, or the wind blowe, a casement clatter, that's the villan there he is; by his good will no man shall see her, salute her, speake with her, shee shall not goe forth of his sight so much as to doe

doe hir needs. [m] *Non ita bouem Argus, &c.* *Argus* did not so keepe his Cow, that watchfull dragon the golden fleece, or *Cerberus* the comming in of Hell, as he keepes his wife. If the necessity of his businesse bee such that hee must goe from home, he doth either locke her vp, or commit her with a deale of iniunctions and protestations, to some trusty friends him and her he sets and bribes to ouersee; and yet all this will not serue, though his businesse be very vrgent, hee will when he is halfe way come backe againe in post hast, rise frō supper, or at midnight and be gone, and sometimes leaue his businesse vndone. Though there be no danger at all, no cause of suspition, she liue in such a place, in such a company where *Messalina* her selfe could not bee dishonest if she would, yet he suspects her as much as if she were in a bawdy howse, or some Princes Court, or in a common Inne where all commers might haue free accesse. no perswasion, no protestation can diuert this passion, nothing can ease him, or giue him satisfaction. It is most strange to report what outragious acts by men and women haue beene committed in this kinde; by women especially, that will runne after their husbands into all places, all companies, as [n] *Iouianus Pontanus* wife did by him, follow him whether soeuer hee goes, it matters not, or vpon what businesse, rauing like *Iuno* in the Tragedy, cursing, swearing, and mistrusting euery one she sees. *Gomesius* in his third booke of the life and deeds of *Francis Ximenius* sometimes Archbishoppe of *Toledo*, hath a strange story of that incredible Iealosie of *Ioane* Queene of *Spaine*; wife to King *Philip*, and mother of *Ferdinande* and *Charles* the 5. Emperours; when her husband *Philip* either for that he was tyred with his wiues iealosie, or had some great businesse went into the Lowe countries; shee was so impatient and melancholy vpon his departure, that she would scarse eat her meat or conuerse with any man, and though shee were with child and the season of the yeare very bad, the winde against her, In all hast shee would to sea after him. Neither *Isabella* her Queene mother, or the Archbishop, or any other friend could

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[m] *Æneas Silu.*

[n] *Ant. dial.*

per-

684 perſwade her to the contrary, but ſhee would after him. When ſhe was now come into the Low-countries, & kindly entertained by her husband, ſhe could not containe her ſelfe, [o] *but in her rage ranne vpon a yellow hair'd wench*, with whom ſhe ſuſpected her husband to be naught, *cut of her haire, and did beat her blacke and blewe, and ſo dragged her about.* It is an ordinary thing for women in ſuch caſes, to ſcrat the faces, ſlit the noſes of ſuch as they ſuſpect. Or if it be ſo they dare not or cannot execute any ſuch tyrannicall inuſtice, they wil raile and reuile them, beare them deadly hate and malice, as [p] *Tacitus* obſerues, *The hatred of a iealous woman is inſeparable againſt ſuch as ſhe ſuſpects.* So did *Agrippina* by *Lollia*, and *Calphurnia* in the dayes of *Claudius.* But men are ſufficiently curbed in ſuch caſes, the rage of women is more eminent, and more frequently put in practiſe. See but with what rigor thoſe iealous husbands tyranniſe ouer their poore wiues, *In Greece, Spaine, Italy, Turkey, Africke, Aſia*, and generally ouer all thoſe hot countries, they locke them vp ſtill and will ſuffer no body to come at them, or their wiues to come abroad, and if they be great perſons they haue *Eunuchs* to keepe them, as the *Grand Senior* amongſt the *Turkes*, the *Sophies* of *Perſia*, thoſe *Tartarian Mogors*, and Kings of *China. Infantes maſculos caſtrant innumeros vt regi ſeruiant*, ſaith [q] *Riccius, they geld innumerable infants* to this purpoſe, the King of *China* [r] *maintaines 10000. Eunuchs in his family, to keepe his wiues.* The *Xeriffes* of *Barbary* keepe their wiues in ſuch ſtrict manner, that if any man come but in ſight of them he dies for it, and if they chance to ſee a man and doe not inſtantly cry out, though out at their windowes, they muſt be put to death. The vulgar ſort of women, if at any time they come abroad, which is very ſeldome to viſit one another, or to go to their Baths, go ſo couered that no man can ſee them, [s] *Velatæ totæ incedunt*, which *Alexander ab Alexandro* relates of the *Parthians, lib. 5. cap. 24.* which with *Andreas Tiraquellus* his commentator, I rather thinke ſhould bee vnderſtood of *Perſians.* I haue not yet ſaid all, they doe not onely lock

[o] *Rabie concepta cæſariem abraſit puellæq; miſerabiliter inſultans faciem vibicibus fœdauit.*

[p] *Annal. lib. 12. Principis mulieris zelotypæ eſt in alias mulieres quas ſuſpectas habet, odium inſeparabile.*

[q] *Expedit in Sinas lib. 3. cap. 9.*

[r] *Decem Eunuchorum millia numerantur regiæ familiæ qui ſeruant vxores eius.*

[s] *Semotos à viris ſeruant in interioribus ab eorum conſpectu immunes.*

locke them vp, *sed & pudendis seras adhibent:* Heare what *Bembus* relates, *lib. 6.* of his *Venetian* history, of those inhabitants that dwell about *Quiloa* in *Africke. Lusitani inquit quorundam civitates adierunt, qui natis statim fœminis naturam consuunt, quoad vrinæ exitus nè impediatur, cassq; quum adoleuerint sic consutas in matrimonium collocant, vt sponsi prima cura sit conglutinatas puellæ oras ferro interscindere.* In some parts of *Greece* at this day, like those olde *Iewes*, they will not beleeue their wiues are honest, *nisi pannum menstruatum primâ nocte videant*, our countriman [t] *Sandes* in his perigrination, saith it is seuerely obserued, in *Zazinthus*, or *Zante*, and *Leo Afer* in his time at *Fez* in *Africke; non, credunt virginem esse nisi videant sanguineam mappam, si non, ad parentes pudore reijcitur.* Those sheets are publikely shewed by their parents, and kept as a signe of incorrupt virginity. Those old *Iewes* examined their maides *ex tenui membranâ*, called *Hymen*, which *Laurentius* in his Anatomy, and *Iulius Cæsar Claudinus, Responsa. 40.* as that also *de* [u] *ruptura venarum vt sanguis fluat*: copiously confute, 'tis no sufficient triall, he contends, and yet others againe defend it, and thinke they speake too much in fauour of women. [x] *Ledouicus Boncialus lib. 2. cap. 2. mæliebr. naturalem illam vteri labiorum constrictionem in quâ virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, etsi defloratæ sint, astutæ mulieres (inquit) nos fallunt in his. Sed hæc extra callem.* To what end are all those Astrologicall questions, *an sit virgo, an sit casta, an sit mulier?* And those strange absurd trialls in *Baptista Porta, Mag. lib. 2. cap. 21. & Wecker lib. 5. de secret.* by Stones, Perfumes, to make them pisse, & confesse I know not what in their sleepe, some iealous braine was the first founder of them. And to what passion may we ascribe those seuere lawes against Adulterers, *Numb. 5. 14.* as amongst the *Hebrewes*, amongst the *Ægyptians*, [y] *Bohemus l. 1. c. 5. de mor. gen.* of the *Carthaginians*, *cap. 6.* of *Turkes*, *lib. 2. cap. 11.* amongst *Italians* at this day, wherein they are to bee seuerely punished, or stoned to death. Are not those strange

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[t] *Lib. 1 fol. 7.*

[u] *Diruptiones hymenis sæpe fiunt à propriis digitis vel ab aliis instrumentis.*

[x] *Idem Rhasis Arabs cont.*

[y] *Qui mulierem violasset virilia execabant, & mille virgas dabant.*

and

686 and ſeuerall expurgations as ſo many Symptomes of incredible iealoſie? As for thoſe Veſtall Virgins to fetch water in a Ciffe, to runne ouer hot irons, and the like. We read in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour ſuſpected of adultery, *inſimulata adulterij per ignitos vomeres illæſa tranſijt*, trod vpon red hot coulters & had no harme, the like we finde in *Regino lib. 2.* In *Aventinus* and *Sigonius* of *Charles* the third and his wife *Richarda* A° 887. that was ſo purged with hot irons. *Pauſanias* ſaith that hee was once an eye witneſſe of ſuch a miracle at *Diana's* Temple, a maid without any harme at all walked vpon burning coales. *Pius 2.* in his deſcription of *Europe cap. 46.* makes mention of the ſame, that it was commonly vſed at *Diana's* Temple, for women to goe barefoot ouer hot coales, to trie their honeſties; *Plinius, Solinus*, & many writers make mention of [z] *Feronias* Temple, & *Dionyſius Halicarniſeus. lib. 3.* of *Memnons* ſtatue, which were vſed to this purpoſe. *Tatius l. 6* of *Pan* his Caue, wherein they did vſe to trie maides, [a] whether they were honeſt, when *Leucippe* went in, *ſuaviſſimus exaudiri ſonus cæpit. Auſtin. de civitat. Dei lib. 10. cap. 16.* relates many ſuch examples, all which *Lauater de ſpectr. part. 1. cap. 19.* contends to bee done by the illuſion of Diuells. Some, ſaith [b] *Auſtin*, compell their wiues to ſweare they be honeſt, as if periury were a leſſer ſinne then adultery, [c] ſome conſult oracles. If all this will not ſerue, ſaith *Alexander Gaguinus, cap. 5. deſcript. Muſcouiæ*, the *Muſcouites*, if they ſuſpect their wiues, will beat them till they confeſſe, & if this will not auaile, like thoſe wild *Iriſh*, be diuorced at their pleſures, or elſe knock them on the heads: Of this tyranny of Ieloſie read more in *Parthenius Erot. cap. 10. Camerarius cap. 53. hor. ſubciſ. & cent. 2. cap. 34. Calias Epiſtles*, & *Th. Claloner de repub. Ang. lib. 9. Arioſto lib. 31. ſtaffe. 1. Felix Hered. Euterp. Platerus obſeruat. lib. 1. &c.*

[z] *Viridi gaudes Feronia luco. Virg.*

[a] *Iſmene* was ſo tried by *Diana's* well, in which maides did ſwimme, vnchaſt were drowned *Eumathius lib 8.*

[b] *Contra mendac. ad confeſſ. 21. cap.*

[c] *Pherus Ægypti rex captus oculis per decennium oraculum conſuluit de uxoris pudicitia*

Memb. 3.

Prognosticks of Iealosie, Despaire, Madnesse, to make away themselues and others.

THose which are Iealous most part, if they be not otherwise relieued, [d] *proceed from suspition to hatred, from hatred to frensie, madnesse, iniury, murder, and despaire.*

[c] *A plague by whose most damnable effect*
Diuerse in deepe despaire to die haue sought,
By which a man to madnesse neere is brought,
As well with causelesse as with iust suspect.

In their madnesse many times, saith [f] *Vives*, they make away themselues and others. Which makes *Cyprian* to call it *Fœcundam & multiplicem perniciem, fontem cladium & seminarium delictorum*, a fruitfull mischiefe, the seminary of offences, and fountaine of murders. Tragicall examples are too common in this kinde, Both new and old in all ages. *Cephalus* and *Procris*, [g] *Pharus* of *Ægypt*, *Tereus*, *Atreus*, and *Thiestes*. [h] *Alexander Phæreus* murdered of his wife, *ob pellicatus suspitionem*, *Tully* saith. *Antoninus Verus* so made away by *Lucilla*, *Demetrius* the sonne of *Antigonus*, *Nicanor* by their wiues. *Hercules* poysoned by *Deianera*. [i] *Cecinna* murdered by *Vespatian*. *Iustina* a *Roman* Lady by her husband. [k] *Amestris*, *Xerxes* wife, because shee found her husbands cloake in *Masista* his house, *cut of Masista his wiues paps, and gaue them to the dogges, & flead her besides, and cut of her eares, lippes, tongue, and slit the nose of Artaynta her daughter.* Our late stories are full of such outrages. [l] *Paulus Æmilius* in his hist. of *France*, hath a tragicall story of *Chilpericus* the

[d] *Animi dolores & zelotypia si diutiùs perseuerent dementes reddunt. Acak. comment. in par. art. Galeni.*

[e] *Arioſto lib. 31. ſtaffe 6.*

[f] *3. De anima. cap. 3. de zelotyp. tranſit in rabiem & odium & ſibi & alijs violentas ſæpe manus inijciunt.*

[g] *Pharus Ægypti rex de cæcitate oraculum conſulens, viſum ei redditurum accepit, ſi oculos abluiſſet lotio mulieris, quæ aliorum virorum eſſet expers, vxoris vrinam expertus nihil profecit & aliarum fruſtra eas omnes (eâ excepta per quam curatus fuit) vnum in locum coactas concremauit. Hered. Euterp.*

[h] *Offic. lib. 2.*

[i] *Aurelius victor.*

[k] *Herodot. lib. 9. in Calliope. Maſiſtæ vxorem excarnificat, mamillas præſcindit, eaſq; canibus adjicit. filiæ nares præcidit, labra, linguam &c.*

[l] *Lib. 1. Dum formæ curandæ intenta, capillum in ſole pectit, à marito per luſum leuiter percuſſa furtim ſuperueniente virgâ. Riſu ſuborto mi Landrice dixit frontem vir fortis pete, &c. Marito conſpecto attonita, cum Landrico mox in eius mortem conſpirat & ſtatim inter venandum efficit.*

first

688 first his death, made away by *Ferdegunde* his wife. In a iealous humour he came from hunting and stole behind his wife as she was a dressing, & combing her head in the sunne, and gaue her a familiar touch with his wand, which she mistaking for her louer said. *Ah Landre a good knight should strike before and not behind*; but when she saw her selfe bewrayed by his presence, she instantly tooke order to make him away. *Hierome Osorius* in the eleauenth booke of the Deeds of *Emanuel* King of *Portugall*, to this effect hath a tragicall narration, of one *Ferdinandus Chalderia* that wounded *Gotherinus* a noble country man of his, at *Goa* in the East Indies, [m] *and cut off one of his legges, for that he looked as hee thought too familiarly vpon his wife, which was afterward a cause of many quarrells, and much blood shed*, *Guianerius cap. 36. de ægritud. matr.* speakes of a silly iealous fellowe, that seeing his child new borne included in a kell, thought sure *a* [n] *Franciscan that vsed to come to his house, was the father of it, it was so like a Friers Cowle, and thereupon threatned the Frier to kill him. Fulgosius* of a woman in *Narbone* that cut off her husbands priuities in the night, because she thought he plai'd false with her. The story of [o] *Ionuses Bassa* & faire *Manto* his wife, is wel known to such as haue read the *Turkish* history, and that of *Ioane* of *Spaine* of which I treated of in my former section. Her iealosie, saith *Gomesius*, was cause of both their deaths; King *Philip* died for griefe a little after, as [p] *Martian* his Physitian gaue it out, *and she for her part, after a melancholy discontented life, mispent in lurking in holes and corners made an ende of her miseries. Fœlix Plater* in the first booke of his obseruations, hath many such instances, of a Physitian of his acquaintance, [q] *that was first mad through Iealosie, and afterwards desperate*: [r] of a Marchant *that killed his wife in the same humor, and after precipitated himselfe*: of a D^r. of law that cut off his mans nose; of a Painters wife in *Basil* A° 1600. that had nine children, and had beene 27 yeares married, and afterwardes iealous, and so impatient that shee became desperate, and would neither eat nor drinke in her owne house, for feare her hus-

[m] *Qui Goæ vxorem habens, Goterinii principem quendam virum quod vxori suæ oculos adiecisset, ingenti vulnere deformauit in facie, & tibiam abscidit, vnde mutuæ cædes.*

[n] *Eo quod infans natus inuolutus esset panniculo credebat eum filium fratris Francisci, &c.*

[o] *Knowles.*

[p] *Zelotypia reginæ regis mortem accelerauit paulo post vt Martianus medicus mihi retulit. Illa autem atrâ bile inde exagitata in tenebras se subducens præ ægritudine animi reliquum tempus consumpsit.*

[q] *à Zelotypia redactus ad insaniam & desperationem.*

[r] *Vxorem interemit inde desperabundus ex alto se præcipitauit.*

husband should poyson her. *Skenkius obseruat. lib. 4. cap. de Vter.* hath an example of a iealous woman that by this meanes had many fits of the Mother: and in his first booke of some that through Iealosie ranne madde: of a Baker that gelded himselfe to trye his wiues honesty, &c. Such examples are too common. 689

MEMB. 4. SVBSECT. 1.

Cure of Iealosie: by auoiding occasions, not to be idle: by good counsell: to contemne it, not to watch or locke them vp: to dissemble it, &c.

AS of all other melancholy, some doubt whether this malady may be cured or no; they thinke 'tis like the [r]Gout, or *Suitzers*, whom wee commonly call *Wallownes*, those hired souldiers, if once they take possession of a Castle, they can neuer be got out.

[r] *Tollere nodosi nescit medicina podagram.*

Qui timet vt sua sit, ne quis sibi subtrahat illam,
Ille Machaoniâ vix ope salvus erit.

[r] *This is that cruell wound against whose smart,*
No liquors force prevailes or any plaister,
No skill of starres, no depth of Magicke art,
Deuised by that great clerke Zoroaster,
A wound that so infects the soule and heart,
As all our sense and reason it doth master,
A wound whose pange and torment is so durable,
As it may rightly called be incurable.

[r] *Ariosto lib. 31 stanze. 5.*

Yet what I haue formerly said of other Melancholy, I may say againe, it may bee cured or mittigated at least by some contrary passion, good counsell and perswasion, if it be with stood in the beginning, maturely resisted, *and as those ancient holds,* [u] *the nayles of it be pared before they growe too long.* No better meanes to resist or expell it then by auoiding idlenesse, to be still seriously busied about some matters of importance

[u] *Veteres maturè suadent vngues amoris esse radendos priusquam producant se nimis.*

690 portance, to driue out those vaine, faire, foolish phantasies, & irksome suspitions out of his head, and then to be perswaded by his iudicious friends, to giue eare to their good counsell and aduice, and wisely to consider with himselfe, how much he discredits himselfe, his friends, grieues himselfe and others, what an argument of weakenesse it is, how absurd a thing in it selfe, how ridiculous, how brutish a passion, how sottish, how odious, how harebraine, mad and furious: If he will but heare them speake no doubt he may be cured. [x] *Ioane* Queen of *Spaine*, of whom I haue formerly spoken, vnder pretense of change of ayre, was sent to *Complutum*, or *Alcada de las Heneras*, where *Ximenius* the Archbishop of *Toledo* then liued that by his good counsell (as for the present shee was) shee might be eased. [y] *For a disease of the soule if concealed tortures and ouerturnes it, and by no physicke can sooner bee remooued then by a discreet mans comfortable speeches.* I will not here insert any consolotary sentences to this purpose, or forestall any mans inuention, but leaue it euery man to dilate and amplifie as he shall thinke fit himselfe: let him aduise with *Siracides cap.9. 1.* and read that comfortable and pithy speech to this purpose of *Ximenius* in the author himselfe, as it is recorded by *Gomesius*, or with *Chaloner lib.9. de repub. Anglor:* or *Celia* in her Epistles &c. Only this I will adde, that if it be considered aright, this which causeth this iealous passion, be it iust or vniust, whether without cause true or false, it ought not so haynously to be taken; 'tis no such reall or capitall matter, that it should make so deepe a wound. 'Tis a blowe that hurts not, an insensible smart, grownded many times vpon false suspition alone, and so fostered by a sinister conceipt. If she be not dishoneſt he troubles and macerates himselfe without a cause, or put case which is the worst, he be a Cuckold, it cannot be helped, the more he stirres in it, the more hee aggrauates his owne miseries. How much better in such a case to dissemble or contemne it, why should that be feared which cannot be redressed, *multæ tandem deposuerunt* (saith [z] *Viues*) *quum flecti maritos non posse vident.* Many women when

[x] *Gomesius lib. 3. de rebus gestis Ximenii.*

[y] *Vrit enim præcordia ægritudo animi compressa, & in angustias adducta mentem subvertit, nec alio medicamine facilius erigitur, quã cordati hominis sermone.*

[z] *3. De anima.*

when they see there is no remedy, haue beene pacified, and shall men be more iealous then women? 'Tis some comfort in such a case to haue companions, *Solamen miseris socios habuisse doloris*. Who can say he is free? Who can assure himselfe he is not one *de præterito*, or secure himself *de futuro*? If it were his case alone it were hard, but being as it is a common calamity, 'tis not so grieuously to be taken. In some countries they make nothing of it, *ne nobilis quidem*, saith [a] *Leo Afer*, in some parts of *Africke*, if she be past 14, ther's not a Noble man that marries a maid, or that hath a chast wife, 'tis so common. And as that *Caledonian* Lady [b] *Argetocoxus*, a *Brittish* Prince his wife, told *Iulia Augusta*, when shee tooke her vp for dishonesty, *Wee Brittans are naught at least with some few choice men of the better sort, but you Romans ly with every base knaue, you are a company of common whores. Severus* the Emperour in his time made lawes for the restraint of this vice, and as [c] *Dion Niceus* relates in his life, *tria millia mæchorum*, three thousand Cuckold makers were summoned into the Court at once. And yet, *Non omnem molitor quæ fluit vnda videt*, the Miller sees not all the water that goes by his mill, no doubt but as in our times, these were of the commonalty all, the great ones were not so much as called in question. And [d] *Martials* Epigram might haue beene generally applied in those licentious times, *Omnia solus habes, &c.* thy goods, lands, mony, wits are thine owne. *vxorem sed habes Candide cum populo*, but neighbour *Candidus* your wife is common. Husband and Cuckold in that age it seemes were reciprocal tearmes, the Emperours themselues did not escape how many *Cæsars* might I reckon vp together, and what a Catalogue of cornuted kings and Princes in euery story. *Agamemnon*, *Menelaus*, *Philippus* of *Greece*, *Ptolomeus* of *Ægypt*, *&c.* the braueſt Souldiers and most heroicall spirits could not auoid it. They haue beene actiue and passiue in this businesse. [e] King *Arthur* whom we call one of the nine Worthies, for all his great valour was vnworthely serued by *Mordred* one of his Round-table Knights, and *Guthera*,

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[a] *Lib. 3.*

[b] *Argetocoxi Caledonii reguli vxor Iuliæ Augustæ cum ipsam morderet quod inhoneste veraretur respondet nos cum optimis viris consuetudinem habemus vos Romanas autem occultè passim homines constuprant.*

[c] *Leges de mæchis fecit ex ciuibus plures in ius vocati.*

[d] *Lib. 3. Epig. 26*

[e] *Asser. Arthuri. parcerem libenter heroinarum læsæ maiestati, si non historiæ veritas aurem vellicaret. Leland.*

692 or *Helena Albæ* his faire wife, as *Lelande* interprets it, was an arrant honeſt woman. I ſpeake not of our times all this while, wee haue good honeſt, vertuous, men and women. whom fame, zeale, feare of God, religion & ſuperſtition containes, and yet for all that wee haue too many Knights of this order, ſo dubbed by their wiues, many good women abuſed by diſſolute husbands. In ſome places and ſome perſons you may as ſoone enioyne them to carry water in a Ciffe, as to keepe themſelues honeſt. What ſhall a man doe now in ſuch a caſe? What remedy is to be had, how ſhall he be eaſed? By ſuing a diuorce, that is hard to be effected, *ſi non caſtè tamen cautè*, they carry the matter ſo cunningly, that though it be as common as Simony, and as cleere, as manifeſt as the noſe on a mans face, yet it cannot be euidently proued. Much better put it vp, the more he ſtirres in it, the more hee ſhall diuulge and publiſh his owne ſhame; make a vertue of neceſſity, and conceale it, there is no remedy but patience. It may be 'tis his owne default, and he hath no reaſon to complaine, 'tis *quid pro quo*, ſhe is bad, he is worſe, [f] *Bethinke thy ſelfe, haſt thou not done as much for ſome of thy neighbours, why doſt thou require that of thy wife, which thou wilt not performe thy ſelfe.* Thou rangeſt like a *towne Bull thy ſelfe, why art thou ſo incenſed if ſhe tread awry.*

[f] *Cogita an ſic aliis tu vnquam feceris an hoc tibi iure fieri dignum ſit; ſeuerus aliis indulgens tibi cur ab vxore exigis quod non ipſe præſtas. Plutarch.*

[g] *Vagâ libidine cum ipſe quouis rapiaris cur ſi vel modicum ab erret ipſa inſanis*

[h] *Be it that ſome women breake chaſt wedlocks lawes,*
And leaues her huſband and becomes vnchaſt,
Yet commonly it is not without cauſe,
She ſees her man in ſinne her goods to waſt,
Shee feeles that he his loue from her withdrawes,
And hath on ſome perhaps leſſe worthy plac't,
Who ſtrikes with ſword, the ſcabbard them may ſtrike,
And ſure loue craueth loue, like asketh like.

[h] *Ariosto lib. 28. ſtaſſe. 80.*

Ea ſemper ſtudebit, ſaith [i] *Neuiſanus, pares reddere vices*, ſhee will quit it if ſhe can. I doe not excuſe her in accuſing thee, but if both be naught, mend thy ſelfe firſt.

[i] *Syluæ nupt. l. 4 num. 72.*

Yea but thou replieſt, 'tis not the like reaſon betwixt man & woman, through her fault my children are baſtards, I may

not

not endure it. [k] *Sit amarulenta, sit imperiosa, prodiga &c.* Let her scold and brawle and spend, I care not, *modò sit casta*, so she be honest, I could easily beare it, but this I cannot. And why not this? Euen this which thou so much abhorrest, it may be for thy progenies good, [l] better be any mans sonnes then thine, thou thy selfe hast peraduenture more diseases then an horse, make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile*, as it is incurable, so is it insensible. But art thou sure it is so? It may bee thou art ouer suspitious, and without a cause, as some are, if it be *octimestris partus*, borne at eight months, or like such and such a man, they fondly suspect he got it; if she speake or laugh familiarly with such or such men, thē presently she is naught with them, such is their weakenesse. Whereas charity, or a well disposed mind would interpret all vnto the best. S. *Francis* by chance seeing a Frier familiarly kissing another mans wife, was so far from misconceauing it, that hee presently kneeled downe and thanked God there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutuall society, friendship, but out of a sinister suspition, presently lock them close, watch them thinking by that meanes to preuent all such inconuenience, that's the way to helpe it, whereas by that meanes they doe aggravate the mischiefe. 'Tis but in vaine to watch that which will away.

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[k] *Lemnius lib.4 cap.13.de occult. nat.mir.*

[l] *Optimum bene nasci.*

[m] *Nec custodiri si velit vlla potest,*
Nec mentem seruare potes, licet omnia serues,
Omnibus exclusis intus adulter erit.
None can be kept resisting for her part,
Though body be kept close within her hart.
Aduoutry lurkes, to exclude it ther's no art.

[m] *Ouid. amor lib.3.eleg.4.*

Argus with an hundreth eyes cannot keepe her, *& hunc vnus sæpe fefellit amor*, as they in [n] *Arioſto*.

[n] *Lib.4.ſt.72.*

If all our hearts were eyes, yet sure they said
We husbands of our wiues should be betraid.

Hierome saith, *vxor impudica seruari non potest, pudica non debet,*

694 *bet infida custos castitatis est necessitas*, to what end is all your custody. A dishoneſt woman cannot bee kept, an honeſt ought not to be kept, neceſſity is a keeper not to bee truſted. *Difficilè custoditur, quod plures amant.* That which many couet can hardly be preſerued, As [o] *Saliſburienſis* thinkes. I am of *Æneas Syluius* minde, *that thoſe Iealous Italians do very ill to locke vp their wiues, for women are of that diſpoſition, they will moſt couet that which is denied moſt, and offend leaſt when they haue free liberty to treſpaſſe.* It is in vaine to locke her vp if ſhe be diſhoneſt; For when ſhee perceaues her huſband obſerues her and ſuſpects, *liberius peccat*, ſaith [p] *Neuiſanus*, [q] *Toxica zelotypo dedit vxor macha marito*, ſhee is exaſperated, and ſeekes by all meanes to vendicate her ſelfe, and will therefore offend, becauſe ſhee is iniuſtly ſuſpected. The beſt courſe then is to let them haue their owne wills, giue them free liberty, without any keeping. If ſhe be honeſt as *Penelope*, *Lucretia*, ſhe will ſo continue her honour, good name, credit, the vowe ſhee made vnto her husband: loue, vertue, religion, zeale, are better keepers then all thoſe locks, Eunuchs, priſons, ſhe will not be moued.

[r] *At mihi vel tellus optem priùs ima dehiſcat,*
Aut pater omnipotens adigat me fulmine ad vmbras,
Pallentes vmbras Erebi, noctemq; profundam,
Ante pudor, quam te violem, aut tua iura reſoluam.
First I deſire the earth to ſwallow me,
Before I violate mine honeſty,
Or thunder from aboue driue me to hell,
With thoſe pale Ghoſts, and vgly night to dwell.

She is reſolu'd with *Dido* to bee chaſt: Turne her looſe to all thoſe *Tarquins*, and *Satyres* ſhe will not be tempted. [t] When one commended *Theanas* fine arme to his fellowes, ſhe took him vp ſhort, *Sir*, ſaid ſhe, *'tis not common*, ſhee is wholy reſerued for her husband. [u] *Bilia* had an old man to her good mã and his breath ſtunke, ſo that no body could abide it abroad, *comming home one day he reprehended his wife, becauſe ſhee did not tell him of it, ſhe vowed vnto him ſhee had told him, but that*

ſhe

[o] *Policrat. lib. 8. cap. 11 De amor Eurial. & Lucret. qui vxores occludunt meo Iudicio minus vtiliter faciunt, ſunt enim eo in genio mulieres vt id potiſſimum cupiant, quod maximè denegatur ſi liberas habent habenas, minus delinquũt fruſtra ſeram adhibes, ſi non ſit ſponte caſta.*

[p] *Quando cognoſcunt maritos hoc aduertere,*

[q] *Auſonius.*

[r] *Virg. Æn.*

[t] *O quam formoſus lacertus hic quidam inquit ad æquales conuerſus, at illa publicus inquit non eſt.*

[u] *Bilia Dinutum virum ſenem habuit & ſpiritum fœtidum habentem, quem quum quidam exprobraſſet &c*

she thought euery mans breath had beene as strong as his. [u] *Tigranes* and *Armena* his wife, were invited to supper by king *Cyrus*, when they came home, *Tigranes* asked his wife how she liked *Cyrus*, and what she did especially commend in him; *she swore she did not obserue him; when hee replied againe, what then she did obserue, whom she looked on? Shee made answere, her husband, that said he would die for her sake.* Such are the properties and conditions of good women, and if she be well giuen, she will so carry her selfe; if otherwise she be naught, vse all the meanes thou canst, she will he naught. She hath so many lies, excuses, trickes, Panders, Bawds, shifts to deceaue, 'tis to no purpose to keepe her vp, or to reclaime her by hard vsage. Faire meanes peraduenture may doe somewhat, [x] *Obsequio vinces aptus ipse tuo.* Men and women are both in a predicament, and in this behalfe sooner wonne, better pacified. Many patient [y] *Grysils* by their obsequiousnesse in this kinde, haue reclaimed their husbands from their wandring lusts. In *Noua Francia*, and *Turkey* (as *Leah*, *Rahel*, *Sarah* did) they bring their fairest maids to their husbands beddes; *Liuia* seconded the lustfull appetites of *Augustus*, *Stratonica* wife to king *Deiotarus* did not onely bring a faire maid to her husbands bed, but brought vp the children begot on her, as carefully as they had beene her owne. The best remedy is by faire meanes; if that will not take place to dissemble it as I say, or turne it off with a iest: *Minus malum*, [z] *Neuisanus* holds, *dissimulare*, to be [a] *Cunarum emptor*, a buyer of Cradles as the prouerbe is. [b] *A good fellow when his wife was brought to bed before her time, bought halfe a dozen Cradles before hand for so many children, as if his wife should continue to beare children at every two months.* [c] *Pertinax* the Emperour when one brought him word a Fidler was too familiar with his wife, made no reckoning of it, *sapientes portant cornua in pectore, stulti in fronte*, saith *Neuisanus*, wise men beare their hornes in their hearts, fooles on their foreheads. *Iocundo* in *Ariosto* found his wife in bed with a knaue, both asleepe, went his waies and would not so much as wake them; much lesse re-

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[u] *Num quid tibi Armena Tigranes videbatur esse pulcher? & illum inquit æditus? &c. Xenoph. Cyropæd. lib. 3.*

[x] *Ouid.*

[y] Read *Petrarchs* tale of patient Grizel in *Chaucer.*

[z] *Sil. nupt. lib. 4 num. 80.*

[a] *Erasmus.*

[b] *Quum accepisset vxorem peperisse secundo à nuptiis mẽse, cunas quinas vel senas coemit ne si forte vxor singulis binestribus pareret.*

[c] *Iulius Capitol. vita eius quum palam Citharœdus vxorem deligeret minimè curiosus fuit.*

696 proue them for it. [d] An honeſt fellow finding in like ſort his wife had plaid falſe at tables, and born a man too many, drew his dagger, and ſwore if he had not beene his very friend hee would haue kill'd him. Another hearing one had done that for him, which no man deſires to be done by a deputy, followed in a rage with his ſword drawne, and hauing ouertaken him, laid adultery to his charge; the offender hotly perſued, confeſſed it was true; with whoſe honeſt confeſſion hee was ſatisfied, and ſo left him, ſwearing that if he had denied, he would not haue put it vp. How much better is it to doe thus, then to macerate himſelfe, impatiently to raue and rage: how much better to contemne in ſuch caſes, or to take no notice of it, *Melius ſic errare quam zelotypia curis*, ſaith *Eraſmus*, *ſe conficere*, better be a witall & put it vp, then to trouble himſelfe to no purpoſe. And though he doe not *omnibus dormire*, yet to winke at it as many doe, if it bee for his commodity, or ſome great man his Land-lord, Patrone, benefactor, or ſo to let it paſſe. Howſoeuer the beſt way is to contemne it, which [d] *Henry* the ſecond King of *France*, aduiſed a Courtier of his, iealous of his wife, and complaining of her vnchaſtneſſe, to reiect it and comfort himſelfe, for he that ſuſpects his wiues incontinency, and feares the Popes curſe, ſhall neuer liue merry houre, or ſleep quiet night: no remedy but patience, when all is done according to that counſell of [e] *Neuiſanus*, *ſi vitium vxoris corrigi non poteſt, ferendum eſt.* If it may not be helped, it muſt be endured. There is no other cure, but time to weare it out; age will bereaue her of it, and *dies dolorem minuit*, time and patience muſt end it,

[f] *The minds affections patience will appeaſe,*
It paſſions kills, and healeth each diſeaſe.

[d] *Sr Iohn Harrington notes in 28 booke of Arioſto.*

[d] *T. Dannet continuat. French*

[e] *Lib. 4. num. 80*

[f] *R. T.*

SVBSEC. 2.

By preuention before or after marriage, Platoes communitie, marry a Curtesan, Philters, Stewes, to marry one equall in yeeres, fortunes, of a good family, education, good place, to vse them well, &c.

OF such remedies as conduce to the cure of this maladie, I haue sufficiētly treated, there be some good remedies remaining, by way of preuention, precautions or admonitions, which if right practised may doe much good. *Plato* in his common-wealth, to preuent this mischiefe belike would haue all things common, wiues and children, all common, and which *Cæsar* in his Commentaries obserued of old *Brittaines* that first inhabited this land, they had ten or twelue wiues alotted to such a family, or promiscuously to be vsed by so many men; not one to one as with vs, or foure fiue or sixe to one, as in *Turkie*. The *Nicholites* a sect that sprung saith *Austin* from *Nicholas* the Deacon, would haue women indifferent, and the cause of this filthy sect, was *Nicholas* the Deacons iealousie, for which when he was condemned of this fault to purge himselfe, he broched this heresie, that it was lawfull to lie with one anothers wiues, and for any man to lie with his; like to those Anabaptists in *Munster*, that would consort with other mens wiues, as the spirit moued them, or as [h] *Mahomet* that seducing prophet, would needs vse women as he list himselfe, to beget Prophets. Amongst the old *Carthaginians*, as [i] *Bohemus* relates out of *Sabellicus*, the king of the country lay with the bride the first night, some fasten this on those ancient *Bohemians* & *Russians*:† others of those inhabitants of *Mambriñ* in the *Lucerne* valley in *Pedemont*, & as I read it was practised in *Scotland* amongst Christians themselues, vntill king *Malcome's* time, the king or the lord of the towne had their maiden-

[g] *Lib. de hæres. quum de zelotypia culparetur purgandi se causâ permississe fertur, vt eâ qui vellet vteretur quod eius factum in sectam turpissimam versum est, qua placet vsus indifferens fœminarum. Sleidan.*

[h] *Alcoran.*

[i] *De mor. gent. lib. 1. cap. 6. nuptur æ regi deuirginandæ exhibentur.*

† *Leander Albertus, flagitioso ritu cuncti in ædem conuenientes post imparem concionem extinctis luminibus in venerem ruunt.*

maidenheads. In some parts of [k] *India* in our times and those [l] *Islanders* [m] as the *Babylonians* of old will prostitute their wiues and daughters, to such trauellers or seafaring men as come amongst them by chaunce, to shew how farre they were from this ferall vice of iealousie, and how little they esteemed it: but those *Essai* and *Montanists* two strange sects of old in another extreame, they would not marry at all, or haue any society with women, *because of their intemperance they held them to be all naught.* *Neuisanus* the Lawyer, *lib.4.num.33.sil. nupt*: would haue him that is inclined to this malady, to preuent the worst marry a Quean. *Capiens meretricem hoc habet saltem boni, quod non decipitur, quia scit eam sic esse, quod non contingit alijs:* [o] *Hierome* king of *Syracuse* in *Sicily* married himselfe to [p] *Pitho* keeper of a stewes, and *Ptolomie* tooke *Thais* a common whore to be his wife, and had two sonnes, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: 'tis therefore no such vnlikely thing. [p] A cittizen of *Eugubine* gelded himselfe, to trie his wiues honesty, and to free himselfe from iealousie, and so did a baker in [q] *Basil*, but of all other presidents in this kind that of [r] *Combalus* is most memorable: who to preuent his masters suspition, for he was a beautifull young man, and sent by *Seleucus* his lord and king, with *Stratonice* his Queene to conduct her into *Syria*; Fearing the worst, gelded himselfe before he went, and left his genitalls behind him in a boxe sealed vp. His mistresse by the way fell in loue with him, but he not yeeding to her was accused to *Seleucus* of incontinency, and that by her; and at his comming home cast into prison, the day of hearing appointed, he was sufficiently cleared and acquitted by shewing his priuities, which to the admiration of the beholders, he had formerly cut off. The *Lydians* vsed to geld women whom they suspected, saith *Leonicus var. hist. lib.3.cap.59.* aswell as men. To this purpose, [r] Saint *Francis*, because he vsed to confesse women in priuate, to preuent suspition, and prooue himselfe a maid,

[k] *Lod.vertomannus Nauig. li. 6.cap.8.*
[l] *Dithmar. Bleskenius. vt Agetas Aristoni. pulcherimam vxorem habens amico prostituit.*
[m] *Herodot. in Erato. mulieres Babylonicæ cum hospite permiscentur ob argentum quod post veneri sacrum Bohemus lib. 2. cap.2.*
[n] *Bohemus lib.2 cap.3 ideo nubere nollent ob mulierum intemperantiam nullam seruare viro fidem putabant.*
[o] *Stephanus præfat Herod. alius è lupanari meretricem Pitho dictam in vxorem duxit. Ptolomeus Thaidem nobile scortum duxit & ex ea duos filios suscepit &c.*
[p] *Polgius Florent.*
[q] *Felix Plater.*
[r] *Lucian Salmantz Tit.2. de porcellanis com. in Pancirol de noua repert.* [s] *Stephanus è lib. confor.*

strip-

stripped himselfe naked before the Bishop of *Assise* and o- 699
thers: and Friar *Leonarde* for the same cause, went through *Viterbium* in *Italie* starke belly naked. Our Pseudocatholickes, to helpe these inconueniences which proceed from iealousie, and keepe themselues & their wiues honest, make seuere lawes against adultery, present death, and withall fornication a veniall sinne, as a sincke to conuey that furious and swift streame of concupiscence; they appoint and permit stewes, the more to secure their wiues in all populous citties, for they hold them as necessary as Churches, and howsoeuer vnlawfull, yet to auoid a greater mischiefe to be tollerated in pollicy, as vsury for the hardnesse of mens hearts, and for this ende they haue whole Colledges of Curtesans in all their townes and citties. For they hold it vnpossible for idle persons, young, rich and lusty, so many seruants, Monkes, Friers, to liue honest, too tyrannicall a burden to compell them to be chaste, and most vnfit to suffer poore men younger brothers, souldiers, all to marry; as those diseased persons, votaries, priests, seruants. Therefore as well to helpe and ease the one as the other, they tollerate and winke at these kind of brothel-houses and stewes. Many probable arguments they haue to prooue the lawfulnesse, the necessitie, and a tolleration of them, as of vsury, and without question in pollicie they are not to be contradicted; but altogether in religion. Others prescribe philters, spells, charmes, to keepe men and women honest. { *Mulier vt alienum virum non admittat præter suum: Accipe fel hirci & adipem & exicca, calescat in oleo, &c. & non alium præter te amabit. In Alexi, Porta, &c. plura his iuvenies, & multo his absurdiora, vt in Rhasi ne mulier virum admittat, & maritum solum diligat, &c.* { *Wecker lib. 5. secret.*

But these are most part Pagan, impious, irreligious, absurd, and ridiculous deuices. The best meanes to auoide these and like inconueniences, are to take away the causes and occasions, as first to make a good choice in marriage; an olde man not to marry a young woman, or an young woman an old man, such matches must needs minister,

700 ſter a perpetuall cauſe of ſuſpition, and be diſtaſtefull to each other.

[t] *Noctua vt in tumulis ſuper atq; cadauera bubo,*
Talis apud Sophoclem noſtra puella ſedet.

Night-crowes on tombes, Owles ſits on carcaſſe dead,
So lies a wench with *Sophocles* in bed.

For *Sophocles* as [u] *Athenæus* deſcribes him, was a very olde man, and doted vpon *Archippe* a young Curteſan, then which nothing can be more odious. *Plutarch* in his booke *contra Coleten* railes downe right at ſuch kind of marriages, which are attempted by ſuch old men, and makes a queſtion whether in ſome caſes it be tolerable at leaſt for an old man to marry, that is now paſt thoſe venereous exerciſes. Whether he may delight himſelfe as thoſe *Priapeian* Popes, which in their decrepit age lie commonly betweene two young wenches euery night, *contactu formoſarum & contrectatione num adhuc gaudeat*, & as many doting Syres ſtill do to their owne ſhame, their childrens vndoing, and their families confuſion: he abhorres it *tanquam ab agreſti & furioſo domino fugiendum* it muſt be auoided as a mad bedlame maſter, and not to be obeyed. [x] *Leuinus Lemnius* reckons vp three things which generally diſturbe the peace of marriage, the firſt is when they marry intempeſtiue or vnſeaſonably, *as many mortall men marry precipitately and inconſiderately when they are effeate and old*; *The ſecond when they marry vnequally for fortunes and birth*, *the third when a ſicke impotent perſon marries one that is ſound*, *noua nupta ſpes fruſtratur.* Many diſlikes inſtantly follow: many doting dizards it may not be denied, as *Plutarch* confeſſeth, [y] *recreate themſelues with ſuch abſolete, vnreaſonable and filthy remedies* (ſo he cals thē) *with a remembrance of their former pleaſures, againſt nature they ſtirre vp their dead fleſh*: but an old leacher is abominable; *mulier tertio nubens*, [z] *Neuiſanus* holds, *præſumitur lubrica & inconſtans*, a woman that marries a third time, may be preſumed to be no honeſter then ſhe ſhould. Of them both thus *Ambroſe* concludes in his Comment vpon *Luke.*

[t] *Alciat emb. 116.*
[u] *Dipnoſop. l. 13. cap. 12.*
[x] *Cap. 54 inſtitut. ad optimam vitam, maxima mortalium pars præcipitanter & inconſiderate nubit idq; eâ ætate quæ minus apta eſt quum ſenex adoleſcentulæ, ſanus morbidæ, diues pauperi, &c.*
[y] *Abſoleto intempeſtiuo turpi remedio fatentur ſe veti cum recordatione priſtinarum voluptatum ſe recreant, & aduerſãte naturâ pollinctam carnem & enectam excitant.*
[z] *Lib. 2. nu. 35.*

[a] *they that are coupled together not to get children, but to satisfie their lust, are not husbands but fornicators,* with whom S^t. *Austin* consents: matrimony without hope of children, *non matrimonium sed concubium dici debet,* is not a wedding but a iumbling or coupling together. In a word it is most odious, when an old *Acherontick* dizard, that hath one foote in his graue, shall flicker after a young wench, what can be more detestable.

[a] *Qui vero non procreanda proli- sed explendæ libidinis causa sibi inuicem copulantur, non tam coniuges quam fornicarii habentur.*

[b] *Tu cano capite amas senex nequissimè,*
Iam plenus ætatis animâq; fœtidâ;
Senex hircosus tu osculare mulierem,
Vtine adiens vomitum potius excuties.

[b] *Plautus mercator.*

Thou old goat, hoary leacher, naughty man
with stincking breath, art thou in loue?
Must thou be slauering, she spewes to see
Thy filthy face it doth so moue.

And thou old *Vetustina* bedridden queane that art now skin and bones,

[c] *Cui tres capelli quatuorq; sunt dentes,*
Pectus cicadæ, crustulamq; formicæ,
Rugosiorem quæ geras stola frontem,
Et aranearum cassibus pares mammas.

[c] *Martial lib.3. 62.epigr.*

That hast three haires, foure teeth, a brest
Like grashopper, an Emmots crest,
A skinne more rugged then thy cote,
And dugges like spiders webbes to boote.

Must thou marry a youth againe? And yet *ducentas ire nuptum post mortes amant*: howsoeuer it is as *Apuleius* giues out of his *Meroe, congressus annosus, pestilens, abhorrendus,* a pestilent match, abominable and not to be indured. In such case how can they otherwise choose but be iealous, how should they agree one with another?

[b] *Lib.1.milesi.*

Another maine caution fit to be obserued is this, that though they be equall in yeares, birth, fortunes, yet they doe not omit vertue and good education, not preferre beautie before bringing vp, and good conditions. [c] *Coquage* God of Cuckolds,

[c] *Rablais hist. Pontaraguel. lib.3.cap.33.*

702 Cuckolds, as one merrily said, accompanies the goddesse iealousie, and both follow the faireſt by *Iupiters* appointment, and they sacrifice to both together: beautie and honestie seldome agree. *Suspicionis plena res est & insidiarum*, beautie saith [f] *Chrysostome*, is full of treacherie and suspicion, he that hath a faire wife, cannot haue a worse mischiefe, and yet most couet it, as if nothing else in marriage, but that and wealth were to bee respected. [g] *Francis Sforsia* Duke of *Millan* was so curious in this behalfe that he would not marry the Duke of *Mantua's* daughter, except he might see her naked first; Which *Licurgus* appointed in his lawes, and *Morus* in his *Utopian* Common-wealth approues. [h] In *Italy* as a trauellour obserues, if a man haue three or foure daughters or more, and they proue faire, they are married eftsoones, if deformed, they change their louely names of *Cynthia*, *Camena*, and call them *Dorothy*, *Vrsely*, *Bridgit*, and so put them into Monasteries, as if none were fit for marriage but such as are eminently faire: but these are erroneous Tenents, a modest virgine well conditioned, to such a faire snout piece is much to be preferred. If thou wilt auoid them and take away all causes of suspicion and iealousie, marry a course piece, fetch her from *Cassandra's* Temple, which was wont in *Italy* to be a Sanctuary for all deformed maids, and so thou shalt be sure that no man will make thee cuckold, but for spite. A cittizen of *Bizance* in *Thrace*, had a filthy dowdy, deformed slut to his wife, & finding her in bed with another man, cried out as one amazed, *ô miser quæ te necessitas huc adegit*, O thou wretch what necessity brought thee hither: as well he might, for who can affect such a one? but this is warily to be vnstood, most offend in another extreame, they preferre wealth before beauty, and so she be rich they care not how shee lookes, but these are all out as faultie as the rest. *Attendenda semper vxoris forma*, as [k] *Salisburiensis* aduiseth, *ne si alteram aspexeris mox eam sordere putes*, as the Knight in *Chaucer* that was married to an old woman.

[f] *Hom.80.qui pulchram habet uxorem nihil peius habere potest.*
[g] *Arnesius.*
[h] *Itinerar.Ital. Coloniæ edit. 1602. Nomine trium Ger. fol. 304.displicuit quod dominæ filiabus immutent nomen inditum in Baptismo & pro Catherina, margareta &c. ne quid desit ad luxuriam appellent ipsas nominibus Cynthiæ, Camenæ: &c.*
[i] *Leonicus de var.lib.3.ca.43. Aſylus virginum deformium Cassandræ templum. Plutarch.*
[k] *Policrat.lib.8. cap.11.*

And

And all day after bid him as an Owle,
So woe was him his wife looked so foule.

Haue a care of thy wiues complexion, least while thou seest another, thou lothest her, & she proue iealous. *Molestum est possidere quod nemo habere dignetur.* a misery to possesse that which no man likes, *Difficile custoditur quod plures amant.* Both extreames are naught *Pulchra citò adamatur, fœda facilè concupiscit,* the one is soone beloued, the other loues; one is hardly kept, the other not worth keeping, what is to bee done in this case? I resolue with *Salisburiensis cæteris paribus* both rich alike, endowed alike, *maiore miseriâ deformis habetur quam formosa seruatur,* I had rather marry a faire one & put it to the hazard, then be troubled with a blouze, but doe thou as thou wilt, I speake onely for my selfe.

Howsoeuer, I would aduise thee thus much, be she faire or foule, to choose a wife out of a good kindred, parentage, well brought vp, in a good place. He that marries a wife out of a suspected Inne or Alehouse, buies a horse in Smithfield, and hires a seruant in *Paules*, shall likely haue a Iade to his horse, a knaue for his man, an arrant honest woman to his wife. *Filia præsumitur esse matri similis*, saith [l] *Neuisanus*: *Such* [m] *a mother such a daugher, mali corui malum ovvm*, Kat to the kind, If the mother be dishonest, in all likelihood the daughter will *matrizare*, take after her in all good qualities. My last caution is that a woman do not bestow her selfe vpon a foole, or an apparent melancholy person, iealousie is a symptome of that disease, and fooles haue no moderation. *Iustina* a *Romane* Lady was much persecuted, and after made away by her iealous husband, she caused and inioyned this Epitaph as a caueat to others, to be engrauen on her tombe.

[l] *Lib.2.num. 159.*

[m] *Si genitrix caste, castè quoq; filia viuet, si meretrix mater, filia talis erit.*

[n] *Discite ab exemplo Iustina discite patres,*
Ne nubat fatuo filia vestra viro, &c.
Learne parents all and by *Iustinas* case,
Your children to no dizards for to place.

[n] *Camerarius cent.2.cap. 54. over sibcis.*

After marriage I can giue no better admonitions then to vse their wiues well, to maintaine them to their meanes, and let them

704 them haue liberty with discretion, as time and place requires: many women turne queanes by compulsion, as [o] *Neuisanus* obserues, because their husbands are so hard, and keepe them so short in diet and apparell, *paupertas cogit eas meretricari*: pouerty and hunger, want of meanes, makes them dishonest, or bad vsage; their churlish behauiour makes them flie out, or bad example, they doe it to crie quittance. In the other extreame some are too liberall, as the Prouerbe is, *Turdus malum sibi cacat*, they make a rod for their owne tayles, whilst they giue their wiues too much liberty to gad abroad and bountifull allowance, they are accessary to their owne miseries, their wiues as [p] *Basil* notes, *Impudenter se exponunt masculorum aspectibus, iactantes tunicas, & coram tripudiantes*, impudently thrust themselues into other mens companies, and by their vndecent wanton carriage, prouoke and tempt their spectators. Vertuous women should keepe house, & as *Mr. Aurelius* prescribes it as a necessary caution to be obserued of all good women, that loue their credits, to come little abroad. [q] 'Tis good to keepe them priuate, not in prison. Read more of this subiect, *Horol. princ. lib. 2. per totum. Arnisæus polit, Cyprian, Tertullian, Bossus de mulier apparat. Godefridus de Amor. lib. 2. cap. 4. Leuinus Lemnius, cap. 54. de institut Christ. Barbarus de re vxor. lib. 2. cap. 2. &c.*

[o] *Lib. 4. syl. nupt. num. 81. non curant de vxoribus nec volunt iis subvenire de victu, vestitu.*

[p] *Orat. contra ebr.*

[q] *Horol. principum lib. 2. ca. 8. diligenter cauendum fœminis illustribus ne frequenter exeant.*

These cautions concerne him; and if by these, or his owne discretion, otherwise he cannot moderate himself, his friends must not be wanting by their wisedome, if it be possible to giue the partie grieued satisfaction, to preuent and remoone the occasions, obiects, if it may be to secure him. If it be one alone, or many to consider whom he suspects, or at what times, what places he is most incensed, in what companies. [r] *Neuisanus* makes a question whither a young Physician ought to be admitted in case of sickenesse into a new married mans house. The *Persians* of old would not admit a young Physician to come amongst women. [s] *Apollenides Chous* made *Artaxerxes* cuckold, and was after buried aliue for it. If such obiects were remoued, no doubt but the parties might

[r] *Lib 5. num. 11*

[s] *Ctesias in Persicis finxit vulue morbum esse nec curari posse, nisi cum viro concumberet hac arte voti compos, &c.*

might easily be satisfied, or that they could vse them gently and intreat them well, not to reuile them, scoffe at them, hate them, as in such cases commonly they doe, 'tis an humane infirmitie, a miserable vexation, and they should not adde griefe to griefe, nor aggrauate their miserie, but seeke to please them, and by all meanes giue them content, by good counsell, remouing such offensiue obiects, or by mediation of some discreet friends. In old *Rome* there was a temple erected by the matrons to that [t] *Viriplaca Dea*, whither if any difference hapned betwixt man and wife, they did instantly resort, there they did offer sacrifice, and make their prayers for coniugall peace, and before some [u] common arbitrators and friends, the matter was heard betwixt man and wife, and commonly composed. In our times we want no sacred Churches, or good men to end such controuersies, if vse were made of them. If none of all these meanes and cautions will take place, I know not what remedie to prescribe, or whither such persons may goe for ease, except they can get into that fame [x] *Turkie* paradise, *Where they shall haue as many faire wiues as they will themselues, with cleare eyes, and such as shall looke on none but their owne husbands*, no feare, no danger of being cuckoldes. Or else sue for a diuorce. This is the best counsell I can giue, which hee that hath neede as occasion serues may apply vnto himselfe. In the meane time as the prouerbe is, from Hæresie, Iealousie, and Frenzie, good lord deliuer vs.

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[t] *Rosinus lib.2. 19. Valerius lib.2.cap.1.*

[u] *Alexander ab Alexandro li.4. ca.8. geni.dier.*

[x] *Straxius Cicogna lib.2. cap. 15. spirit. & Iucan. habent ibidem vxores quot volunt cum oculis clarissimis quos nunquam in aliquem preter maritum fixuri sunt, &c. Bredenbachius. Idem Bohemus &c.*

SECT. 4.

MEMB. 1. SVBSECT. 1.

RELIGIOVS MELANCHOLY

His obiect God, What his beautie is? How it allureth. The part and parties affected.

THat there is such a distinct Species of Loue-melancholy no man hath euer yet doubted, but whither this subdiuision of [y] *Religious* Melancholy bee warrantable it may be controuerted. No Physician hath as yet distinctly written of it as of the rest, all acknowledge it a most famous symptome, some a cause, but few as a Species or kind. [z] *Aretæus*, *Alexander*, *Rhasis*, *Auicenna*, and most of our late writers, as *Gordonius*, *Fuchsius*, *Platter*, *Bruel*, *Montaltus*, *&c.* repeate it as a symptome. [a] *Some seeme to be inspired of the Holy Ghost, some take vpon them to be Prophets, some are addicted to new opinions, some foretell strange thinges, de statu mundi & Antichristi*, saith *Gordonius*. Some will propheſie of the end of the world to a day almost, and the fall of Antichrist, as they haue beene addicted or brought vp, so melancholy workes with them as [b] *Laurentius* holds. If they haue beene precisely giuen, all their meditations tend that way, and in conclusion produce strange effects, the humour imprintes symptomes according to their seuerall inclinations and conditions, which makes [c] *Guianerius* and *Fœlix Platter* put too much deuotion, blind zeale, and feare of eternall punishment and that last iudgement, for a cause of those Enthusiastickes and desperate persons: but some doe not obscurely make a destinct Species of it, diuiding loue Melancholy into that, whose obiect is women; and into the other, whose obiect is good. As *Plato* doth in his *Conuiuio*, make mention of two distinct furies, and amongst our Neotericks, *Hercules*

y Called Religious because it is still conuersant about Religion and such diuine obiects.

z *Lib.1 cap.16. nonnulli opinionibus addicti sunt & futura se prædicere arbitrantur.*

a *Aliis videtur quod sunt Prophetæ & inspirati à spiritu sancto & incipiunt prophetare & multa futura prædicunt.*

b *Cap 6.de Melan.*

c *Cap.5. Tractat. multi ob timorem dei sunt melancholici, & timorē gehennæ.* They are still troubled for their sinnes.

d *Plater ca. 13.*

Hercules de Saxonia lib. 1. pract. med. cap. 16. cap. de Melan. 707

doth expresly treat of it, as a distinct Species. [c] *Loue Melancholy (saith he) is twofold, the first of which is that (to which some peraduenture will not vouchsafe this name or Species of Melancholy) affection of those which put God for their obiect, and are altogether about prayer, fasting, &c. the other about women. Peter Forestus* in his obseruations deliuereth as much, and in the same words: and they haue a ground of that they say forth of *Areteus* and *Plato*. [f] *Arateus* an old Author in his third booke *cap. 6.* doth so diuide Loue Melancholy, and deriues this second from the first, which comes by inspiration or otherwise. [g] *Plato* in his *Phædrus* hath these wordes, *Apollos priests in Delphos, and at Dodona in their furie doe many pretty feates, and benefite the Greekes, but neuer in their right wits.* He makes them all mad, as well he might, and he that shal but consider that superstition of old, and those prodigious effects of it, as in his place I will shew the seuerall furies of our *Sibylls, Enthusiasts, Pseudoprophets, Heretikes*, and *Scismatickes* in these our latter ages, shall instantly confesse, that all the world againe cannot afford so much matter of madnesse, so many stupend symptomes: as superstition, heresie, scisme hath brought out, that this species alone may be paralled to all the former, hath a greater latitude, and more miraculous effects, that it more besotts and infatuates men then any other aboue named whatsoeuer, doth more harme, wrought more disquietnesse to mankind, and hath more crucified the soule of mortall men (such hath beene the diuells craft) then warres, plagues, sickenesses, dearth, famine, and all the rest.

[c] *Melancholia Erotica vel quæ cum amore est duplex est prima quæ ab alijs furia non meretur nomen melancholiæ est affectio eorum qui pro obiecto proponunt deum, & ideo nihil aliud curant aut cogitant quem deum ieiunia, vigilias, altera ob mulieres.*

[f] *Alia reperitur furoris species à prima vel à secunda deorum rogantium, vel afflatu numinũ furor hic venit.*

[g] *Qui in Delphis futura prædicunt vates & in Dodonâ sacerdotes furentes quidẽ multa iocunda Græcis deferunt, sani vero exigua aut nulla.*

Giue me but a little leaue, and I will set before your eyes, in briefe a stupend, vast, infinite ocean of incredible madnesse and folly: a Sea full of shelues and rockes, Sands, gulfes, Euripes and contrary tides, full of fearefull monsters, vncouth shapes, roring waues, tempests, and Siren calmes, Halcyonian Seas; vnspeakeable miserie, such Comedies and Tragidies, such absurd and ridiculous, ferall and lamentable fitts,

708 that I know not whether they are more to be pitied or derided, or may be believed, but that we daily see the same still practised in our dayes, fresh examples, fresh spectacles, *noua nouitia*, fresh obiects, of misery and madnesse in this kind that are still represented vnto vs, abroad, at home, in the midst of vs, in our bosomes.

But before I can come to treat of these seuerall errors and obliquities, their causes, symptomes, affections &c. I must say something necessarily of the obiect of this loue, God himselfe, what it is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how wee mistake it, and wander and swarue from it.

Amongst all those diuine attributes that God doth vendicate to himselfe, Eternitie, omnipotency, immutability, wisedome, maiestie, iustice, mercy, &c. his [h] beauty is not the least, *One thing saith Dauid haue I desired of the Lord, and that will I still desire, to behold the beautie of the Lord. Psal.27.4. And out of Sion which is the perfection of beautie hath God shined, Psal.50.2.* All other creatures are faire I confesse, and many other obiects doe much inamour vs, a faire house, a faire horse, a comely person. [i] *I am amazed saith Austin, when I looke vp to heauen and behold the beautie of the starres, the beautie of Angells, principallities, powers, who can expresse it? who can sufficiently commend or set out this beauty which appeares in vs? so faire a bodie, so faire a face, eyes, nose, cheekes, chinne, browes, all faire and louely to behold, besides the beautie of the souls which cannot be decerned. If we so labour & be so much affected with the comelinesse of creatures, how should wee bee rauished with that admirable lustre of God himselfe?* If ordinary beautie haue such a prerogatiue and power, and what is amiable and faire, to draw the eyes and eares, hearts and affections of all spectators vnto it, to moue, winne, entice, allure, how shall this diuine beautie rauish our soules, which is the fountain and quintesence of all beauty? *Cælum pulchrum, sed pulchior cæli fabricator*, If heauen be so faire, the Sun so faire, how much fairer shall he be, that made them

[h] *Deus, bonus, iustus, pulcher iuxta Platonem*

[i] *Miror & stupeo cum cælum aspicio & pulchritudinem syderum angelorum &c. & quis digne laudet quod in nobis viget corpus tam pulchrum, frontem pulchrum nares genas, oculos, intellectum omnia pulchra, si sic in creaturis laboramus, quid in ipso deo?*

them faire. This beauty and [k] *splendor of this diuine God*, is it that drawes all creatures to it, to seeke it, loue and admire it, adore it; and those Heathens, Pagans, Philosophers, out of these reliques they haue yet left of Gods Image, are so far forth incensed, as not onely to acknowledge a God, but though after their owne inuentions, to stand in admiration of his bounty, goodnesse, to adore and seeke him, the magnificence and structure of the world it selfe, and beauty of all his creatures, his goodnesse, prouidence, protection, enforceth them to loue him, seeke him, feare him, though a wrong way: but for vs that are Christians, regenerate, that his adopted sonnes, illuminated by his word, and hauing the eyes of our hearts and vnderstandings opened, how fairely doth he offer and expose himselfe? *Ambit nos deus (Austin saith) donis & formâ suâ*, He wooes by his beauty, gifts, promises to come vnto him, [l] *the whole Scripture is a message, an exhortation a loue letter to this purpose*, to incite vs & inuite vs. [m] *Gods Epistle* as *Gregory* calls it, *to his creatures*. He setts out his sonne and his Church, in that *Epithalamium* or mistical song of *Solomon*, to enamour vs the more, comparing his head, *to fine gold, his lockes curled and blacke as a rauen, Cant. 4.5. cap. his eyes like doues, on riuers of waters washed with milke, his lippes as lillies, dropping downe pure iuyce, his hands as ringes of gold set with crysolite: and his Church to a vineyard a garden enclosed, a fountaine of liuing waters, an orchard of Pomegranets, with sweet sents of saffron, spike, calamus and cynamon, and all the trees of incense, as the chiefe spices, the faireſt among st women, no spot in her,* [n] *his sister, his spouse, vndefiled, the onely daughter of her mother, deare vnto her, faire as the Moone, pure as the Sunne, looking out as the morning*. That by these figures, that glasse, these spirituall eyes of contemplation, we might perceiue some resemblance of his beautie, the loue betwixt his Church and him. And so in the 45. Psal. this beautie of his Church, is compared to a *Queene in a vesture of gold, of Ophir, embroydered raiment of needleworke, that the king might take pleasure in her beauty*. To incense vs farther,

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[k] *Fulgor diuinæ maiestatis Austin.*

[l] *In Psal.64. misit ad nos Epistolas & totam scripturam, quibus nobis faceret amandi desiderium.*

[m] *Epist.48.li.4. quid est tota scriptura nisi Epistola omnipotentis dei ad creaturam suam*

[n] *Cap.6.8.*

710 farther, yet [o] *Iohn* in his *Apocalypse*, makes a description of
[o] *Cap.27.11.* that heauenly *Ierusalem*, and the beautie of it, and in it the maker of it. *Likning it to a citty of pure gold, like vnto cleare glasse, shining and garnished with all manner of precious stones, hauing no neede of Sunne or Moone, for the lambe is the light of it, the glory of God doth illuminate it: to giue vs to vnderstand the infinite glory, beautie and happinesse of it.* Not that it is not fairer, then these creatures to which it is compared, but that this vision of his, this lustre of his diuine Maiestie cannot otherwise be expressed to our apprehensions, *no tongue can tell it, no heart conceiue it*, as *Paul* saith. *Moses* himselfe, *Exod.33.18.* When he desired to see God in his glory, was answered that he might not endure it, no man could see his face and liue. *Sensibile forte destruit sensum.* A strong obiect ouercommeth the sight, according to that axiome in Philosophie, *fulgorem Solis ferre non potes, multo magis creatoris*, if thou canst not endure the Sunne beames, how canst thou endure that fulgour and brightnesse of him that made the Sunne? the Sunne it selfe and all that we can imagine are but shadowes of it, 'tis *visio præcellens*, as [p] *Austin* calles it, the quintescence of beautie this, *which farre excells the beautie of heauens, Sunne and Moone, Starres, Angells, gold and siluer, woods and faire fields, and whatsoeuer is pleasant to behold.* All those other beauties faile, varrie, are subiect to corruption, to lothing, [r] *But this is an immortall vision, a diuine beautie, an immortall loue, an indefatigable loue and beautie*, with sight of which we shall neuer be tired, nor wearied, but still the more we see him the more wee shall couet him. *For as one saith, where this visiõ is, there is absolute beautie, and where is that beautie, from the same fountaine comes all pleasure and happinesse, neither can beauty, pleasure, happinesse, be separated from his vision or sight, or his vision from beautie, pleasure, happinesse.* In this life wee haue but a glimse of this beautie and happinesse, we shall hereafter as *Iohn* saith see him as he is, thine eyes as *Isai.* promiseth, 33. 17. *Shall behold the King in his glory*, then shall we be perfectly

[p] *In Psal.85. omnes pulchritudines terrenas, auri argenti nemorum & camporum pulchritudinem Solis & Lunæ stellarum, & angelorum omnia pulchra superans.*

[r] *Immortalis hæc visio immortalis amor, indefessus amor & visio.*

[s] *Osorius, vbicunq; visio & pulchritudo diuini aspectus ibi voluptas ex eodem fonte omnisq; beatitudo nec ab eius aspectu voluptas nec ab illa voluptate aspectus seperari potest.*

fectly inamoured, and haue a full fruition of it, and desire and behold and loue him alone, as the most amiable and faireſt obiect, our *ſummum bonum* or chiefeſt good.

And this likewiſe ſhould we now haue [t] done, had not our will beene corrupted, and as wee are enioyned to loue God with all our heart, and all our ſoule: for to that end were we borne, to loue this obiect as [u] *Melancthon* diſcourſeth, and to enioy it. *And him our will would haue loued and ſought alone, as our* ſummum bonum *or principall good, and all other good things for Gods ſake: and nature as ſhee proceeded from it would haue ſought this fountaine, but in this infirmity of humane nature this order is diſturbed, our loue is corrupt:* and a man is like to that monſter in [x] *Plato*, compoſed of a *Sylla* a lyon and a man, we are carried away head-long with the torrent of our affections, the world, and that infinite varietie of pleaſing obiects in it, doe ſo allure and inamour vs, that we cannot ſo much as looke towards God, ſeeke him or thinke on him as we ſhould: wee cannot containe our ſelues from thē, their ſweetnes is ſo pleaſing to vs. Marriage ſaith [y] *Gualter*, detaines many, *a thing in it ſelfe laudable and good, and neceſſarie, but deceiued and carried away with the blind loue of it, they haue quite laid aſide the loue of God, and deſire of his glory. Meat and drinke hath ouercome as many, whilſt they rather ſtriue to pleaſe, ſatisfie their gutts and belly, then to ſerue God and nature.* Some are ſo buſied about merchandiſe to get money, they looſe their owne ſoules, whilſt couetouſly carried, and with an vnſatiable deſire of gaine they forget God, as much wee may ſay of honours, leagues, friendſhips, health, wealth, and all other profits or pleaſures in this life whatſoeuer. [z] *In this world there bee ſo many beautifull obiects ſplendors and brightneſſe of gold, maieſtie of glory, aſſiſtance of friends, faire promiſes, ſmoth words, victories, triumphs, and ſuch an infinite company of pleaſing beauties to allure vs, and draw vs from God, that wee cannot looke after him.* And this is it which Chriſt himſelfe, thoſe

[t] *Leon. Hebreus. Dubitatur an humana felicitas deo cognoſcendo an amando terminetur.*

[u] *Lib. de anima. Ad hoc obiectum amandum & fruendum nati ſumus, & hunc expetiſſet vnicū hunc amaſſet humana voluntas, vt ſummū bonū & cæteras res omnes eo ordine.*

[x] *9. De repub.*

[y] *Hom. 10. in epiſt Iohannis cap. 2. Multos coniugium decepit res alioquī ſalutaris & neceſſaria eo quod cæco eius amore decepti diuini amoris & gloriæ ſtudium in vniuerſum abiecerunt, plurimos cibus & potus perdit.*

[z] *In mundo ſplendor opum, gloriæ maieſtas, amicitiarū præſidia, verborum blanditiæ, voluptatum omnis generis illecebræ, victoriæ, triumphi & infinita alia ab amore dei nos abſtrahunt, &c.*

712 Prophets and Apostles so much thunder against. *Ioh. 2.15.* dehortes vs from, *loue not the world nor the things that are in in the world, If any man loue the world, the loue of the father is not in him, 16. For all that is in the world, is lust of the flesh, the lust of the eyes, and pride of life, is not of the father but of the world, and the world passeth away and lusts thereof, but he that fulfilleth the will of God abideth for euer.* No man saith our *Sauiour, can serue two masters, but he must loue the one and hate the other, &c.* and this is that which all the Fathers inculcate. He cannot (saith *Austin* admonisheth) be Gods friend, that is delighted with the pleasures of the world, *make cleane thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy selfe for it. It is the eye of contemplation by which wee must behold it, the winge of meditation which lifts vs vp and reares our soules, with the motion of our hearts, and sweetnesse of contemplation, so saith Gregory* cited by [b] *Bonauenture.* And as [c] *Philo Iudeus* seconds him, *he that loues God will soare aloft and take him wings, and leauing the earth flie vp to heauen, and wander with Sunne and Moone, Starres and that heauenly troupe, God himselfe being his guide.* If wee desire to see him, we must lay aside all vaine obiects, which detaine vs and dazell our eyes, and as *Ficinus* aduiseth vs, get vs solar *eyes, spectacles as they that looke on the sunne, to see this diuine beauty, lay aside all materiall obiects, all sence, and then thou shalt see him as he is.* Thou couetous wretch, as [c] *Austin* expostulates, *why dost thou stand gaping on this drosse, muckhills, filthy excrements, behold a far fairer obiect God himselfe woos thee, behold him, enioy him, he is sicke for loue of thee. Cant. 5.* Hee inuites thee to his sight, to come into his *faire garden*, to eate and drinke with him, to be merry with him, to inioy his presence for euer. † Wisedome cries out in the streets, besides the gates, in the top of high places, before the cittie, at the entrie of the dore; and bids them giue care to her instruction, which is better then gold or precious stones, no pleasures

[a] *In Psal.32. Dei amicus esse non potest qui mundi studys delectatur vt hanc formam videas munda cor serena cor &c.*

[b] *Contemplationis pennæ nos subleuat, atq; inde erigimur intentione cordis dulcedine contemplationis. dest.6.de 7. Itineribus.*

[c] *Lib de victimis. amans deum sublimia petit sumptis alis & in cælum recta volat, relictâ terrâ, cupidus aberrandi cum sole, luna, stellarumq; sacra militia, ipso deo duce.*

[d] *In com. Plat. cap.7. vt Solem videas oculis fieri debes solaris. vt diuinam aspicias pulchritudinem, demitte materiam demitte sensum, & deum qualis sit videbis.* [e] *habiturus.* † *Prou.8.*

Auare quid inhias bis &c. pulchrior est qui te ambit ipsum visurus ipsum

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can be compared to it: leaue all them and follow her; *vos exhortor ô amici & obsecro*, In *Ficinus* words I exhort and beseech you, *that you would embrace and follow this diuine loue with all your hearts and abilities, and by all offices and endeauors make this so louing God propitious vnto you.* For whom alone, saith [g] *Plotinus, we must forsake all the kingdomes and Empires of the whole earth, Sea and Land, and Ayre, if we desire to be engrafted into him, leaue all and follow him.*

[g] Cap 18. Rom. *Amorem hunc diuinum totis viribus amplexamini, deum vobis omni officiorum genere propitium facite.*

And forasmuch as this loue of God, is an *habit infused* of God, as [h] *Thomas* holds, *2.1.quast.23. by which a man is inclined to loue God aboue all, and his neighbour as himselfe.* Wee must pray to God that hee will open our eyes, make cleere our hearts, that we be capeable of his glorious rayes, and to performe those duties that he requires of vs. *Deut.6.* and *Ios. 23. To loue God aboue all and our neighbour as our selfe*, to keep his commandements. *In this we knowe*, saith *Iohn c.5.2. Wee loue the children of God, when wee loue God and keepe his commandements. This is the loue of God that we keepe his commandements; hee that loueth not knoweth not God, for God is loue.cap.4.8. and he that dwelleth in loue dwelleth in God, and God in him*, and loue presupposeth knowledge, faith, hope, & vnites vs to God himselfe, as [i] *Leon Hebreus* deliuereth vnto vs, and is accompanied with the feare of God, humility, meeknesse, patience, and all those vertues, and charity it selfe. For if we loue God, we shall loue our neighbour, and performe all those duties which are required at our hands, to which wee are exhorted. *1.Cor.15.4.5.Ephes.4. Col.ff.3.Rom.12.* Wee shall not be enuious, or puffed vp, or boast, disdaine, thinke euill, or be prouoked to anger, but suffer all things, endure all things, *Endeauor to keepe the vnity of the Spirit, the bond of peace.* Forbeare one another, forgiue one another, cloath the naked, visit the sicke, and performe all those workes of mercy which [k] *Clemens Alexandrinus* calls *amoris & amicitiæ impletionem & extensionem*, the extent and complement of loue. And that not for feare or worldly respects, but *ordine ad deum*, for the loue of God himselfe. This we shall doe if wee be truely

[h] *Habitus à deo infusus per què inclinatur homo ad diligendum deum super omnia.*

[i] *Dial.1.omnia conuertit amor in ipsius pulchri naturam.*

[k] *Stromatum lib.2.*

714 truely enamored, but we come short in both, wee neither loue God, nor our neighbour as we should. Our loue in spi-
[1]*Greenham.* rituall things is too [1] *defective, in worldly things too excessiue, there is a iarre in both.* We loue the world too much, God too little, and our neighbour not at all, or for our own ends.

Vulgus amicitias vtilitate probat.

The chiefe thing we respect is our commodity, and what we doe is for feare of worldly punishment, for vaine-glory, praise of men, or for fashions sake, and such by-respects, not for Gods sake. We neither knowe God aright, nor seeke or loue or worship him as we should. And for these defects, we involue our selues into a multitude of errors, we swarue from this true loue and worship of God, which is a cause vnto vs of vnspeakable miseries, running into both extreames, wee become fooles, madmen, without sence, as now in the next place I will shew you.

The parties affected are innumerable almost, and scattered ouer all the face of the earth farre and neere, and so haue beene in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold diuision, according to those two extreames of *Excesse* and *Defect*. Not that there is any excesse of diuine worship or loue of God, that cannot be, we cannot loue God too much, or doe our duties as wee ought, as Papists hold, or haue any perfection in this life, much lesse supererogate, when we haue all done, we are *vnprofitable seruants*. But because we doe *aliud agere*, zealous without knowledge, and too sollicitous about that which is not necessary, busying our selues about impertinent, needlesse, Idle and vaine ceremonies, as the *Iewes* did about sacrifices, oblations, offerings, incense, new moones, feasts, &c. but as *Isay* taxeth them, 1.12. *Who required this at your hands*: We haue too great an opinion of our owne worth, that wee can satisfie the law, and doe more then is required at our hands, by performing those Euangelicall counsells, and such workes of supererogation, merit for others, which *Bellarmine, Gregory*

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de Valentia, and all their Iesuits, and other champions defend that if God should deale in rigor with them, some of their *Franciscans, and Dominicans* are so pure, that nothing could be obiected to them. Some of vs againe are too deare as wee thinke, more diuine and sanctified then others, of a better mettle, greater gifts, and with that prowd *Pharisee* contemne others in respect of our selues, we are better Christians, better learned, choise spirits, inspired, know more, & haue special reuelations, and knowe Gods secrets, and thereupon presume and say and doe that many times, which is not befitting to be said or done. Of this sort are all superstitious Idolaters, Ethnicks, Mahometans, Iews, Hereticks, [m] Euthusiasts, Diuinators, Prophets, Sectaries, and Scismaticks. *Zanchius* reduceth all Infidells to foure chiefe sects, but I will insist and follow mine owne intended method: all which with many other curious persons, Monks, Hermites, &c. may be ranged in this extreame, and fight vnder this superstitious banner, and all those rude Idiots and infinite swarmes of people that are seduced by them. In the other extreame or in defect, march all those Epicures, Libertines, Atheists, Hypocrits, Infidells, worldly, secure, impenitent, vnthankfull, and carnall minded men, that attribute all to naturall causes, that will acknowledge no supreame power, that haue cauterised consciences, or liue in a reprobate sense: Or such desperate persons as are too distrustfull of his mercies. Of these there be many subdivisions, and diuers degrees of madnesse and folly, some more then others, as shall be shewed in the Symptomes. And yet all miserably out, perplexed, doting, and besides themselues for religions sake. For as [n] *Zanchy* well distinguisheth, and all the world knowes Religion is twofold, True or False; False is that vaine superstition of Idolaters, such as were of old, *Greeks, Romans*, present *Mahometans* &c. *Timorẽ deorum inanem*, [o] *Tully* could tearme it, or as *Zanchy* defines it, *Vbi falsi dij, aut falso cultu colitur deus*; When false Gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the soule, a meere madnesse, *Religiosa insania*, as

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[m] *De primo præcepto.*

[n] *De relig. lib. 1 Thes. 1.*

[o] *2. De nat. deorum.*

Meteran

716 [p] *Meteran* calls it, or *insanus error*, as [q] *Seneca*, a mad error, proper to man alone, *vni superbia auaritia, superstitio*, saith *Pliny, li.7.ca.1. atq; etiam post sæuit de futuro*, which rings his soule for the present, and to come. The greatest misery belongs to mankind, a perpetuall seruitude, a slauery. [r] *Ex timore timor*, an heauy yoke, an intolerable burden. They that are suspitious, are still fearing, suspecting, vexing themselues with auguries, prodigies, false tales, dreams, idle, vaine works vnprofitable labours, as [s] *Boterus* obserues, *curâ mentis ancipiti versantur*, Enemies to God & to themselues: in a word as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true religion honors. True religion, *vbi verus Deus verè colitur*, where the true God is rightly worshipped, is the way to heauen, the mother of all vertues, Loue, Feare, Deuotion, Obedience, knowledge, &c. It ..rs the deiected Soule of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an vnspeakable comfort, a sweet repossall, an anchor, an hauen. It adds courage, boldnesse, & begets generous spirits, although tyrants rage, and persecute, and that bloody *Lictor* or Serieant be ready to martyr them, *aut lita aut morere* (as in those persecutions of the Primitiue Church, it was put in practise, as you may read in *Eusebius* and others) though enimies be now ready to inuade, and all in an vproare. [t] *Si fractus illabatur orbis, impauidos ferient ruinæ*, though heauen should fall on his head, he would not be dismaid. But as a good Christiã Prince once made answere to a menacing *Turke*, *facilè scelerata hominum arma contemnit qui deum præsidio tutus est*. Or as [u] *Phalaris* writ to *Alcander* in a wrong cause, Hee nor no other enimy could terrifie him, for that he trusted in God. *Si Deus nobiscum quis contra nos*: In all calamities, persequutions whatsoeuer, as *Dauid* did *Sam. 2. 22.* he will sing with him: *The Lord is my rocke, my fortresse, my strength, my refuge, the towre and horne of my salvation, &c. In all troubles and aduersities, Psal.46.1. God is my hope and helpe, still ready to be found I will not therefore feare, &c.* 'tis a feare expelling feare, hee hath

[p] *Hist. Belgic. lib.8.*
[q] *Superstitio error insanus est. epist.123.*
[r] *Greg.*
[s] *Polit, lib.2. cap.13.*
[t] *Hor.*
[u] *Epist. Phalar.*

hath peace of conſcience, and is full of hope, which is, ſaith [x] *Auſtin, vita vitæ mortalis*, the life of this our mortall life, hope of immortality the ſole comfort of our miſery; otherwiſe, as *Paul* ſaith, we of all others *were moſt wretched*, but this makes vs happy, counterpoyſing our hearts in all miſery. Superſtition torments, and is from the Diuell the author of lyes, but this is from God himſelfe: as *Lucian* that *Antiochian* Prieſt made his diuine confeſſion in [y] *Euſebius, Author nobis de Deo Deus eſt*, God is the author of our religion himſelfe, his word is our rule, a lanthorne to vs, dictated by the holy Ghoſt, hee plaies vpon our hearts as ſo many harpe-ſtrings, and we are his, his temples, he dwelleth in vs and we in him.

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[x] *In Pſal. 3.*

[y] *Lib 9. cap. 6.*

The party affected of ſuperſtition is the Braine, heart, wil, vnderſtanding Soule it ſelfe, and all the faculties of it, *totum compoſitum*, All is mad, dotes. And for the Extent as I ſay, all the world it ſelfe is the Subiect of it, all times haue been miſaffected, paſt, preſent, *there is not one that doth good no not one. from the Prophet to the Prieſt, &c.* A lamentable thing it is to conſider how many myriades of men this Idolatry and ſuperſtition (for that comprehends all) hath infatuated in all ages, beſotted by this Idolatry, which is religions ape, what tortures, miſeries it hath procured, what ſlaughter of Soules it hath made, how it hath raged amongſt thoſe old *Perſians, Syrians, Ægyptians, Greekes, Romanes, Tuskans, Gauls, Germans, Brittains, &c. Britannia eam hodiè celebrat tam attonitè* ſaith [z] *Pliny, tantis ceremonijs* (ſpeaking of ſuperſtition) *vt dediſſe Perſis videri poſſit.* The *Brittaines* are ſo ſtupendly ſuperſtitious in their ceremonies, that they goe beyond thoſe *Perſians*. In all countries, in all places ſuperſtition hath blinded the hearts of men, in all ages, what a ſmall portion hath the true Church euer beene? The Patriarchs and their families, the Iſraelites a handfull in reſpect, *Chriſt* and his Apoſtles, and not all of them neither. Into what ſtraights hath it beene compinged, a little flocke: how hath ſuperſtition on the other ſide dilated her ſelfe, errour, ignorance, and barba-

[z] *Lib. 3. cap.*

riſme.

717 risme, folly, madnesse, deceaued, triumphed and insulted ouer the most wise, discreet, & vnderstanding men, Philosophers, Monarchs, all were inuolued and ouershadowed in this mist, in more then *Cymmerian* darknes. At this present, *quota pars*? How small a part is truly religious, how little in respect. Diuide the world into 6 parts, and 5 are not so much as Christians. *Idolaters*, and *Mahometans* possesse almost *Asia*, *Africke*, *America*, *Magellanica*. The kings of *China*, great *Cham*, *Siam* and *Bornaye*, *Pegu*, *Decan*, *Narsinga*, *Iapan*, *&c.* are *Gentiles*, Idolaters and many other petty Princes in *Asia*, *Monomotapa*, *Congo*, and I knowe not how many *Negro* Princes in *Africke*, all *Terra incognita*, most of *America*, Pagans, differing all in their seuerall superstitions, and yet all Idolaters. The *Mahometans* extend themselues all ouer the great *Turkes* dominions in *Europe*, *Africke*, *Asia*; to the *Xeriffes* of *Barbary* and his Territories in *Fez*, *Sus*, *Morocco*, *&c.* The *Tartar*, the great *Mogor*, the *Sophy* of *Persia*, with most of their dominions and subiects, are at this day *Mahometans*. See how the Diuell rageth? Those at oddes or differing amongst themselues, some for [a] *Alli*, some for *Enbocar*, for *Aomar*, *and Ozimen*, those foure Doctors, *Mahomets* successors, and are subdiuided into 72. inferior Sects, as [b] *Leo Afer* reports. The *Iews* as a company of vagabonds are Scattered ouer all parts. A fift part of the world, and scarce that now professeth *Christ*, but so inlarded and interlaced with seuerall superstitions, that there is scarce a sound part to bee found, or any agreement amongst them. *Presbiter Iohn* in *Africke*, Lord of those *Abyssines*, or *Æthiopians*, is by his profession a *Christian*, but so different from vs, with such new absurdities and ceremonies such liberty, and such a mixture of Idolatry and Paganisme, [c] that they keepe little more then a bare title of Christianity. They suffer Poligamy, Circumcision, stupend fastings, diuorce as they will themselues &c. & as the Papists call on the Virgin *Mary*, so doe they on *Thomas Didymus*, before *Christ*. [d] The *Grecke* or Easterne Church is rent from this of the West, and as they haue foure

[a] *Purchas Pilgrim lib.1.cap.3*
[b] *Lib.3.*
[c] *Titlemannus Maginus. Bredenbachius. Fr. Aluaresius Itin. de Abissinis herbis solum vescuntur votarii aquis mento tenus dormiunt, &c.*
[d] *Bredenbachius Iod. a Meggen.*

chiefe

chiefe Patriarchs, ſo haue they foure ſubdiuiſions beſides thoſe *Neſtorians, Iacobines, Syrians, Armenians, Georgians, &c.* ſcattered ouer *Aſia minor, Syria, Ægypt, &c. Greece, Valachia, Cyrcaſſia, Bulgary, Boſnia, Albania, Illyricum, Slauonia, Croatia, Thrace, Seruia, Raſcia,* and a ſprinkling amongſt the *Tartars*. The *Ruſſians*, *Muſcouites*, and moſt of that great Dukes ſubiects, are part of the *Greeke* Church, and ſtill Chriſtians, but as [c] one ſaith, *temporis ſucceſſu multas illi addiderunt ſuperſtitiones*. In proceſſe of time they haue added ſo many ſuperſtitions, that they bee rather ſemi-chriſtians then otherwiſe. That which remaines is the Weſterne Church with vs in *Europe*, but ſo eclipſed with ſeuerall ſciſmes, hereſies & ſuperſtitions, that one knowes not where to finde it. The Papiſts haue *Italy, Spaine*, part of *Germany, France, Poland*, and a ſprinkling in the reſt of *Europe*. In *America* they haue all that which *Spaniards* inhabit, *Hiſpania noua, Caſtella Aurea, Peru &c.* In the Eaſt *Indies*, the *Philippina*, ſome ſmal holds about *Goa, Malacha, Ormus, &c.* which the *Portingall* got not long ſince, and thoſe land-leaping *Ieſuits* haue aſſaid in *China*, *Iapan*, as appeares by their yearely letters. In *Africke* they haue *Melinda, Quiloa, Mombaza, &c.* and ſome few townes, they driue out one ſuperſtition with another. *Poland* is a receptacle of al religions, where *Samoſetans, Arrians, Anabaptiſts* are to be found, as well as in ſome *German* citties. *Scandia* is Chriſtian, but as [f] *Damianus A-goes* that *Portingall* Knight complaines, ſo mixt with Magick, Pagan rites and ceremonies, they may be as well counted Idolaters. Yet very ſuperſtitious, like our wild Iriſh: the remnant are *Caluiniſts, Lutherans*, In *Germany* equally mixt, *Sueden, Denmarke, France, Brittaine*, more defecate then the reſt, yet at oddes amongſt themſelues, and not free from ſuperſtition. As a damme of water ſtopt in one place, breakes out in another; ſo doth ſuperſtition. I ſay nothing of *Anabaptiſts, Browniſts, Barrowiſts, Familiſts, &c.* There is ſuperſtition in our prayers, in our hearing of Sermons, beſides bitter contentions, inuectiues, perſecutions, *quid quæſo in Dorpi*, as *Eraſmus* concludes

[c] See *Poſſeuinus Herbaſtein, Magin D. Fletcher. Iouius, Hacluit, Purchas, &c. of their errors.*

[f] *Deplorat gentis Lapp.*

720 cludes to *Dorpius, hisce Theologis faciamus, aut quid precaris nisi forte fidelem medicum, qui cerebro medeatur.* What shall we wish them, but a good Physitian? but more of their differences, paradoxes, opinions, mad prankes, in the Symptomes. I now hasten to the causes.

SVBSEC. 2.

Causes of religious Melancholy. From the Diuell by miracles, apparitions, oracles. His instruments or factors, polititians Priests, Impostors, Hereticks, blinde guides. In them simplicity, feare, blinde zeale, ignorance, solitarines, curiositie, pride, vaineglory, presumption, &c. his engines, fasting, solitarinesse, &c.

WE are taught in holy Scripture, that the *Diuell rangeth abroad like a roaring Lion, still seeking whō he may devoure*, and as in seuerall shapes, so by seuerall engines and deuices he goeth about to seduce vs; sometimes he transformes himselfe into an Angell of light, and is so cunning, that he is able, if it were possible, to deceaue the very elect. He will be worshipped as [g] God himselfe, and is so adored by the Heathen and esteemed. And in imitation of that diuine power, as [h] *Eusebius* obserues, [i] to abuse or emulate Gods glory, as *Dandinus* addes, he will haue all homage, sacrifices, oblations, and whatsoeuer else belongs to the worship of God, to be done likewise vnto him, and by this means infatuats the world, deludes, intrappes, and destroyes many a thousand soules. Sometimes by dreames, visions (as God to *Moses* by familiar conference) the Diuell in seuerall shapes talkes with them, in the *Indies* 'tis common, and in *China*, apparitions, inspirations, oracles, apparitions by terrifying them with false prodigies; sending stormes, tempests, diseases,

[g] *Plato in Crit. dæmones custodes sunt hominum & eorum domini, vt nos animalium, nec hominibus sed et regionibus imperant, vaticiniis, auguriis, somniis oraculis, nos regunt.*

[h] *De præparat Evangel.*

[i] *Vel in abusum dei vel in emulationē. Dandinus com. in lib. 2. Arist. de An. Text. 29.*

[k] *Dæmones consulunt & familiares habent dæmones plerique sacerdotes. Riccius, lib. 1. cap. 10. expedit. Sinar.*

plagues

plagues,raising warres,seditions,by spectrums,by promises, benefits,and faire meanes , hee raiseth such an opinion of his Diety and greatnesse, that they dare not doe otherwise then adore him , doe as hee will haue them ; they dare not offend him , and to compell them the more to stand in awe of him, [l] *he sends and cures diseases , disquiets their spirits,* as *Cyprian* saith,*torments and terrifies their soules to make them adore him and all his study,all his endeauour is to diuert them from true religion to superstition , and because he is damned himselfe and in an error,he would haue all the world participate of his errors & be damned with him.* The *primum mobile* therefore , and first mouer of all superstition is the Diuell , that great enimy of mankinde, the principall agent ; who in a thousand seuerall shapes,after seuerall fashions,with seuerall engines,illusions, and by seuerall names hath deceaued the inhabitants of the earth,in seuerall places,and countries , still reioycing at their falls. *All the world ouer almost before Christs time hee freely domineered,and held the soules of men in most slauish subiection,* saith [m] *Eusebius,in diverse formes,ceremonies, and sacrifices till Christs comming.* As if those Diuells of the ayre had shared the earth amongst them,which the Platonists held, and were our Gouernours and keepers. In seuerall places they had seuerall rites,orders,names. [n] *Adonided* amongst the *Syrians*; *Adramilech* amongst the *Capernaites* ; *Asiniæ* amongst the *Emathites* ; *Astartes* with the *Sydonians* ; *Asteroth* with the *Palestines*; *Dagon* with the *Philistines* ; *Tartari* with the *Honæi*; *Melchonis* amongst the *Ammonites* ; *Beli* the *Babylonians*,*Belzebub* and *Baal* with the *Samaritans* and *Moabites*. *Isis* and *Osyris* amongst the *Ægyptians* ; *Apollo* at *Delphos*; *Iupiter at Rome* ; *Venus* at *Cyprus* ; *Diana* at *Ephesus* ; *Pallas* at *Troy*, &c. And euen in these our daies both in the East and West *Indies*,in *Tartary*,*China*. *Iapan*, *&c.* What strange Idols,in what prodigious formes,with what absurd ceremonies are they adored? See but what *Vertomannus li. 5. ca. 2. Marcus Polus*,*Lerius*, *Benzo*, *P. Martyr*, in his *Ocean De-*

[l] *Vitam turbant somnos inquietant , irrepentes etiam in corpora mentes terrent, valetudinem frangunt,morbos lacessunt , vt ad cultum sui cogãt nec aliud his studium quam vt à vera religione ad superstitionẽ vertant,cum sint ipsi pœnales,quærunt sibi ad pœnas comites vt habeant , erroris participes.*

[m] *Lib.4.præparat.Euangel cap tantamq; victoriam amentiâ hominum consequuti sunt, vt si colligere in vnũ velis vniuersum orbem , istis scelestibus spiritibus subiectum fuisse inuenies. Vsq; ad salvatoris aduentum hominum cæde pernitiosissimos dæmones placabant &c.*

[n] *Strozius , Cicogna omnif. mag. ib.3 cap.7 Ezek.8. 4. Reg. 11.4.Reg. 3. & 17.24.Ier.49. Numb.21. 3.Reg.13.*

722 *cades*, and *Mat. Riccius expedit Christianas Sinas lib. 1. relate.*

o *Lib.4.cap.8. præpar.*

o *Eusebius* wonders how that wise citty of *Athens*, and florishing kingdomes of *Greece* should be so besotted, and wee in our times, how those witty *Chinese* so perspicacious, in all other things, should be so gulled, so tortured with superstition, so blinde as to worshippe stockes and stones. But it is no maruell, when as we see al out as great effects, amongst Christians themselues: how are those *Anabaptists*, *Arrians*, and *Papists* aboue the rest miserably besotted. *Mars*, *Iupiter*, *Apollo*, and *Æsculapius* haue resigned their interest names and offices to St *George*, St *Christopher*, and a company of fictitious Saints, *Venus* to the *Virgin Mary*. And as those old *Romanes* had seuerall and distinct Gods, for all distinct offices, persons, places, so haue they Saints, as p *Lauater* wel obserues out of *Lactantius*, *mutato nomine tantum*, 'tis the same Diuell that deludes them still. The manner how, as I say, is by rewards, promises, terrors, affrights, punishments. How often hath *Iupiter* and *Apollo* sent plagues in q *Greece* and *Italy*, because their sacrifices were neglected, to terrifie them, to rouze them vp and the like: see but *Liuy*, *Dionysius Halicarnaseus*, *Thucidides*, *Philostratus*, *&c.* What prodigies and miracles, dreames, visions, apparitions, oracles, haue been of old at *Delphos*, what strange cures performed by *Apollo* & *Æsculapius*? *Iuno's* Image and that of r *Fortune* spake, s *Castor* & *Pollux* fought in person for the *Romans* against *Hanniballs* army, as *Pallas*, *Mars*, *Iuno*, *Venus*, for *Greekes* and *Troians*, *&c.* Amongst our Pseudocatholikes, nothing so familiar as such miracles, how many cures done by our Lady of *Lauretta*; at *Sichem*, of old at our S. *Thomas* Shrine, &c. t S. *Sabine* was seene fight for *Arnulphus* Duke of *Spoleto*, u S. *George* fought in person for *Iohn* the bastard of *Portingal*, against the *Castilians*. In the battle of *Bannoxburne*, where *Edward* the 2, our Englishking was foyled by the *Scots*, S. *Philanus* arme was seene to fight (if x *Hector Boethius* doth not tell an arrant lye) that was before shut vp in a siluer capcase: Another time in the same Author, S. *Magnus* fought for them. Now for

p *Part.1.cap.1 & lib.2. cap.9.*

q *Polid. Virg. lib.1.de prodigijs*

r *Grata lege medicastis mulieres. Dionysius Halicarnaseus.*

s *Tully de nat. deorum lib. 2.*

t *Æqua Venus Teucris, Pallas iniqua fuit.*

t *Io. Molanus. lib.3.cap.59.*

u *Pet. Oliue: de Iohanne primo Portugalliæ Rege. strenuè pugnans & aduersæ partis ictus clypeo excipiens.*

x *L.14. Oculos sponte aperuisse & pro ijs pugnasse.*

for visions, reuelations, miracles, not only out of the Legend, and out of Purgatory, but euery day newes from the *Indies*, and at home read the Iesuits letters, *Ribadeneira*, *Thurselinus*, *Acosta*, *Lippomanus*, *Xauerius*, *Ignatius liues*, *&c.* and tell me what difference. 723

His ordinary instruments or factors which he vseth, as God himselfe did good Kings, lawfull Magistrats, Patriarks, Prophets to the establishing of his Church, [y] are Polititians, Statesmen, Priests, Hereticks, blinde guids, Impostors, Pseudoprophets, to propagate his superstition. And first to begin with Polititians; it hath euer beene a principall axiome with them, to maintaine religion, or superstition, they make religion pollicy, *nihil æquè valet ad regendos vulgi animos ac superstitio*, as [z] *Tacitus* and [a] *Tully* hold. 'Tis [b] that *Aristotle* and *Plato* inculcate in their Politicks, and all our late Polititians ingeminate. *Cromerus lib. 2. pol. hist. Boterus lib. 3. de incrementis vrbium*, *Clapmarius*, *lib. 2. cap. 9. de Arcanis rerump. Arneseus. cap. 4. lib. 2. polit.* Captaine *Machiauel* will haue a Prince by all meanes to counterfeit religion, to be superstitious in shew at least, as *Numa*, *Licurgus*, and such lawmakers were, *non vt his fidem habeant, sed vt subditos religionis metu facilius in officio contineant*, to keepe the people in obedience. But this error of his, *Innocentius Ientilettus* a french Lawyer, *Theorem. 9. comment. 1. de Releg.* hath copiously confuted. Many Polititians I doe not deny maintaine Religion as a true meanes, and syncerely speake of it without hypocrisie, & are truely zealous and religious themselues. Iustice, Religion, Peace, are the three chiefe proppes of a well gouern'd Commonwealth: but most of them are but *Machiauellians*, counterfeits only for politicall ends; as knowing, [c] *magnum eius in animos imperium*, and that as [d] *Sabellicus* deliuers, *a man without religion, is like an horse without a bridle.* No way better to curb then superstition, to terrifie mens consciences, and to keepe them in awe; they make new lawes, statuts, inuent new Religions, ceremonies to their owne endes. *Therefore*, saith [e] *Polybius* of *Lycurgus*, *did he maintaine ceremonies, not that he*

[y] Religion as they hold is pollicy, inuented alone to keepe men in awe.

[z] 1. *Annal.*

[a] *Omnes religione mouentur. 5. in verrem.*

[b] *Zeleuchus. præfat. legis. qui vrbem aut regionem inhabitant persuasos esse oportet esse Deos.*

[c] *Lipsius lib. 1. cap. 3.*

[d] *Homo sine religione sicut equus sine fræno*

[e] *Lib. 10.*

724 *Ideo Lycurgus, &c. non quod ipse superstitiosus, sed quod videret mortales paradoxa facilius amplecti, nec res graues audere sine periculo deorum.*

was superstitious himselfe, but that hee perceaued mortall men more apt to embrace paradoxes, then ought else, & durst attempt no euill thing for feare of the Gods. This was *Numa's* plotte, when he said he had conference with the *Nymphe Ægeria*, *Sertorius* an Hart. *Caligula* in *Dion* fained himselfe to be familiar with *Castor* and *Pollux*, and many such, which kept those *Romans* vnder, who as *Machiauel* proues, *lib. 1. disput, cap. 11. & 12.* were *Religione maximè moti*, and most superstitious; and did curb the people more by this meanes, then by force of armes, or seuerity of humane lawes. To this end the old Poets fained those [f] *Elysian* fields, their *Æacus*, *Minos*, & *Rhadamantus*, those infernall Iudges, and those *Stygian* lakes, fiery *Phlegetons*, *Pluto's* kingdome, and variety of torments after death. 'Tis this which *Plato* labors for in his *Phædon*; the *Turkes* in their *Alcoran*, when they set down rewards, and seuerall punishments for euery particular vertue and vice, [g] and perswade men that they that dye in battle, shal goe directly to heauen, &c. A *Tartar* Prince, saith *Marcus Polus, lib. 1. cap. 28.* called *Senex de montibus*, the better to establish his gouernment amongst his subiects, and to keepe them in awe, found a conuenient place in a pleasant valley, inuiron'd with hills, in [h] *which he made a pleasant parke, full of all odoriferous flowres, and fruits, and a Pallace full of all worldly contents*, that could possibly be deuised, Musick, Pictures, variety of meats, &c. and chose out a certaine young man, who with a [i] *soporiferous potion*, he so benummed, that hee perceaued nothing: *and so fast asleepe as he was, caused him to be conueyed into this faire garden.* Where after he had liued a while, in all such pleasures a sensuall man could desire, [k] *He cast him into a sleepe againe, and brought him forth, that when he waked he might tell others he had beene in Paradise*: The like hee did for Hell, and by this meanes brought his people to subiection. Many such tricks and impostures are acted by Polititians in *China* especially, but with what effect I will discourse in the Symptomes.

[f] *De his lege Lucianum de luctu. Homer Odiss. 11. Virg. Æn 6. Cælium lib 6.*

[g] *Boterus.*

[h] *Citra quam viridarium plantauit maximum & pulcherrimũ floribus odoriferis & suauibus fructibus plenum, &c.*

[i] *Potum quendam dedit quo mescatus & graui sopore oppressus, in viridarium interim ducebatur, &c.*

[k] *Atq; iterum memoratum potum bibendum exhibuit & sic extra Paradisum reduxit vt cum euigilaret sopore soluto, &c.*

Next to Polititians, if I may distinguish them, are our Priests,

Priests, (for they make Religion Policy) if not farre beyond them, for they domineere ouer Princes and Statesmen themselues. *Carnificinam exercent*, one saith, they tyrannise ouer mens consciences, more then any other tormentors whatsoeuer. Partly for their commodity and gaine, for soueraignty, credit to maintaine their state and reputation. What haue they not made the common people to beleeue? Impossibilities in nature, incredible things, what deuises, traditions, ceremonies, haue they not inuented in all ages to keepe men in obedience to enrich themselues? *Quibus quæstui sunt capti superstitione animi*, as *Liuy* saith. Those *Ægyptian* Priests of olde got all the soueraignty into their hands, and knowing, as *Curtius* saith, *nulla res efficacius multitudinem regit quam superstitio, melùs vatibus quam ducibus parent, vanâ religione capti, etiam impotentes fœminæ*, the common people will sooner obey Priests then Captains, & nothing so forcible as superstitiõ, or better then blind zeale to rule a multitude; haue so terrified and gulled them, that it is incredible to relate. All nations almost haue beene besotted in this kinde, amongst our *Brittaines* and old *Gaules* the *Druides*, *Magi* in *Persia*; Philosophers in *Greece*, *Chaldeans* amongst the *Babylonians*, *Barchmani* in *India*, *Gymnesophistes* in *Æthiopia*, the *Turditanes* in *Spaine*, *Augures* in *Rome*, haue insulted, *Apolloes* Priests in *Greece*, by their oracles and phantasmes, *Amphiaraus* & his companions; now *Mahometans* & Pagan priests, what doe they not effect? How doe they not infatuate the world? But aboue all others that high priest of *Rome*, that three-headed *Cerberus* hath plai'd his part. [n] *Whose religion at this day is meere pollicy, a state wholly composed of superstition and wit, and needs nothing but superstition and wit to maintaine it, that vseth Colleges and religious houses, to as good purpose as forts and castells, and doth more at this day* by a company of scribilng Parasites, fiery spirited Friers, zealous anchorites, hypocriticall confessors, and those pretorian souldiers, his Ianisary [o] Iesuits, then euer hee could haue done by garrisons and armies. What power of Prince, or pœnall law be

[l] *Lib.4.*

[m] *Lib.4.*

[n] *Sr Ed. Sands*

[o] Iesuits stand now in the forefront of the battle. *Excipiunt sola totius vulnera belli.*

726 it neuer so strict, could inforce men to doe that which for cō-
science sake they will voluntarily vndergoe? As to fast from
all flesh, abstaine from marriage, abandon the world, wilfull
pouerty, performe canonicall and blinde obedience, to pro-
strate their goods, fortunes, bodies, liues, and offer vp them-
selues at their superiors feet, at his command. What so pow-
erfull an engin as superstition? which they right well per-
ceauing, are of no religion at all themselues. *Primum enim* (as
Calvin rightly suspects, and the tenor and practise of their
life proues) *arcana illius Theologiæ, quod apud eos regnat, caput
est, nullum esse deum.* They hold there is no God, as *Leo 10.*
did, *Hildebrand* the *Magitian*, *Alexander* the *6. Iulius 2.*
meere Atheists, and what is said of Christ, to bee fables and
impostures, of heauen and hell, day of iudgement, Paradise,

[p] *Seneca.*

[p] *Rumores vani, verbaq; inania,*
Et par sollicito fabula somnio.

[q] *Vice cotis acutum reddere quæ ferrum valet exors ipsa secandi.*

Dreames, toyes, and old wiues tales. Yet as so many whet-
stones that makes other tooles cut, but cuts not themselues,
though they be of no religion at all, they will make others
most deuout and superstitious, and by promises and threats,
compell, enforce from, and lead them by the nose like so ma-
ny beares in a line. When as their end is not to propagate the
Church, aduance Gods kingdome, or seeke his glory or com-
mon good, but to enrich themselues, to enlarge their territo-
ries, to domineer and compell them to stand in awe, to liue in
subiection to the Sea of *Rome.* As well may witnesse their in-
tolerable couetousnes, strāge forgeries, fopperies, impostures
and illusions, new doctrines, paradoxes, traditions, false mi-
racles, which they haue still maintained, to enthrall and sub-
iugate them, to maintaine their owne estates. [r] One while by
Buls, Pardons, Indulgences, & their doctrine of good works,
that they be meritorious, hope of heauen by that means, they
haue so flieced the commonalty, and spurred on this free su-
perstitious horse, that he runnes himselfe blinde, and is as an
Asse to carry burdens. They hane so amplified *Peters* Pa-
trimony, that from a poore Bishoppe, hee is become *Rex*
Re-

[r] Seeking their owne saith *Paul*, not Christs.

Regum, Dominus dominantium, a Demi-god, as his *Canonists* make him, *Felinus* and the rest, aboue God himselfe. And for his wealth and [t] temporalties, is not inferior to many kings; [t] his Cardinals Princes companions, and in euery kingdome almost, Abbots, Priors, Monks, Friers, &c. and his Cleargy haue ingrossed a [u] third part, halfe, in some places al into their hands. Three prince Electors in *Germany* Bishops, besides *Magdeburge, Spire, Saltsburge, Bamberge, &c.* How many townes in euery kingdome hath superstition enriched? What a deale of mony by musty reliques, Images, haue their masse Priests ingrossed, and what summes haue they scraped by their other tricks. *Lauretum* in *Italy*, *Walsingham* in *England*, In those dayes, *Vbi omnia auro nitent*, saith *Erasmus*, S. *Thomas Shrine*, many witnesse, &c. If they can get but a relique of some Saint, or the Virgin *Maries* picture, or the like, that citty is for euer made, it needs no other maintenance. And for their autority, what by auricular confession, satisfaction pennance, *Peters* keyes, thundrings, excommunications, &c. roaring bulls, this high Priest of *Rome*, shaking his *Gorgons* head hath so terrified the soule of many a silly man, and insulted ouer Maiesty it selfe, and swaggered generally ouer all *Europe* for many ages, & still doth to some, holding thē as yet in slauish subiection, as neuer tyrannising *Spaniards* did by their poore *Negroes*, or *Turkes* by their Gally-slaues. [x] *The Bishop of Rome* (saith *Stapleton*, a parasite of his, *de mag. Rom. Eccle. lib. 2. cap. 1.*) *hath done that without armes which those Roman Emperours could neuer atchieue with 40 legions of souldiers*, deposed Kings and crowned them againe with his foot, made friends, and corrected at his pleasure, &c. [y] *Tis a wonder* (saith *Machiauell Florentina hist. li. 1.*) *what slauery King Henry the second endured for the death of Th. a Becket, what things he was enioyned by the Pope, and how he submitted himselfe to doe that which in our times a priuate man would not endure*, and all through superstition. [z] *Henry* the fourth deposed of his Empyre, stood barefooted with his wife at the gates of *Canossius*.

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[t] He hath the Dutchy of *Spoledo* in *Italy*, the Marquesdome of *Ancona*, beside *Rome* and the territories adiacēt, *Bolegne*, *Ferrara*, &c. *Auinion* in *France*. &c. [t] *Estote fratres mei & principes huius mundi.* words of their creation.

[u] The Laity suspect their greatnesse, witnes those statutes of mortmaine.

[x] *Pontifex Romanus prorsus inermis regibus terræ iura dat, ad regna euehit ad pacem cogit & peccantes castigat, &c. quod Imperatores Romani 40 legionibus armati non effecerunt.*

[y] *Mirum quanta passus sit H. 2. quomodo se submisit ea se facturum pollicitus, quorum hodie ne priuatus quidem partem faceret.* [z] *Sigonius 9 hist. Ital.*

728 [a] *Curio lib.4. Fox Martyrol.*

[a] *Fredericke* the Emperour was troden on by *Alexander* the third. Another held *Adrians* stirruppe: king *Iohn* kissed the knees of *Pandulphus* the Popes Legat, &c. What made so many thousand Christians goe from *France*, *Brittaine*, *&c.* into the holy land, spend such huge summes of mony, goe a pilgrimage so familiarly to *Ierusalem*, to creep and couch, but superstition? What makes them so freely venture their liues, to leaue their natiue countries, to goe seeke martyrdome in the *Indies*, but superstition to bee asassinats to meet death, *murder* Kings, but a false perswasion, of merit, of canonicall, or blind obedience which they instill vnto them, & animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Diuell worke by Priests, and so well for their owne aduantage can they play their parts. And as if it were not yet enough, by Priests and Polititians to delude mankind, and crucifie the soules of men, hee hath more actors in his Tragedy, more yrons in the fire, another Sceane of Heretikes, Schismatikes, Impostors, false Prophets, blind guids; that out of pride, singularity, vainglory, blind zeale, cause much more madnesse yet, set all in an vproare, by their new doctrins paradoxes, figments, crotchets, make new diuisions, subdiuisions, new sects, oppose one superstion to another; one kingdome to another, brother against brother, father against sonne, to the ruine and destruction of a Common-wealth, to the disturbance of peace, and to make a generall confusion. How did those *Arrians* rage of old, how many did they circumvent? those *Pelagians*, *Manichies*, *&c.* their names alone would make a iust Volume. How many silly soules haue Impostors still deluded, *Lucians Alexander*, *Simon Magus*, *Apollonius Tianeus*, *Cynops*, *Eumo*, of whom *Florus lib.3. cap.19.* makes mention, by counterfeiting some new ceremonies and iugling trickes, of that *Dea Syria*, by spitting fire and the like; got an armie together of fourtie thousand men, and did much harme: and that *Endo de Stellis* of whom *Nubrigensis* speakes *lib.1. cap. 19.* that in king *Stephens* dayes, imitated many of Christs miracles,

[b] *Hierocles* contends *Apollonius* to haue been as great a Prophet as *Christ* whom *Eusebius* confutes

myracles, fed I know not how many people in the wilder- 729
neſſe, and built caſtles in the aire,&c. to the ſeducing of many ſilly ſoules. How many ſuch impoſters, falſe prophets, haue liued in euery kings raigne? what Chronicle will not afford ſuch examples? that as ſo many *Ignes fatui* haue led men out of the way, terrified ſome, deluded others; that are apt to be carried about with the blaſt of euery wind, a rude inconſtant multitude, that follow all, and are cluttered together like ſo many pibbles in a tide. What prodigious follies, madneſſe, vexations, perſecutions, abſurdities, impoſſibilities, theſe impoſtors, heretickes, &c. haue thruſt vpon the world, what ſtrange effects, ſhall be ſhewed in the ſymptomes.

Now the means by which, or aduantages the diuel and his infernall miniſters, take ſo to delude and diſquiet the world, with ſuch idle ceremonies, falſe doctrines, ſuperſtitions, fopperies, are from themſelues, innate feare, ignorance, ſimplicity, &c. and that ſame decayed image of God which is yet remaining in vs. *Os homini ſublime dedit, cælumq; videre iuſſit*, our owne conſcience doth dictate ſo much vnto vs, we know there is a God, and nature doth informe vs, *Nulla gens tam Barbara*, ſaith *Tully*, *Cui non inſideat hæc perſuaſio deum eſſe*, [c] There is no nation ſo barbarous, that is not perſwaded there is a God; *The Heauens declare the glory of God, and the Firmament ſheweth his handiworke, Pſal.19.* Euery creature will euince it. The Philoſophers, *Socrates, Plato, Plotinus, Triſmegiſtus, Seneca, Epictetus*, thoſe *Magi, Druides, &c.* went as farre as they could by the light of nature, [d] *multa præclara de natura dei ſcripta reliquerunt*, *writte many things well of the nature of God, but they had but a confuſed light, a glimpſe, Quale per incertam lunam ſub luce maligna eſt iter in ſiluis*, as he that walkes by mooneſhine in a wood, they groped in the darke; they had a groſſe knowledge, as he in *Euripides*, *ô deus quicquid es, ſiue cælum, ſiue terra, ſiue aliquid*, and that of *Ariſtotle*, *Ens entium miſerere mei.* So ſome ſaid this, ſome that, as they conceiued themſelues, which the diuell perceiuing

[c] *Lib.1.de nat. Deorum.*

[d] *Zanchius.*

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perceiuing, led them farther out, [c] as *Lemnius* obserues, and made them worship stockes and stones, and torture themselues to their owne destruction, as he thought fit himselfe; inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their owne ends were as willing to vndergoe, taking aduantage of their simplicitie, feare and ignorance. For the common people are as a flock of sheepe, a rude illiterate rout, void many times of common sence, a meere beast, *bellua multorum capitum*, will goe whethersoeuer they are led: as you lead a ramme ouer a gappe by the hornes, and all the rest will follow. [f] *Non qua eundum, sed quâ itur*, they will doe as they see others doe, and as their prince will haue them, let him be of what religion hee will, they are for him. [g] *And little difference there is betwixt the discretion of men and children in this case, especially of old folkes and women, as Cardan discourseth, when as they are tossed with feare and superstition, and with other mens folly and dishonestie.* So that I may say their owne ignorance is a cause of their superstition, a symptome and madnesse it selfe, *supplicij causa est supplicium quoq; sui*, their owne feare, folly, stupidity is that which giues occasion to the other, and pulles these miseries on their owne heads. For in all these false religions and superstitions, amongst all Idolaters, you shall still find that the parties first affected are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weake women, or some poore rude illiterate persons, that are apt to be wrought vpon, and gulled in this kind, prone to beleeue any thing. And the best meanes they haue to broch it first, and to maintaine it when they haue done, is to keepe them still in ignorance. This hath beene the diuells practise, and all his infernall ministers in all ages, not as our Sauiour, by a fewe silly fishermen to confound the wisedome of the world, to saue Publicanes and Sinners, but to make aduantage of their ignorance, to confound them and all their associates: and that they may better effect what they intend, they begin as I say with poore [h] stupid, illiterate persons. So *Mahomet* did when

[c] *Superstitio ex ignorātia diuinitatis emersit, ex vitiosa æmulatione & dæmonis illecebris, inconstans, timens, fluctuans, & cui se addicat, nescíens, quem imploret, cui se committat à dæmone facile decepta, Lemnius lib.3.cap.8.*

[f] *Seneca.*

[g] *De rerum varietate li.7.c.38. parum vero distat sapientia virorum à puerili multo minus senum & mulierum, cum metu & superstitione & alienâ stultitia & improbitate simplices agitantur.*

[h] In all superstition wise men follow fooles. *Bacon Essayes.*

when he publiſhed his *Alcoron*, which is a piece of worke ſaith *Bredenbachius*, *full of non-ſenſe, barbariſme, confuſion, without rime, reaſon, or any good compoſition, and firſt publiſhed to a company of rude ruſtickes, hogge-rubbers, that had no diſcretion, iudgement, arte, or vnderſtanding, and ſo ſtill maintained.* For it is a part of their pollicie to let no man comment, or dare to diſpute or call in queſtion to this day any part of it, be it neuer ſo abſurd, incredible, ridiculous, fabulous as it is, it muſt be beleeued *implicitè*, vpon paine of death no man muſt dare to contradict it: What elſe doe our Papiſts but by keeping the people in ignorance, vent and broch all their new ceremonies and traditions, when they conceale the Scriptures and read it in Latin, and to ſome few alone, feeding the people in the meane time with tales out of legends, and ſuch like fabulous narrations? Whom doe they begin with, but collapſed ladies, ſome few tradeſmen, or ſooner circumuent? So doe all our ſchiſmatickes and heretickes. *Marcus* and *Valentinian* heretickes in *Irenæus* ſeduced firſt I know not how many women, and made them beleeue they were Prophets. [l] Frier *Cornelius* of *Dort* ſeduced a company of ſilly women. What are all our *Anabaptiſts*, *Browniſts*, *Barrowiſts*, *Familiſts*, but a company of rude illiterate baſe fellowes? What are moſt of our Papiſts, but rude and ignorant blind baiards, how ſhould they otherwiſe be? when as they are brought vp and kept ſtill in darkeneſſe. [m] *If their Paſtors ſaith* Lauater *had done their dueties, and inſtructed their flocke as they ought in the Principles of Chriſtian Religion, or had not forbidden them the reading of Scriptures, they had not beene as they are.* But being ſo miſled all their liues in ſuperſtition, & carried hood-winked like ſo many hawks, how can they proue otherwiſe then blind Idiots, and ſuperſtitious Aſſes: what ſhall we expect elſe at their hands. Neither is it ſufficient to keepe them blind, and in *Cimmerian* darkeneſſe, but withal as a ſchoolemaſter doth by his boyes, ſometimes by promiſes and encouragements, but moſt of all by ſtrict diſcipline, ſeuerity, threats & puniſhment, to make them

[i] *Peregrin. Hieroſ. cap. 5. totum ſcriptum confuſum ſine ordine vel colore abſq; ſenſu & ratione ad ruſticiſſimos idem dedit rudiſſimos & prorſus agreſtes, qui nullius erant diſcretionis, vt diiudicare poſſent.*

[k] *Lib. 1. cap. 9. valent hæreſ. 9.*

[l] *Meteranus l. 8. hiſt. Belg.*

[m] *Si Doctores ſuum feciſſent officium & plebem fidei commiſſum rectè inſtituiſſent de doctrinæ Chriſtianæ capitib. nec ſacris ſcripturis interdixiſſent, de multis proculdubio rectè ſenſiſſent.*

732 them follow their bookes, doe they collogue and ſouth vp their ſilly Auditors, and ſo bring them into a fooles Paradiſe. *Rex eris aiunt ſi recte facies*, doe well thou ſhalt bee crowned, but for the moſt part by threats, terrors and affrights, they tyranniſe and terrifie their diſtreſſed ſoules: knowing that feare alone is the ſole and onely meanes to keepe men in obedience, according to that *hemiſtichium* of *Petronius*. *Primus in orbe deos fecit timor*, they play vpon their conſciences; [n] which was practiſed of old in Ægypt, by their Prieſts, when there was an Eclipſe, they made the people beleeue God was angry, great miſeries to come, they take all opportunities of naturall cauſes, to delude the peoples ſences, and with fearefull tales out of purgatory, fained apparitions, earthquakes in *Iapona* and *China*, tragicall examples of diuells, poſſeſſions, obſeſſions, &c. They doe ſo inſult ouer, and reſtraine them, neuer Hoby ſo dared a larke, that they dare not [o] offend the leaſt tradition, tread or ſcarce looke awry: *Deus bone* [p] *Lauater* exclaimes, *quot hoc commentum de purgatorio miſere afflixit*, good God: how many men haue beene miſerably afflicted by this fiction of purgatory.

[n] *Curtius lib. 4.*

[o] See more in *Kemniſius Examen. concil. Trident. de Purgatorio.*

[p] *Part.1.cap.16 pars.3.cap.18. & 14.*

To theſe aduantages of feare, ignorance, and ſimplicitie, he hath ſeuerall engines, traps, deuiſes to batter and enthrall, omitting no opportunities, according to mens ſeuerall inclinations, habilities to circumuent and hnmour them, to maintaine his ſuperſtition: ſometimes to ſtupifie, beſotte them, ſometime againe by oppoſitions, factions to ſet all at oddes, and in an vprore, ſometimes he infects one man, and makes him a principall agent, ſometimes whole citties, countries. If of meaner ſort; by ſtupidity, blind Canonicall obedience, blind zeale &c. If of better note, by pride, ambition, vaine-glory. If of the Clergie, and more eminent of better parts, then the reſt, more learned, eloquent, he puffs them vp with a vaine conceit of their owne worth, *ſcientia inflati*, they beginne to ſwell and ſcorne all the world in reſpect of themſelues, to admire themſelues, & thereupon turne heretickes, ſchiſma-

schismatickes, broch new doctrines, frame new crotchets and the like, or else out of too much learning become mad, or out of curiositie, they will search into Gods secrets, and eate of the forbidden fruit, or out of presumption of their holinesse and good gifts, inspirations, become Prophets, *Enthusiasts*, and what not. Or else if they be displeased, discontent, and haue not as they suppose preferment to their worth, haue some disgrace, repulse, neglected, or not esteemed as they fondly value themselues, or out of emulation they begin presently to rage and raue, *cælum terræ miscent*, they become so impatient in an instant, that a whole kingdome cannot containe them. They will set all in a combustion, all at variance to be reuenged of their aduersaries. [q] *Donatus* when he saw *Cecilianus* preferred before him in the Bishoppricke of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was preferred: we haue examples at home and too many experiments of such persons. If they be laye men of better note, the same engines of pride, ambition, emulation & iealousie take place, they will be Gods themselues. [r] *Alexander* in *India* after his victories, became so insolent, he would be adored for a God, and those *Romane* Emperours came to that height of madnesse they must haue temples built to them, sacrifices, oblations to their Deities, *Diuus Augustus*. *D. Claudius*, *D. Adrianus*, [s] *Heliogabalus put out the vestall fire at Rome, expelled the virgines, and banished all other Religions all ouer the world, and would be the sole God himselfe.* Our *Turkes*, *China* kings, great *Chams*, and *Mogors*, doe little lesse, assuming diuine and bumbast titles to themselues, the meaner sort are too credulous, and led with blind zeale, blind obedience to prosecute and maintaine whatsoeuer their sottish leaders shall propose, what they in pride or singularitie, reuenge, spleene or for gaine, shall rashly maintaine and broch, their disciples make a matter of conscience, of hell and damnation if they doe it not, and will rather forsake wiues, children, house, and home, lands, goods, fortunes, life it selfe, then omit or abiure the

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[q] *Austin.*

[r] *Curtius lib. 8.*

[s] *Lampridius vita eius virgines vestales & sacrum ignē Romæ extinxit & omnes vbiq; per orbem terræ religiones, vnum hoc studens vt solus deus coleretur.*

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734 leaſt title of it, and to aduance the common cauſe, vndergoe any miſeries, turne traytors, aſſaſſinates, with full aſſurance and hope of reward in that other world, that they ſhall ſurely merite by it, winne heauen, be canoniſed for Saints. Now when they are throughly poſſeſſed with blind zeale, and nuſled with ſuperſtition, he hath many other baites to inueagle & infatuate them farther yet, to make them quite mortified and mad, and that vnder colour of perfection, to merite by pennance, going wolward, whipping, almes, faſtings &c. *ex opere operato, ex condigno*, for themſelues and others, to macerate and conſume themſelues, *ſpecie virtutis & vmbrâ*, thoſe Euangelicall councels, as our pſeudocatholickes call them, of Canonicall obedience, wilfull pouerty, [t] vowes of chaſtitie and monkery, and a ſolitary life, which extend allmoſt to all religions and ſuperſtitions, to *Turkes*, *Chineſe*, *Gentiles*, *Abyſſines*, *Greekes*, *Latines*, and all countries. Amongſt the reſt faſting, contemplation, ſolitarineſſe, are as it were certaine Rammes, by which he doth batter and worke vpon the ſtrongeſt conſtitutions: *Nonnulli* ſaith *Peter Foreſtus*, *ob longas inedias, ſtudia & meditationes cæleſtes, de rebus ſacris & religione ſemper agitant*, by faſting ouermuch, and diuine meditations, are ouercome. Not that faſting is a thing of it ſelfe to bee diſcommended, for it is an excellent meanes to keepe the body in ſubiection, [u] a preparatiue to deuotion, the Phyſicke of the Soule, by which chaſt thoughts are ingendred, true zeale, a diuine ſpirit, whence wholeſome counſels do proceed, concupiſcence is reſtrained, vitious and predominate luſts and humors are expelled. The Fathers are very much in commendation of it, and as *Caluin notes ſometimes immoderate, The mother of health, key of heauen, ſpirituall winge to ereare vs, the chariot of the holy Ghoſt, banner of Faith, &c.* And 'tis true they ſay of it, if it be moderately and ſeaſonably vſed, as *Moſes*, *Elias*, *Daniel*, *Chriſt*, and his [x] Apoſtles made vſe of it, but when by this meanes they will ſupererogate, and as [y] *Eraſmus* well taxeth. *Cælum non ſufficere putant ſuis meritis*, heauen is to ſmall a reward for

[t] *Votum cælibatus monachatus.*

[u] *Mater ſanitatis, clauis cælorum: ala animæ quæ leues pennas producat vt in ſublime ferat, currus ſpiritus ſancti, vexillum fidei, porta paradiſi, vita angelorum, &c.*

[x] *Caſtigo corpus meum. Paul.*

[y] *Mor. encom.*

for it. They make choice of times and meats, and buy and sell their merits, and attribute more vnto it then to the ten Commandements, and count it a greater sinne to eate meate in lent, then to kill a man. And as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such workes of theirs then to Christs death and passion, the diuell sets in a foote, and strangely deludes them, and by that meanes makes them to ouerthrow the temperature of their bodies, and hazard their soules. Neuer any strange illusion of deuils amongst Hermits, Anachorites, neuer any visions, phantasmes, apparitions, Euthusiasmes, Prophets, any reuelations, but immoderate fasting, bad diet, sickenesse, melancholy, solitarinesse, or some such things were the precedent causes, the forerunners or concomitantes of them. The best opportunitie and sole occasion the diuell takes to delude them. *Marsilius Caguatus lib.1.cont.cap.7.* hath many stories to this purpose, of such as after long fasting haue bin seduced by diuels, and [z] *tis a miraculous thing to relate (as Cardan writes) what strange accidents proceede from fasting, dreames, superstition, contempt of torments, desire of death, propheses, paradoxes, madnesse; fasting naturally prepares men to these things.* Monkes, Anachorites and the like, after much emptinesse become melancholy, vertiginous, they thinke they heare strange noyses, conferre with Hobgoblines, diuells, riuell vp their bodies, *& dum hostem insequimur*, saith *Gregory, cuem quem diligimus trucidamus*, they become bare Skeletons, skinne and bones. *Carnibus abstinentes proprias carnes deuorant, vt nil prater cutem & ossa sit reliquum. Hilarion*, as [a] *Hierom* reports in his life, was so bare with fasting, *that the skinne did scarce sticke to the bones*, for want of vapors he could not sleep, & for want of sleep became idle headed, *and heard euery night infants crie, oxen lowe, wolues howle, lions roare (as he thought) clattering of harneis, strange voices, and illusions of diuells.* Such symptomes are common

[z] *Lib.8 cap.10 de rerum varietate admiratione digna sunt quæ per ieiunium hoc modo cõtingunt, somnia, superstitio, contemptus tormentorum, mortis desiderii solitudo futurorum diuinatio, obstinata opinio, insania, ieiunii, naturaliter præparat ad hæc omnia.*

[a] *Epist.lib.3. Ita attenuatus fuit ieiuniis & vigiliis, in tantũ exeso corpore, vt ossibus vix hæreb at, vnde nocte infantum vagitus, balatus pecorum, mugitas boum, voces & ludibria dæmonum. &c.*

to

736 to those that fast long, are solitarie, giuen to contemplation, ouermuch solitarinesse & meditation. Not that these things (as I said of fasting) are to be discommended of themselues, but very behouefull in some cases and good: sobriety and contemplation ioyne our soules to God, as that heathen [b] *Porphyrie* can tell vs. [c] *Extasis is a taste of future happinesse, by which we are vnited into God, a diuine melancholy, a spirituall winge, Bonauenture termes it*, to lift vs vp to heauen. But as it is abused, a meere dotage, madnesse, a cause and symptome of *Religious melancholy. If you shall at any time see* (saith *Guatinerius*) *a religious person ouer superstitious, too solitary, or much giuen to fasting, that man will certainely be melancholy, thou maist boldly say it, he will be so.* *P. Forestus* hath almost the same words, and [e] *Cardan. subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate. solitarinesse, fasting, and that melancholy humour, are the causes of all Hermits illusions. Lauater de spect. cap. 19. part. 1.* and *part. 1, cap. 10.* puts solitarinesse a maine cause of such spectrums & apparitions, none, saith he, so melancholy as Monks and Hermites, the Diuells bath melancholy, [f] *none so subiect to visions and dotage in this kinde, as such as liue solitary liues, they heare and see strange things in their dotage.* [g] *Polidor Virgil. lib. 2. de prodigijs, holds that those propheses and Monks reuelations, Nunnes dreames, which they suppose come from God, to proceed wholy ab instinctu dœmonum, by the Diuells meanes, and so those Enthusiasts, Anabaptists,* Prophets haue the same cause. [h] *Fracastorius lib. 2. de intellect.* will haue all your *Pythonisses, Sibylles* and Prophets to bee meere melancholy, so doth *Wierus* proue *lib. 1. cap. 8.* and *lib. 3. cap. 7.* and *Arculanus in 9. Rhasis*, that melancholy is a sole cause, & the Diuell together, with fasting & solitarines of all such *Sibylline* propheses, if there were euer any such, which with [i] *Causabon* and others I iustly except at. But howso-

[b] *Lib de abstinentiâ, sobrietas & continentia mentem deo coniungunt.*

[c] *Extasis nihil est aliud quam gustus futuræ beatitudinis (Erasmus. epist. ad Dorpium) in quâ toti absorbemur in deum.*

[d] *Si religiosum nimis ieiunia videris observantem, audacter melancholicum pronunciabis Trat. 15. c. 5.*

[e] *Solitudo ipsa, mens ægra laboribus anxijs & ieiuniis, tum temperaturâ cibis mutata agrestibus, & humor melancholicus heremitis illusionum causæ sunt.*

[f] *Solitudo est causa apparitionum, nulli visionibus & huic delirio magis ab-*

obnoxii sunt, quâ qui collegiis & eremo soli viuunt monachi, tales plerumq; melancholici ob victum & solitudinem.

[g] *Monachi se putant prophetare ex deo, & qui solitariam agunt vitam, quum sit instinctu dæmonum, & sic falluntur fatidicæ, à malo genio habent, quæ putant à deo, & sic Enthusiastæ*

[h] *Sibyllæ. Pythei & prophetæ qui diuinare solēt omnes phanatici sunt melancholici.* [i] *Exercit & 1.*

euer if there be no *Sibylles*, I am most assured there be other *Enthusiasts*, Prophets, &c. and euer haue beene in all ages, and still proceeding from those causes. That which *Matthew Paris* relates of the Monke of *Euesham*, that saw heauen and hell in a vision, of [l] *Sir Owen* that went downe into *Saint Patrick's* Purgatorie in king *Stephens* dayes, and saw as much: *Walsingham* of him that was shewed the like by S^t. *Iulian*, *Beda lib.5.ca.13.14.15.& 20.* reports of king *Sebba lib.4.cap.11. eccles hist.* that saw strange [m] visions, and *Stumphius Heluet. Cronic.* of a cobler of *Basil. 1520.* that sawe rare apparitions at *Ausborough* in *Germany*, was still after much solitarinesse, fastiug, or long sickenesse, when their braines were addle, and their bellies as emptie of meate, as their heads of wit. *Florilegus* hath many such examples, *fol. 191.* one of Saint *Gultlake* of *Crowlade* that fought with diuells, but still after long fasting, ouermuch solitarinesse, [n] the diuels perswade him there to fast, as *Moses* and *Elias* did, the better to delude him. [o] In the same Author is recorded *Carolus Magnus* vision *An.885.* or Extasis, wherein he saw heauen and hell after much fasting and meditation. So did the diuell of old with *Apollos* Priests, *Amphiaraus* and his fellowes; those *Ægyptians*, still enioyne long fasting before he would giue any oracles, and *Strabo Georg.lib.14.* describes *Charons* denne, in the way betwixt *Tralles* and *Nissum*, whither the Priests led sicke and fanatike men. but nothing performed without [p] long fasting, no good to be done. That scoffing [q] *Lucian* conducts his *Menippus* to hell by the directions of that *Chaldean Mithrobarzanes*, but after long fasting, and such like idle preparation. Which the Iesuits right well perceiuing, of what force this fasting and solitarie meditation is, to alter mens minds when they would make a man mad, and rauish him, and make him goe beyond himselfe, to vndertake some great businesse of

[l] *Post 15. dierum preces & ieiunia, mirabiles videbat visiones.*

[l] *Fol.84. vitâ Stephani & fol. 177. post trium mensium inediam & languorem per 9. dies nihil comedens aut bibens.*

[m] After contemplation in an Extasis, so *Hierome* was whipped for reading *Tully*, see millions of examples in our Annalls, *Bedes*, *Gregory*, *Iacobus de Voragine*, *Lippomanus*, *Hieronimus Iohn Maior de vitis patrum*, *&c.*

[n] *Fol.199. post abstinentię curas, miras illusiones dæmonum audiuit.*

[o] *Fol.255. post seriam meditationem in vigilia diei dominicæ visionem habuit de purgatorio.* [p] *Vbi multos dies manent ieiuni consilio sacerdotum auxilia invocantes.* [q] *In Necromant: & cibus quidem nobis glandes erant, potus aqua, lectus sub dio, &c.*

738 moment, to kill a king or the like, [r] they bring him into a melancholy dark chamber, where he shal see no light for many dayes together, no companie, little meate, gastly pictures of diuels all about him, and leaue him to lie as he will himselfe, on the bare flower in this chamber of meditation as they call it, on his backe, side, belly, till by this strange vsage they make him quite mad & beside himselfe. And then after some 10 dayes, as they find him animated & resolued, they make vse of him. The diuell hath many such factors, many such engines, which what effect they produce, you shal heare in these following Symptomes.

[r] *John Everardus Britano-Romanus lib. edit. 1611.* describes all the manner of it.

SVBSEC. 3.

Symptomes generall, loue to their owne sect, hate of all other religions, obstinacy, peeuishnesse, ready to vndergoe any danger or crosse for it, martyrs, blind zeale, blinde obedience, fastings, vowes, beleife of incredibilities, impossibilities: Particular of Gentiles, Mahometans, Iewes, Christians, and in them Heretikes old and new, Schismatickes, Schoolemen, Prophets, Enthusiastes, &c.

FLeat *Heraclitus an rideat Democritus*, in attempting to speake of these Symptomes, shall I laugh with *Democritus*, or weepe with *Heraclitus*, they are so ridiculous and so absurd on the one side, so lamentable and tragicall on the other, a mixt Sceane offers it selfe, so full of errors, & a promiscuous variety of obiects, that I know not in what straine to represent it. When I thinke of that *Turkish* paradise, those *Iewish* fables, and pontificiall rites, those Pagan superstitions, as to make Images of all matter, and adore them when they haue done, to see them kisse the pixe, creepe to the crosse &c. I cannot choose but laugh with *Democritus*, but when I see them whippe and torture themselues, grind their soules with toyes and trifles, I cannot choose but weepe

with

with *Heraclitus*. When I see a Priest say Masse, with all those apish gestures, murmurings, &c. or read the customes of the *Iewes* Synagogue, or *Mahometan* Meschites. I must needs [r] laugh at their folly, *risum teneatis amici?* but when I see them make matters of conscience of such toyes and trifles to adore the diuell, and to endanger their soules, to offer their children to their Idolls, &c. I must needs condole their miserie: when I see two superstitious orders contend, *pro aris & focis*, with such haue & hold, *de lana caprinâ*, some write such great Volumes to no purpose, take so much paines to so small effect, their Satyrs, invectiues, Apologies, dull and grosse fictions, me thinkes 'tis pretty sport and fit [t] for *Calphurnius* and *Democritus* to laugh at. But when I see so much blood spilt, so many murders and massakers, so many cruell battells fought, &c. 'tis a fitter subiect for *Heraclitus* to lament. [u] As *Merlin* when he sate by the lakes side with *Vortiger*, and had seene the white and red dragon fight, before he began to interprete or to speake, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King, what it ment: I should first pitty and bewaile this misery of humane kind, with some passionate preface, and then to my taske. For it is that great torture, that infernall plague of mortall men, and able of it selfe alone to stand in opposition to all other plagues, miseries & calamities whatsoeuer, and farre more cruell, more pestiferous, more grieuous in it selfe, more generall, more violent, of a greater Extent: Other feares and sorrowes, grieuances of body and mind, are troublesome for the time, but this is for euer, eternall damnation, hell it selfe: A plague, a fire, an inundation hurt one Prouince alone, and the losse may be recouered, but this superstition inuolues all the world almost, and can neuer be remedied. Sickenesse and sorrowes come and goe, but a superstitious soule hath no rest, [x] *superstitione imbutus animus nunquam quietus esse potest*, no peace, no quietntsse. True Religion and Superstition are quite opposite, *longè diuersa carnificina & pietas*, as *Lactantius* describes, the one is

[r] *Varius mappâ componere risum vix poterit.*

[t] *Pleno ridet Calphurnius ore. Hor.*

[u] *Alanus de Insulis.*

[x] *Cicero 1. de finibus.*

740 creares, the other deiects, the one is an easie yoke, the other an vntolerable burden, an absolute tyrannie, the one a sure anchor, an hauen, the other a tempestuous Ocean, the one makes, the other marres, the one is wisedome, the other folly, madnesse, indiscretion, the one vnfained, the other a counterfeit, the one a diligent obseruer, the other an ape; one leades to heauen, the other to hell. But these differences will more euidently appeare by their particular Symptomes. What Religion is, and of what parts it doth consist, &c. euery Catechisme will tell you, what Symptomes it hath, and what effects it produceth, but for this superstition no tongue can tell, no penne can expresse, they are so many, so diuers, so vncertaine, inconstant, and so different from themselues. *Tot mundo superstitiones, quot cœlo stellæ*, one saith, there be as many superstitions in the world, as ther be starres in heauen, or diuells themselues that are the first founders of them: With such ridiculous absurd Symptomes and signes, so many seuerall rites, ceremonies, torments and vexations accompanying, as may well expresse & beseem the diuell to be the author and maintainer of them. I will onely point at some few of them, *ex vngue leonem*, guesse at the rest, and those of the chiefe kindes of superstition, which beside vs Christians, now domineir and crucifie the world, Gentiles, Mahometanes, Iewes. &c.

Of these Symptomes some be generall, some particular to each priuate sect: generall to all, are an extraordinary loue and affection they beare and shew to such as are of their owne sect, and more then *Vatinian* hate to such as are opposite in religion as they call it, or disagree from them in their superstitious rites, blind zeale, which is as much a symptome as a cause, vaine feares, blinde obedience, needlesse workes, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulnesse, blindnesse, obstinacy &c. For the first which is loue and hate. as [y] *Montanus* saith, *nulla firmior amicitia quam quæ contrahitur hinc, nulla discordia maior, quam quæ è religione fit*, no greater concord, no greater discord, then

[y] *In Michah. comment.*

that

that which proceeds from Religion, we are all brethren in Christ.seruants of one lord, members of one body,and therfore are or should be at the least dearely beloued,inseparately allied in the greatest band of loue and familiarity, vnited partakers not onely of the same crosse,but coadiutors, comforters,helpers, at all times vpon all occasion; As they did in the Primitiue Church, *Acts the 5.* sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutuall loue, we haue had vnder the ten generall persecutions,many since. Examples on the other side of discord none like, as our Sauiour saith, he came therefore into the world to set father against sonne, &c. In imitation of whom the diuell belike (*nam superstitio irrepsit veræ religionis imitatrix*, superstition is still religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in loue and affection, that they will liue and die together: and what an innate hatred hath he still inspired to any other superstition opposite? How those old Romans were affected, those ten persecutions may be a witnesse, and that cruell executioner in *Eusebius*, *aut lita aut morere*, sacrifice or die. No greater hate, more continuate, bitter faction, warres, persecution in all ages, then for matters of religion, no such ferall opposition, father against sonne, mother against daughter, husband and wife, Citty against Citty,Kingdome against Kingdome: as of old at *Tentira* and *Combos*. 741

[x] *Lactantius.*

[a] *Immortale odium,& nunquam sanabile vulnus,*
Inde furor vulgo, quod numina vicinorum
Odit vterq; locus, quum solos credit habendos,
Esse deos quos ipse colat.-----

[a] *Iuuenalis Sat.* 15.

Immortall hate it breeds, a wound past cure,
And fury to the commons still to endure.
Because one Cittie t'others Gods as vaine,
Deride, and his alone as good maintaine.

The *Turkes* at this day count no better of vs, then of dogs, so they commonly call vs, *Gaures*, Infidells, miscreants, and

742 make that their maine quarrell and cause of Christian persecution. If he will turne *Turke* he shall be entertained as a brother, and had in all good esteeme, a *Muselman* or a beleeuer which is a greater tye to them, then any affinity or consanguinitie. The Iewes sticke together like so many burres, but as for the rest whom they call Gentiles, they doe hate and abhorre, they cannot endure their *Messias* should be a common Sauiour to vs all, and rather as [b] *Luther* writes, *then they that now scoffe at them, curse them, persecute and reuile them, shall be coheires and brethren with them, or haue any part or fellowship with their Messias, they would crucifie their Messias ten times ouer, and God himselfe his Angels, and all his creatures, if it were possible, though they did indure a thousand hells for it*: Such is their malice towards vs. Now for Papists, what in a common cause, for the aduancement of their Religion they will indure, our traitours and pseudocatholikes will declare vnto vs, and how bitter on the other side to their aduersaries, how violently bent, let those *Marian* times record, the *Spanish* Inquisition, the Duke of *Alua's* Tyranny in the Low-conntries, the *French* Massakers and Ciuill warres. Not there onely, but all ouer *Europe*, we read of [c] bloody battells, rackes and wheeles, seditions, factions, oppositions, *signa pares aquilas & pila minantia pilis*, inuectiues and contentions. They had rather shake hands with a *Iewe*, *Turke*, or as the *Spaniards* doe, suffer *Moores* to liue amongst them, & *Iewes*, then Protestants. *My name* saith [d] *Luther* is *more odious to them, then any thiefe or murderer*. So it is with all heretikes and schismatikes whatsoeuer: And none so passionate, violent in their Tenents, opinions, Obstinate, Wilfull, Refractory, Peeuish, factious, singular & stiff in defence of them, they doe not only persecute and hate, but pitty all other Religions, accompt them damned, blind, as if they alone were the true Church, they alone to be saued. The *Iewes* at this day are so *incomprehensibly proud and churlish*, saith [e] Luther, that *soli saluari, incomprehensibilis & aspera eorum superbia, &c.*

[b] *Comment. in Micha. ferre non possunt vt illorum Messias communis seruator sit, nostrũ gaudium, &c. Messias vel decem decies crucifixuri essent, ipsumq; deum si id fieri posset, vna cum Angelis & creaturis omnibus, nec absterrerentur ab hoc facto, etsi mille inferna subeunda forent.*

[c] *Tantum Religio potuit suadere malorum Lucret.*

[d] *Ad Galat. comment. meum nomen odiosius quam vllus homicida aut fur.*

[e] *In comment. Michah. adeo*

soli

soli domini terrarum salutari volunt. And as [f] *Buxdorfius* addes, *so ignorant and selfe-willed withall, that amongst their most vnderstanding Rabbines, you shall find naught but grosse dotage, horrible hardnesse of heart, and stupend obstinacy, in all their actions, opinions, conuersations: and yet so zealous withall, that no man liuing can be more; and venditate themselues for the elect people of God.* 'Tis so with all other superstitious sects, *Mahometans*, Gentiles in *China* and *Tartarie*, and our Ignorant Papists, *Anabaptists*, and peculiar Churches of *Amsterdam*, they alone and none but they can be saued. [g] Zealous, as *Paul saith, without knowledge. Rom. 10.2.* they will endure any misery, any troubles, take any paines, vow chastitie, wilfull pouertie, forsake and follow their Idols, and die a thousand deaths rather then abiure, or forsake, denie the least particle of that religion which their fathers professe, and they themselues haue beene brought vp in, be it neuer so absurd, ridiculous, they will take much more paines to goe to hell, then we shall doe to heauen; single out the most ignorant of them, conuince his vnderstanding, shew him his errors, grossenesse, and absurdities of his sect, *Non persuadebis etiamsi persuaseris*, he will not be perswaded. As those still told the Iesuites in *Iapona*, [h] they would doe as their forefathers haue done, and with *Ratholde* that *Frisian* Prince goe to hell for company, if most of their friends goe thether: They will not bee moued, no perswasion, no torture can stirre them. So that Papists cannot bragge of their vowes, pouertie, obedience, orders, merits, martyrdomes, fastings, almes, good workes, pilgrimages, much and more then all this, I shall shew you, is & hath bin done by these superstitious Gentiles, Pagans, Idolaters: their blind zeale and superstition in all kinds is much at one, and is it hard to say which is the greatest, which is the grossest. In a word, this is common to all superstition, there is nothing so absurd, so ridiculous, impossible, incredible which they will not belieue, and willingly performe asmuch as in them lies. I know that in true Religion it selfe many mysteries are so apprehen-

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[f] *Synagog. Iudeorum ca. 1 inter eorum intelligentissimos Rabbinos nil praeter ignorantiam & inspientiam grandem inveznies horrendam indurationem & obstinationem, &c.*

[g] *Great is Diana of the Ephesians. Act. 19*

[h] *Malunt cum illis insanire, quam cum aliis bene sentire.*

744 ded alone by faith, as that Trinity, Resurrection of the body at the last day, &c. many miracles not to be controuerted, or disputed of. But he that shall but read the [i] *Turkes Alcoran*, the *Iewes Talmud*, & Papists *Golden Legend* will sweare that such grosse fictions, fables, vaine traditions, prodigious paradoxes and ceremonies, could neuer proceed from any other spirit then that of the diuell himselfe, which is the author of all confusion and lies, and wonder withall how such wise men as haue bin of the Iewes, such learned vnderstanding mē as *Auerroes*, *Auicenna*, or those Heathen Philosophers could euer be perswaded to beleeue, or to subscribe to the least part of them: but I will descend to particulars, read their seuerall symptomes and then guesse.

[i] As true as *Homers Iliads*, *Ouids Metamorphosis*, *Æsops Fables*.

Superstitions Symptomes in particuler.

Of such Symptomes that properly belong to superstitions, I may say as of the rest, some are ridiculous, some againe fearefull to relate. Of those ridiculous, there can be no better testimony then the multitude of their gods, their ridiculous names, actions, offices they put vpon them, their Feasts, Holli-dayes, Sacrifices, and the like. The *Ægyptians* worshipped as *Diodorus Siculus* records, Sunne and Moone vnder the name of *Isis* and *Osyris*, and after such men as were beneficiall to them, or any creatures that did them good. In the Citty of *Bubasti* they worshipped a Cat, saith *Herodotus*, *Ibis* and Storkes, an oxe saith *Pliny*, Leekes and Onyons, *Macrobius*. The *Syrians*, *Chaldeans*, had as many of their owne Inuentions, see *Selden de dijs Syris*, *Purchas* Pilgrimage, and *Lilius Giraldus* of the *Greekes*. The [k] *Romanes* borrowed from all, beside their owne which were *maiorum*, and *minorum gentium* as *Varro* holds, certaine and vncertain; some celestiall select and great ones, others *Indigites* and Semidei, some for Land some for Sea, some for Heauen, some for Hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. and all actions and offices, *Pax*, *Quies*, *Salus*, *Libertas*, *Felicitas*, *Strenua*, *Stimula*, *Horta*, *Pan*, *Syluanus*, *Priapus*, *Flora*, *Cloacina*, *Febris*, *Pallor*, *Inuidia*, *Risus*, *Angeronia*, *Volupia*,

[k] *Rosinus Antiquit. Rom lib. 2. cap. 1. & de insceps.*

Volupia, Vacuna, Viriplaca, Kings, Emperours, valiant men that had done any good offices for them, and arrant whores amongst the rest. For all actions, places, creatures, 745

Et domibus, tectis, thermis, & equis soleatis
Assignare solent genios--- saith *Prudentius*. *Cuna* for Cradles, *Diuerra* for sweeping houses, *Nodina* knots. *Prema, Premunda*, *Hymen Hymenaeus*, *Comus* the God of good fellowes. *Hesiodus* reckons vp at least 30000 Gods, *Varro* 300 *Iupiters*. as *Ieremy* told them their Gods were to the multitude of cities,

Quicquid humus, pelagus, cœlum miserabile gignit
Id dixere deos, colles, freta, flumina, flammas
What euer heauens, Sea and land begat,
Hills, Seas, and riuers. God was this and that.

That which was most absurd they made Gods vpon such ridiculous occasions: the Matrones of *Rome*, as *Dionysius Halicarnisseus* relates, because at their entreaty *Coriolanus* desisted from his warres, consecrated a Church *Fortunæ muliebri*, and *Venus Barbata* had a temple erected, because somewhat was amisse about haire, and so the rest. Their holydaies and adorations were all out as ridiculous, those *Lupercalls*, of *Pan, Anna, Perenna, Saturnalls, &c.* Idols, Images of wood, brasse, stone, *olim truncus eram*, *&c.* and that which was impious and absurd they made their Gods whoremasters, and some whine, lament, to bee wounded, vexed, and the like, that it is no maruaill if [m] *Lucian*, & *Pliny* could so scoffe at them as they did: If *Diagoras* tooke *Hercules* Image and put it vnder his pot to seeth his pottage, which was as he said his 13 labor. But see more of their fopperies in *Cypr. 4. tract. de idol. varietate, Chrysostome aduers. Gentil. Arnob. adu. Gentes, Austin de ciu. dei. Theodoret de curat. Græc. affec. Clemens Alexandrinus, &c.* Lamentable, tragicall, and fearefull those symptomes are, that they should be so farre forth afrighted with those fictitious Gods, as to spẽd their goods, liues, fortunes, pretious time, best daies in honour of them, to sacrifice vnto them to their inestimable losse so many Sheepe, Oxen, Goats.

[l] *Anth. Verdure Imag. deorum.*

[m] *Iupiter Tragœdus.*

746 Goats, as [n] *Marcus, Iulianus*, and the rest, vsually did with such labour and cost, and men themselues. As *Curtius* did to leape into the gulfe, to goe so farre to their Oracles, to be so gulled by them as they were, both in warre and peace, as *Polybius* relates, and which, Augures, Priests, vestall Virgins can witnesse: and to be so superstitious, that they will rather loose goods, and liues, then omit any ceremonies, or offende their heathen Gods. *Niceas* that generous and valiant Captaine of the *Greekes*, ouerthrew that *Athenian* Nauy, by reason of his too much superstition; [o] becausse the *Augures* told him it was ominous to set seale from the hauen of *Syracuse*, whilst the Moone was eclipsed, he tarried so long till his enimies besieged him, & he and all his army was ouerthrown. It is stupend to relate what strange effects this Idolatry and superstition hath brought forth; of later yeares in the *Indies*, and those bordering parts; [p] in what fearefull shapes the Diuell is adored, how he terrifies them, how they offer men and women sacrifices vnto him, an 100 at once, as at [q] *Mexico*, when the *Spaniards* first ouercame thē, [r] how they bury their wiues, best goods, horses, seruants, when a great man dies, [s] 12000 at once amongst the *Tartars* when a great *Cham* departs: how they plague themselues, which abstaine frō all that hath life, as those old *Pythagorians*, with immoderate fastings, [t] as they of *China*, that for superstitions sake neuer eat flesh nor fish al their liues, neuer marry, but liue in desarts and by places, and some pray to their Idols 24 houres together, without any intermission. Some againe are brought to that madnesse by their superstitious priests; (that tell them such vaine stories of immortality, and the ioyes of heauen in that other life) [u] that many thousands voluntarily break their owne necks, as *Theombrotus Ambrociatus* auditors of olde, precipitate themselues, that they may participate of that vn-

[n] *Superstitiosus Iulianus innumeras sine parcimoniâ pecudes mactavit, Ammianus.25. Boues albi M. Cæsari salutem si tu viceris perimus. lib.3. Romani obseruatissimi sunt ceremoniarum bello præsertim.*

[o] *Boterus polit. lib.2.cap.16.*

[p] *In templis immania Idolorum monstra conspiciuntur, marmorea lignea lutea, &c. Riccius.*

[q] *Fer. Cortesius.*

[r] *M. Polus. Lod. Vertomannus, nauig. lib. 6 cap 9. P. Martyr ocean. dec.*

[s] *Mathias a Michou.*

[t] *Epist. Iesuit. A. 1549 à Xauerio & sociis. Idemq; Riccius expedit. as Sinas lib.1, per totum. Ieiunatores apud eos toto die carnibus abstinent & piscibus ob religionem nocte & die Idola colentes nusquam egredientes.*

[u] *Ad immortalitatem morte aspirant summi magistratu &c. Et multi mortales hac insania & præpostero immortalitatis studio laborant & miserè pereunt, rex ipse clam venenum hausisset nisi à seruo fuisset detentus.*

speak-

speakable happinesse in the other world. One poysons, another strangles himselfe, and the King had done as much, deluded with this vaine hope, had hee not beene detained by his seruant. But who can tell of their seuerall superstitions, vexations, follies, torments? I may conclude with [x] *Possevinus*, *Religio facit asperos mites, homines è feris superstitio ex hominibus feras*. Religion makes wild beasts ciuill, superstition makes wise men beasts and fooles; and the discreetest that are, if they giue way to it, are no better then dizards. 'Tis *exitiosus error & maximè periculosus*, 'tis a most periculous and dangerous error of all others, as [y] *Plutarch* holds, *turbulenta passio hominem conturnãs*, a troublesome passion that vtterly vndoeth men. Vnhappy superstition, [z] *Pliny* calls it, *morte non finitur*, death takes away life, but not superstition. Impious and ignorant are farre more happy then they that are superstitious, no torture like to it, none so continuate, so generall, so destructiue, so violent.

In this superstitious roe, *Iewes* for antiquity may goe next to *Gentiles*, what of old they haue done, and what Idolatries they haue committed in their groues and high places, what their *Phareses*, *Sadduces*, *Esse*i, and such sectaries haue maintained, I will not so much as mention: for the present, I presume no nation vnder heauen can bee more sottish, ignorant and blinde, superstitious, wilfull, obstinate and peeuish, tiring themselues with vaine ceremonies to no purpose, he that shal but read their Rabines, ridiculous comments, their strange interpretations of Scriptures, their absurd ceremonies, fables, ch Idish tales, which they stedfastly beleeue, will thinke they be scarse rationall creatures, their fooliish [a] ceremonies, when they rise in the morning, and how they prepare themselues to prayer, to meat, with what superstitious washings; how to their Saboth, how to their other feasts, their weddings, burials &c. Last of all the expectation of their *Messias*, & those figments, miracles, and vaine pompe that shall attend him, as how he shall terrifie the *Gentiles*, and ouercome them by new diseases, how *Michael* the Archangell shall sound his Trumpet

[x] *Cautione in lib. Ieh. Bodini de repub fol. 111*

[y] *Lib. de superst.*

[z] *Hominibus vitæ finis mors non autem superstitionis. profert hæc suos terminos vltra vitæ finem.*

[a] *Buxdorfius Synagog Iud. c. 4. Inter precandũ nemo pediculos attingat vel pulicem, aut per guttur inferius ventum emittat, &c. Id. cap. 5. & sequent cap. 36.*

748 Trumpet, how he shall gather all the scattered *Iewes* into the holy land, and there make them a great banquet, [b] *Wherein shall be all the birds, beasts, fishes, that euer God made, and a cup of wine that grewe in Paradise, and that hath beene kept in Adams Cellar euer since.* As the first course shalbe serued in that great Oxe in *Iob.4.10.that euery day feeds on a thousand hills*, *Psal.50.10.* that great *Leuiathan*, and a great Bird, that laid an Egge so bigge, [c] *that by chance tumbling out of the neast it brake downe 300 tall Ceders, and breaking as it fell, drowned 300 villages*: This bird stood vp to the knees in the sea, and the sea was so deep, that a hatchet would not fall to the bottome in seuen yeres. Of their *Messias* [d] wiues and children; *Adam & Eue, &c.* & that one stupend fiction amongst the rest. When a *Roman* Prince asked of *Rabbi Iehosua ben Hanania*, why the *Iewes* God was compared to a Lion; hee made answere he compared himselfe to no ordinary Lion, but to one in the wood *Ela*, which when he desired to see, the Rabbine prai'd to God he might, and forthwith the Lion set forward, [e] *But when he was 400 miles from* Rome, *hee so roared that all the great bellied women in* Rome *made aborts, the citty walls fell downe, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himselfe fell downe dead, and so the Lion went backe.* With an infinite number of such lies and forgeries, which they verily beleeue, and feed themselues with vaine hope, and in the meane time, will by no perswasions be diuerted, but still crucify themselues with a company of idle ceremonies, and liue like slaues and vagabonds, and will not be relieued.

Mahometans are a compound of *Gentiles*, *Iewes*, and *Christians*; & so absurd in their ceremonies, as if they had taken, that which is most sottish out of euery one of thē, full of idle fables in their superstitious law, their *Alcoran* it selfe a gallimafery of lies, tales, ceremonies, traditions, precepts, stolne from other sects, and confusedly heaped vp to delude a company of rude and barbarous clownes. As how birdes, beasts, stones, saluted *Mahomet* when he came from *Mecha*, the

[b] *Illic omnia animalia, pisces, aues quos Deus vnquam creauit mactabuntur & vinum generosum, &c.*

[c] *Cuius lapsu cedri altissimi 300 deiecti sunt quumq; è lapsu ouum fuerat confractum pa.160 inde submersi, & alluuione inundati.*

[d] Euery King in the world shall send him one of his daughters to be his wife because it is written Ps. 45. 10. kings daughters shall attend on her, &c.

[e] *Quum quadringentis adhuc miliaribus ab Imperatore Leo bis abesset tam fortiter rugiebat vt mulieres Romanæ abortierint, omnes murig. &c.*

the Moone came down from heauen to visit him, [f] how God sent for him, spake to him, &c. with a company of stupende figments of the Sunne, Moone, and Starres, &c. Of the day of Iudgement, and three sounds to prepare to it, which must last 50000 yeares, of Paradise, which is so ridiculous that *Virgil, Dantes, Lucian*, nor no Poet can bee more fabulous. Their rites and ceremonies are most vaine and superstitious, wine and swines flesh are vtterly forbidden by their law, [g] they must pray fiue times a day, and still towards the south, wash before and after all their bodies ouer, with many such. For fasting, vowes, religious orders, peregrinations, they goe farre beyond all Papists, [h] they fast a month together many times, and must not eat a bit till sunne be set. Their *Kalanders*, *Deruises*, and *Torlachers*, &c. are more [i] abstemious some of them, then *Carthusians, Franciscans, Anachorits*, forsake all, liue solitary, fare hard, goe naked, &c. [k] Their pilgrimages are as farre as *Mecha* to *Mahomets* tombe, miraculous and meritorious, the ceremonies of flinging stones to stone the Diuell, of eating a Camel at *Cairo* by the way; their fastings, their running till they sweat, their long prayers, *Mahomets* Temple, Tombe, and building of it, would aske a whole volume to dilate: and for their paines taken in this holy pilgrimage, all their sinnes are forgiuen, and they reputed for so many Saints. And many of them with hot bricks when they returne, will put out their eies, [l] *that they may neuer after see any prophane thing*: They looke for their Prophet *Mahomet* as *Iewes* doe for their *Messias*: read more of their customes, rites, ceremonies in *Lonicerus Turcic. hist. tom. 1.* frō the tenth to the 24 chap. *Bredenbachius cap. 4. 5. 6. Leo Afer lib. 1. Busbequius, Sabellicus, Purchas lib. 3. cap. 3. & 4. 5. &c.* Many fooliſh ceremonies you shall finde in them, and which is most to be lamented, the people generally so curious in obseruing of them, that if the least circumstance bee omitted, they thinke they shall be damned, 'tis an irremissible offence & can hardly be forgiuen. I keept in mine house amongst my followers (saith *Busbequius* sometimes the *Turkes* Orator in *Constanti-*

[f] *Strozius Cicogna, omnif. mag. lib. 1 cap. 1 putida multa recenset ex Alcorano de cœlo stellis Angelis. Lonicerus cap. 21. 22. lib. 1.*

[g] *Quinquies in die orare Turcæ tenentur ad meridiem. Bredenbachius cap. 5.*

[h] *In quolibet anno mensem integrum ieiunant interdiu nec comedentes nec bibentes, &c*

[i] *Nullis vnquā multi per totam ætatem carnibus vescuntur. Leo Afer.*

[k] *Lonicerus to. 1 cap. 17. 18.*

[l] *Quia nil volunt deinceps videre*

750 *Constantinople*)a *Turkey* boy that by chance did eat shel-fish, a meat forbidden by their law, but the next day when hee knewe what he had done, he was not only sicke to cast and vomit, but very much troubled in minde, would weepe, and [m] grieue many dayes after, torment himselfe for this fowle offence. Another *Turke* being to drinke a cup of wine in his Cellar, first made a huge noyse and filthy faces, [n] *to warne his soule, as he said, that it should not bee guilty of that fowle fact which he was to commit.* With such toyes as these are men kept in awe and so cowed, that they dare not resist, or offend the least circumstance of their law, for conscience sake misled by superstition, which no humane edict otherwise, no force of armes could haue enforced.

[m] *Nullum se conflictandi finem fecit.*

[n] *Vt in aliquē angulum se reciperet ne rea fieret eius delicti, quod ipse erat admissurus.*

In the last place are *Christians*, in describing of whose superstitious symptomes, I may say that which S. *Benedict* once saw in a vision, one Diuell in the market place, but 10 in a Monastery, because there was more work; in populous cities, they would sweare & forsweare, lye, falsify deceaue fast enough of themselues, one Diuell could circumuent a 1000, but in their religious houses 1000 Diuels could scarce tempt one silly Monke. All the principall Diuells I thinke busie themselues in subuerting *Christians. Iewes, Gentiles*, & *Mahometans* are *extra caulem*, out of the fold, and need no such attendance, they make no resistance, but *Christians* haue that shield of faith, sword of the spirit to resist, and must haue a great deale of battery before they can be ouercome. That the Diuell is most busie amongst vs, that are of the true Church, appeares by these seuerall oppositions, heresies, schismes, which in all ages hee hath raised to subuert it, and in that of *Rome* especially, wherein *Antichrist* himselfe now sits, and playes his prize. This mystery of iniquity beganne to worke euen in the Apostles time, many *Antichrists* and Hereticks were abroad, many sprung vp since, many now present, and will be to the worlds end, to dementate mens mindes, to seduce and captiuate their soules. Their symptomes I knowe not how better to expresse then in that twofold diuision of such

such as lead, and such as are lead. Such as lead are Hereticks, schismaticks, false prophets, impostors, and their ministers: they haue some common symptomes, some peculiar. Common, as madnesse, folly, pride, insolency, arrogancy, singularity, peeuishnesse, obstinacy, impudence, scorne and contempt of all other sects; *nullius addicti iurare in verba magistri*, they will approue of naught, but what they first inuent themselues, no interpretation good but what their spirit dictates, none shall be *in secundis*, no not *in tertijs*, they are only wise, only learned, in the truth, all damn'd but they, *eadem scripturarum faciunt ad materiam suam*, saith *Tertullian*, they make a slaughter of Scriptures, and turne it as a nose of wax to their owne ends. So irrefragable in the meane time, that what they haue once said, they must and will maintain, in whole Tomes duplications, triplications, neuer yeeld to death, so selfe conceited, say what you can, As [o] *Bernard* speaks of *P. Aliardus*, *omnes patres sic, atq; ego sic.* Though al the Fathers, councells, and all the world contradict it they care not, they are all out: and as *Gregory* well notes, [p] *of such as are vertiginous, they thinke all turnes round and moues, all erre, when as the error is wholy in their owne braines.* *Magallianus* the *Iesuite*, in his comment on the 1. of *Timothy cap. 6. ver. 20.* and *Alphonsus de Castro lib. 1. aduersus hæreses.* giues two more eminent notes, or probable coniectures to know such men by (they might haue taken themselues by the noses when they said it) [q] *First they affect nouelties, and toyes, and preferre falshood before truth,* [r] *secondly they care not what they say, that which rashnesse and folly hath brought out, pride afterward peeuishnesse, and contumacy shall maintaine to the last gaspe.* Peculiar symptomes are prodigious paradoxes, new doctrines, vaine phantasmes, which are as many and as diuerse as they themselues. [s] *Nicholites* of old would haue wiues in common, *Montanists* will not marry at all, nor *Tatians*, forbidding all flesh, *Seuerians* wine. *Adamians* goe naked, [t] because *Adam* did so in Paradise, and some [u] barefoot all their liues, because *God Exod. 3.* and *Iosua 5.* bid *Moses* so to doe, and *Isay 20.* was bid

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[o] *Epist. 190.*

[p] *Orat. 8. vt vertigine correptis videntur omnia moueri omnia ijs falsa sint, quum error in ipsorum cerebro sit.*

[q] *Res nouas affectant & inutiles, falsa veris præferunt. 2. quod temeritas effutierit id superbia, postmodum tuebitur & contumacia, &c.*

[r] See more in *Vincent. Lyrin.*

[s] *Aust. de hæres. Vsus mulierum indifferens.*

[t] *Quòd ante peccauit Adam nudus erat.*

[u] *Alij nudis pedibus sæpe ambulant.*

752 put off his shooes. *Manichies* hold that *Pythagorian transmigration* of soules from men to beasts. [x] The *Circumcellions* in *Africke, with a mad cruelty made away themselues, some by fire, water, breaking their neckes, and seduced others to doe the like, threatning some if they did not*, with a thousand such, as you may read in *Austin, Epiphanius, Alphonsus de Castro, Danæus,* [y] *Gab. Prateolus. &c.* Of Prophets and Enthusiasts Impostors, our Ecclesiasticall stories afford many examples, of *Eliasses & Christs*, as our [z] *Eudo de stellis*, a *Brittaine*, in King *Stephens* time, and many such, nothing so common as visions, reuelations, prophesies. Now what these braine sicke heretickes once broach, and impostors set on foot, be it neuer so absurd, false, and prodigious, the common people will followe and beleeue. It will runne along like Murrian in cattle, scabb in sheepe. *Nulla scabies*, as [a] he said, *superstitione scabiosior*, as he that is bitten with a mad dogge bites others, and all in the end become mad, either out of affectation of nouelty, simplicity, or blind zeale, the giddy headed multitude will imbrace it. *Sed vetera querimur*, these are old, *hæc priùs fuere.* In our dayes we haue a new scoane of superstitious impostors and heretickes, a new company of Actors, of *Anti-christs*, that great *Anti-christ* himselfe. A rope of Popes, who from that time they proclaimed themselues vniuersall Bishops, to establish their owne kingdome, soueraignty, greatnesse, and to enrich themselues, brought in such a company of humane traditions, Purgatory, Masse, adoration of Saints, almes, fastings, bulls, Indulgences, orders, Friers, Images, Shrines, musty reliques, excommunications, confessions, satisfactions, blind obedience, vowes, that the light of the Gospell was quite eclipsed, darkenesse ouer all, the Scriptures concealed, legends brought in, religion banished, superstition exalted, and the Church it selfe [b] more obscur'd, persecuted. Christ and his members crucified, more, saith *Benzo*, by a few Necromanticall, Atheisticall Popes, then euer it was by those heathen Emperours, *Hunnes, Gothes*, and *Vandals.* What each of them did by what meanes, at what times, *quibus auxilijs*,

[x] *Insana feritate sibi non parcunt, nam mortes varias præcipitiorum aquarum & ignium, seipsos necant, & in istum furorem alios cogunt mortem minantes ni faciant.*

[y] *Elench. hæret. ab orbe condito.*

[z] *Nubrigensis lib. 1. cap. 19.*

[a] *Iouian. Pont. Ant. dial.*

[b] *Cum per Paganos nomen eius persequi non poterat, sub specie religionis fraudulenter subuertere dispositebat.*

xilys, superstition came to this height, traditions encreased, and *Anti-christ* himselfe came to this estate, let *Magdeburgenses*, *Kemnisius*, *Osiander*, *Bale*, *Mornay*, & many others relate. In the meane time, he that shall but see their prophane rites and foolish customes, and how superstitiously kept, how strictly obserued, their multitude of Saints, Images, for trades, professions, diseases, persons, offices, countries, places, St *George* for *England*, St *Denis* for *France*, *Patricke Ireland*, *Andrew Scotland*; *Iago Spaine*; *&c.* *Gregory* for *Students*, *Luke* for Painters, *Cosmus* & *Damian* for Philosophers, *Crispine* Shoomakers, *Katherine* Spinners, &c. *Anthony* for Pigs *Gallus* Geese, *Wendeslaus* Sheep, *Pelagius* Oxen, *Sebastian* the plague, *Valentine* falling sickneſſe, *Apollonia* teethach, *Petronella* for Agues, and the *Virgin Mary* for Sea and land for all parties, offices; hee that shall obserue these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages, they make to them, what creeping to Crosses, our Lady of *Laurettas* rich c gowns, her donaries, the cost bestowed on Images, and number of suters; S. *Nicholas Burge* in *France*, our S. *Thomas* Shrine of old at *Canterbury*, those reliques at *Rome*, *Ierusalem*, *Genua*, *Lions*, *Pratum*, S. *Denis*; and how many thousands come yearely to offer to them, with what cost, trouble, anxiety, superstitiō, how they spend themselues, times, goods, liues, fortunes, in such ridiculous obseruations, their tales and figments, false miracles, buying and selling of pardons, Indulgences for 40000 yeares to come, their Processions on set dayes, their strict fastings, Monks, Anachorits, Frier Mendicants, Franciscans, Carthusians, &c. Their vigils and feasts, their ceremonies at Christmas, Shrouetide, Candlemas, Palme-Sunday, Blase, S. *Martin*, S. *Nicholas* day, their adorations, exorcismes, &c. would thinke all those *Grecian*, *Pagan*, *Mahometan* superstitions, Gods, Idols and Ceremonies, the name, time, and place, habit only altered, to haue degenerated into Christians. Whilst they preferre traditions before Scriptures, and keeping those Euangelicall coūsells, pouerty, obedience, vowes, almes, fasting, supererogati-

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c One Image, one Crosse with 400. thousand crownes and more.

754 ons before Gods commandements, and their owne ordinances before his precepts, and keepe them in ignorance, blindnesse, they haue brought the common people into such a case that vpon paine of damnation, they dare not breake the least ceremonie, tradition, edict: hold it a greater sinne to eat a bit of meat in Lent, then kill a man, their consciences are so terrified, that they are ready to despaire if a small ceremony bee omitted, what mulct, what penance soeuer is enioyned, they dare not but doe it, tumble with S. *Francis* in the mire amongst Hoggs, if they be appointed, goe woolward, whippe themselues, build Hospitals, Abbies, &c. goe to *East* or *West Indies*, kill a King, or runne vpon sword point; They perform all, doe all, beleeue all.

[d] *Vt pueri infantes credunt signa omnia ahena*
Viuere, & esse homines, & sic istis omnia ficta
Vera putant, credunt signis cor inesse ahenis.

As children thinke their babies liue to be,
Doe they these brasen Images they see.

[d] *Lucilius lib.1 cap.22. de falsa relig.*

And whilst the ruder sort are so carried headlong with blind zeale, and are so gulled and tortured by their superstitions, their owne too credulous simplicity and ignorance, their *Epicurean* Popes, and *Hypocriticall* Cardinals laugh in their sleeues, and are merry in their chambers with their Puncks, they doe *Indulgere genio*, and make much of themselues. The middle sort some for gaine, hope of preferment, and for feare are content to subscribe, and doe al that in them lies, to maintaine and defend their present gouernment, as Schoolmen, Canonists, and Iesuits, Friers, Orators, Sophisters, who either for that they had nothing else to doe, luxuriant wits knewe not how to busie themselues, or better to defend their lies, miracles, transubstantions, and Popes pardons, purgatories, masses, impossibilities haue coyned a thousand idle questions nice distinctions, Obs and Sols, such tropologicall, allegoricall expositions, to salue all apparances, obiects, such quirkes and quiddities, *Quodlibetaries*, as *Bale* saith of *Ferribrigge* & *Strode*, instances, ampliations, decrees, glosses, canons, in-

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steed of sound Commentaries, good preachers, came a company of mad Sophisters, *primo secundo secundarij*, sectaries, Canonists, *Sorbonists*, *Minorites*, with a rabble of idle controuersies and questions, [c] *an Papa sit Deus an quasi Deus? An participet vtramq; Christi naturam?* Whether it bee as possible for God to be a Humblebee, or a gourd as a man? Whether he can produce a respect without a foundation or terme, make a whore a Virgin? Fetch *Traians* soule from Hell and how? with a rabble of questions about hell fire, whether it be a greater sinne to kill a man, or to clout shooes vpon a Sunday? Whether God can make another God like vnto himselfe? Such, saith *Kemnisius*, are most of your Schoolmen, 200 commentators on *Peter Lombard*, Scotists, Thomists, Reals, Nominals, &c.

[c] *Hospinian Osiander.*

An hæc propositio Deus sit cucurbita vel scarabeus sit. æque possibilis ac deus est homo.

An possit respectum producere sine fundamento & termino.

An leuius sit hominem iugulare quam die dominico calceum cõsuere.

Thus they continued in such error, blindnes, decrees, sophismes, and superstitions, idle ceremonies and traditions were the summe of their religion, and the true Church, as wine and water mixt, lay hid and obscure to speake of, till *Luthers* time, who began vpon a sudden to defecate, and as another Sunne to driue away those foggy mists of superstition, to restore it to that purity of the Primitiue Church. And after him many good and godly men, diuine spirits haue done their endeauours, and still doe. But see the Diuell! that will neuer suffer the Church to be quiet or at rest. No Garden so well tilled, but some noxious weedes growe vp in it, no wheat but it hath some tares, we haue a madde giddy company of Priests, Schismaticks, and some Heretickes euen in our owne bosomes in another extreame,

Dum vitant stulti vitia in contraria currunt.

That out of too much zeale, in opposition to Antichrist and humane traditions, and those Romish ceremonies and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no crosse in Baptisme, kneeling at Communion, no Church musicke, &c. no Bishops Courts, and Church gouernment, rayle at all our Church discipline, and will not hold their tongues, and all for the peace of thee

756 O *Syon*. no not so much as degrees some of them or Vniuersities, all humane learning, hoods, habits, cap and surplesse, & such as are things indifferent in themselues, and wholy for ornament and decency, or for distinction sake, they abhorre & hate, and snuffe at, as a stone horse when hee meets a Beare: They make matters of conscience of them, & will rather forsake their liuings then subscribe to them. They will admit of no holydaies, or honest recreations, no Churches, no Bells some of them, because Papists vse them. No discipline, no ceremonies, but what they inuent themselues. No interpretations of Scriptures, no comments of Fathers, no Councells, but such as their owne phantasticall spirits dictate, by which spirit misled many times they broach as prodigious paradoxes as Papists themselues. Some of them turne Prophets, and haue secret reuelations, and will bee of priuy councell with
t *Agrippa ep. 26* God himselfe, and know all his secrets. t *Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatissimi.* A company of blockheads will take vpon them to define how many shall be saued, and who damned in a parish, where they shall sit in heauen, interpret Apocalypses, & those hidden mysteries to priuat persons, times, places, as their own spirit informes them, and precisely set downe when the world shall come to an end, what yeare, what moneth, what day. Some of them againe haue such strong faith, so presumptious, they will goe into infected houses, expell Diuels, & fast 40 daies, as *Christ* himselfe did; some call God and his attributs into question, as *Vorstius*, some Princes, ciuill magistrates, and their authorities, as *Anabaptists*, and will doe all their own priuat spirit dictats, and nothing else. *Brownists*, *Barrowists*, *Familists*, and all those *Amsterdamian* sects and sectaries, are led all by so many priuate spirits. It is a wonder to relate what passages *Sleiden* relates in his commentaries, of *Cretinke* and *Knipperdoling* and their associats, those mad men of *Munster* in *Germany*, what strange Enthusiasmes sottish reuelations, how absurdly they carried themselues, deluded others; that as prophane *Machiauel* in his politicall disputations,

sputations, holds of Christian religion, in generall it doth *enervare*, debilitate and take away mens spirits, and courage from them, and breeds nothing so couragious souldiers as that *Roman*, we may say of these peculiar sects, their religion takes away not spirits only, but wit and iudgement, and depriues them of all vnderstanding: for some of them are so farre gone with their priuate Enthusiasmes, and reuelations, that they are quite madde, out of their wits. What greater madnesse can there be, then for a man to take vpon him to be God. as some doe? To bee the holy Ghost, *Elias* and what not? [g] In *Poland* 1548. in the raigne of king *Sigismund*, one said he was Christ and got him 12 Apostles, come to iudge the world and strangely deluded the commons. [h] One *David George*, an illiterate painter, not many yeares since, did as much in *Holland*, tooke vpon him to be the *Messias* & had many followers. *Benedictus victorius Fauentinus, consil. 15.* writes of one *Honorius* that thought he was not only inspired as a Prophet, but that he was a God himselfe, and had [i] familiar conference with God and his Angells. *Lauater de spect. cap. 2. part. 1.* hath a story of one *Iohn Sartorius*, that thought he was the Prophet *Elias*, & *cap. 7.* of diuers others, that had conference with Angels, were Saints, Prophets, *Wierus lib. 3. de Lamijs cap. 7.* makes mention of a Prophet of *Groning*, that said he was God the Father, of an *Italian* and *Spanish* Prophet that held as much. We need not roue so far abroad, we haue familiar examples at home, *Coppinger* that said he was *Christ*, *Hacket* and *Arthington* his Disciples; [k] *Burchet*, *Houatus* burned at *Norwich*. We are neuer likely seauen yeares together without some such new Prophets, that haue seuerall inspirations, some to conuert the Iewes, some fast forty dayes, some foretell strange things, some for one thing, some another. Great precisians most part by a prepostrous zeale, fasting, meditations, melancholy, are brought into those grosse errors & inconueniences. Of these men I may conclude generally, that howsoeuer they may seeme to be discreet and men of vnderstanding in other mat-

[g] *Alex. Gaguin. 12. Discipulis ascitis mirum in modum populum decepit.*

[h] *Guicciard. discip. Belg cum plures habuit asseclas ab iisdem honoratus.*

[i] *Henry Nicholas* at *Leiden*, 1580. such a one.

[k] See *Camdens Annals, fol. 242, & 285.*

758 matters,discourse well, *læsam habent Imaginationem*, they are like Comets, round in all places but only where they blaze,*cætera sani*,they haue impregnable wits, and discreet otherwise,but in this their madnesse and folly breakes out,in *infinitum erumpit stultitia*. They are certainely far gone with melancholy,if not quite mad,and haue more need of physick then many a man that keeps his bed,more need of Hellebor, then those that are in *Bedlam*.

SVBSECT. 4.

Prognosticks of Religious Melancholy.

YOu may guesse at the Prognosticks by these Symptoms what can these signes foretell otherwise then folly, dotage,madnesse,grosse ignorance,despaire,obstinacy, a reprobate sense, [1] a bad end? What else can superstition, heresie produce,but warres,tumults, vproares,torture of soules, & despaire,a desolate land,as *Ieremy* treateth,cap.7. 34. when they commit Idolatry and walke after their own waies: how should it be otherwise with them?What can they expect but *blasting,famine,dearth*,and all the plagues of *Ægypt*, as *Amos* denounceth,*cap.4.ver.9. 10.* to be led into captiuity? If our hopes be frustrate, *we sowe much and bring in little, eate and haue not enough,drinke and are not filled, cloath and be not warme,&c. Haggei,1.6.we looke for much and it comes to litle.* And why? *his house was waste, they came to their owne houses, ver.9. therefore the heauen staid his dewe, the earth his fruit.* becausse we are superstitious,irreligious, wee doe not serue God as we ought, all these plagues and miseries come vpon vs,what can we looke for else, but mutuall warres, slaughters, fearefull ends in this life, and in the life to come eternall damnation. What is it that hath caussed so many ferall battles to be fought,so much Christian blood shed, but superstition? That *Spanish* Inquisition, Rackes,Wheeles, tortures, torments whence doe they proceed? from superstition. *Bodine*

[1] *Arrius* his bowels burst, *Montanus* hanged himselfe, &c.
Eudo de Stellis his discipies ardere potius quã ad vitam corrigi maluerunt, tanta vis infixi semel erroris, they died blaspheaming.
Nubrigensis cap. 19.lib.1.
Ier.7.ver.23.
Amos.5.5.

dine the *French man* in his [m] *method. hist.* accounts *English men Barbarians*, for their ciuill warres: but let him but read those *Pharsalian* fields [n] fought in *France* of late, for religion their *Massacres*, wherein by their own relations, in 24 yeares, I knowe not how many millions haue bin consumed, whole families and cities, and he shall finde ours to haue beene but velitatious to theirs. But it hath euer beene the custome of al heretickes, Idolaters, when they are plagued for their sinnes, and Gods iust iudgement come vpon them, not to acknowledge any fault in themselues, but still impute it vnto others. In *Cyprians* time it was much controuerted betwixt him and *Demetrius* an Idolater. Who should bee the cause of those present calamities. *Demetrius* laid all the fault on *Christians*, [o] *that there were not such ordinary showers in winter, the ripening heat in summer, so seasonable springs, fruitfull autumnes, no marble mines in the mountaines, lesse gold and siluer then of old, that husbandmen, seamen, souldiers, all were scanted, iustice, friendship, skill in arts, all was decayed*, and that through Christians default, and all their other miseries from them, *quod dij nostri à vobis non colantur*, Because they did not worshippe their Gods. But *Cyprian* retorts all vpon him againe, as appeares by his tract against him. 'Tis true the world is miserably tormented and shaken, with warres, dearth, famine, fire, inundations, plagues, and many ferall diseases rage amongst vs, *sed non vt tu quereris ista accidunt quod dij vestri à nobis non colantur, sed quod à vobis non colatur Deus, à quibus nec quæritur, nec timetur*, not as thou complainest that wee doe not worship your Gods, but because you are Idolaters and doe not serue the true God, nether seeke him nor feare him as you ought. Our *Papists* obiect as much to vs, and account vs hereticks, we them; the *Turkes* esteeme of both as Infidels, & wee them as a company of Pagans, Iews, against all. When as indeed there is a generall fault in vs all, and something in the very best, which may iustly deserue Gods wrath, and pul these miseries vpon our heads. I wil say nothing here of those vaine cares, torments, needlesse workes, pseudomartyrdome,

[m] 5. *Cap.*

[n] *Poplinerius. Lerius præf. hist.*

[o] *Quod nec hyeme nec æstate tanta imbrium copia, nec frugibus torrendis solita fragrantia, nec vernali tẽperie sata tam læta sint, nec arboriis fœtibus autumni fœcundi, minus de mõtibus marmor eruatur minus aurũ &c.*

760 &c. We heape vpon our selues vnnecessary troubles, obseruations, we punish our bodies as in *Turkey*, saith [p] *Busbequius leg. Turcic. epist. 3.* one did that was much affected with *Musicke, and to heare boyes sing, but very superstitious; an olde Sibyl comming to his house, or an holy woman (as that place yeelds many) tooke him downe for it, and told him that in that other world he should suffer for it, thereupon he flung all his rich and costly instruments which hee had, bedect with Iewels and pretious stones, all at once into the fire. Hee was serued in siluer Plate and had goodly houshold stuffe: a little after another religious man reprehended him in like sort, and from thence hee was serued in earthen vessels. Last of all a decree came forth because Turkes might not drinke wine themselues, that nether Iewe nor Christian then liuing in Constantinople might drinke any wine at all.* In like sort amongst *Papists*, fasting at first was generally proposed as a good thing, after from such meats at such times, and then last of all so rigorously proposed to binde the conscience vpon paine of damnation, *First friday*, saith *Erasmus, and then saturday, & nunc periclitatur dies Mercurij*, & wendesday now is in danger of a fast, [q] *and for some such toies some so miserably afflict themselues, to despaire, and death it selfe rather then offend, and thinke themselues good Christians in it, whenas indeed they are superstitious Iewes.* So saith *Leonartus Fuchsius*, a great Physition in his time, [r] *wee are so tortured in Germany with these popish edicts, our bodies so taken downe, our goods so diminished, that if God had not sent Luther a worthy man in time, to redresse these mischiefs, we should haue eaten hay with our horses before this.* [s] As in fasting, so in all other superstitious edicts, we crucify one another without a cause, barring our selues of many good and lawfull things, honest disports, pleasures and recreations, and whilst wee make a cõscience of euery toy, we tyrannise ouer our brothers souls, loose the right vse of many good things, [t] punish our selues without a cause, loose our liberties, and sometimes our liues.

[p] *Solitus erat oblectare se fidibus & voce musicâ canentium sed hoc omne sublatum Sibyllæ cuiusdam interuentu, &c. Inde quicquid erat instrumentorum Symphoniacorum auro gemmisq; egregio opere distinctorum comminuit & in ignem iniecit, &c.*

[q] *Ob id genus obseruatiunculas videmus homines miserè affligi, & deniq; mori & sibi ipsi Christianos videri, quum reuera sint Iudæi.*

[r] *Ita in corpora nostra fortunasq; decretis suis sæuit vt parum abfuerit nisi deus Lutherum virum perpetuâ memoriâ dignissimum excitasset qui nobis fœno mox communi cum iumentis cibo vtendum fuisset.*

[s] The Gentiles in India will eat no sensible creatures, or ought that hath blood in it.

[t] *Nuda ac tremebunda cruentis erepet genibus si candida insserit Ino Iuvenalis. Sat. 6.*

In-

[u] *Intolerabilem perturbationem*, *Seneca* calls it, as well as hee might, an intolerable perturbation that causeth such dire euents, foily, madnesse, sickenesse, despaire, death of body and soule, and Hell it selfe. 761

[u] *De benefit. 7.2.*

SVBSEC. 5.

Cure of Religious Melancholy.

TO purge the world of Idolatry and superstition, will require some monstertaming *Hercules*, or a diuine *Æsculapius*, or Christ himselfe to come in his owne person. They are all generally so refractory, selfe-conceited, obstinate, so firmely addicted to that Religion, in which they haue beene bred and brought vp, that no perswasion, no terror, no persecution can diuert them. The consideration of which hath induced many Common-wealths, to suffer them to inioy their consciences as they will themselues, A toleration of *Iewes* is in most Prouinces of *Europe*, In *Asia*. They haue their Synagogues, *Spaniards* permit *Moores* to liue amongst them, the *Mogullians Gentiles*, the *Turkes* all Religions. In *Europe*, *Poland*, and *Amsterdam*, are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what Religion he wil, he may be saued, *Iew*, *Turke*, *Anabaptist*, *&c.* If he be an honest man, liue soberly and ciuilly in his profession, and serue his owne god, with that feare and reuerence as he ought. *Plinius Secund.* as appeares by his Epistle to *Traian*, would not haue the *Christians* so persecuted, and in some time of the raigne of *Maximinus*, as we find it registred in *Eusebius lib.9.cap.9.* there was a decree made to this purpose, [x] *Nullus cogatur inuitus ad hunc vel illum deorũ cultum &c.* The like edict came forth in the raignes of *Arcadius* and *Honorius*. [y] *Symmachus* the Orator in his time, to procure a generall toleration vsed this argument. [z] *Because God is immense & infinite, & his nature cannot perfectly be knowne, it*

[x] *Sed habeant pro arbitrio suo quoritu velit, deum coli.*

[y] *In Epist. Sym.*

[z] *Quia deus immensum quiddã est & infinitiũ, cuius natura perfectè cognosci non potest, æquũ ergo esse vt diuersa ratione colatur, prout quisq; aliquid de deo percapit aut intelligit.*

752 *it is conuenient he should be as diuersly worshipped, as euery man shall conceiue or vnderstand.* This Tenent was stiffely maintained in *Turkie* not long since, as you may read in the third Epistle of *Busbequius*, [a] *that all those should participate of eternall happinesse that liued an holy and innocent life what Religion soeuer they professed*; *Rustan Bassa* was a great Patron of it. Some againe will approue of this for *Iewes*, *Gentiles*, *Infidels*, that are out of the fold, they can be content to giue them all respect and fauour, but by no meanes to such as are within the precincts of our owne Church, and called Christians, to no Heretickes, Schismatickes, or the like. Let the *Spanish* Inquisition that fourth furie speake for some of them, the ciuill warres and Massakers in *France*, our *Marian* times. [b] *Magallianus* the *Iesuite* will not admit of conference with an hereticke, but seueritie and rigor to be vsed, and *Theodosius* is commended in *Nicephorus lib.12.ca.15.* [c] *That he put all Heretickes to silence. Bernard epist. 190.* will haue club law, fire and sword for Heretickes *compell them, stoppe their mouthes not with disputations, or refute them with reasons, but with fists*, & this is their ordinary practise. Another company are as milde on the other side, to auoide all heartburning; and contentious warres and vprores, they would haue a generall toleration in euery kingdome, no mulct at all, no man for Religion or Conscience to be put to death. *Martin Bellius* and his companions maintained this opinion not long since in *France*, whose error is confuted by *Beza* in a iust Volume. The medium is best, and that which *Paul* prescribes *Gal.6.1. If any man fall by occasion, to restore such a one with the spirit of meekenesse, by all faire meanes, gentle admonitions*, but if that will not take place, *Post vnam & alteram admonitionẽ hæreticũ de vita*, he must be excommunicate as *Paul* did by *Hymineus*, deliuer him ouer to Satan. *Immedicabile vulnus ense recidendum est.* As *Hippocrates* said in Physicke, I may well say in Diuinity, *Quæ ferro non curantur ignis curat.* For the vulgar, restraine them by lawes, mulcts, burne their bookes, forbid their conuenticles, for when the cause

[a] *Æternæ beatitudinis consortes fore, qui sanctè innocenterq; hanc vitam traduxerint, quamcunq; illi religionem sequuti sunt.*

[b] *Comment. in C.Tim.6. ver. 20. & 21. seueritate cum hæreticis agendum & non aliter.*

[c] *Quod silentium hæreticis indixerit.*

[d] *Igne & fuste potius agendum cum hæreticis quam cum disputationibus os alia loquens &c*

cause is taken away, the effect will soone cease. Now for Prophets, dreamers, & such rude silly fellowes that through fasting too much, meditation, precisenesse, or by Melancholy it selfe are distempered, the best meanes to induce them *Ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, perswasions to intermixe Physicke. *Hercules de Saxoniâ* had such a Prophet committed to his charge in *Venice*, that thought he was *Elias*, and would fast as he did, he dressed a fellow in Angels attire, that said hee came from heauen that brought him diuine food, and by that meanes he staied his fast, and administred his Physicke, and by the mediation of this forged Angel he was cured. [e] *Rhasis* an *Arabian Cont. lib. 1. cap. 9.* speakes of a fellow that in like case complained to him, and desired his helpe, *I asked him* (saith he) *what the matter was*, he *replied, I am continually meditating of heauen and hell, & me thinks I see and talke with fierie spirits, smell brimstone, &c. and am so carried away with these conceits, that I can neither eate, nor sleepe, nor goe about my busines, I cured him saith* Rhasis, *partly by perswasion, partly by Physicke, and so haue I done by many others.* We haue many such Prophets and dreamers still amongst vs, whom wee persecute with fire and faggot, I thinke the most compendious cure had beene in Bedlam. *Sed de his satis.*

[e] *Quidam conquestus est mihi de hoc morbo, & deprecatus est vt illum curarem, ego quæsiui ab eo quid sentiret, respondit, semper imaginor & cogito de deo & angelis &c. & ita demersus sum hâc imaginationes, vt nec edam nec dormiam nec negotijs &c Ego curaui medicina & persuasione, & sic plures alios.*

Memb. 2. Svbsect. 1.

Religious Melancholy in defect, parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, Impenitent sinners, &c.

IN that other extreame, or defect of this loue of God, knowledge, faith, feare, hope &c. are all manner of Atheists, Epicures, Infidells, that are secure in a reprobate sence and feare not God at all, and such as are too distrustfull and timorous, as desperate persons are. That grand sinne of Atheisme as *Melancthon* calles it, *monstrosam melancholiam*, monstrous

[f] *De animâ say de humoribus,*

764 monstrous melancholie, or *venenatam melancholiam*, poysoned melancholy. A company of *Cyclopes* or Giants, that warre with the gods, as the Poet fained, that scoffe at all Religion, at God himselfe, denie him and all his attributes, his wisedome, power, prouidence, his mercy and iudgement.

[g] *Iuvenal.*

[g] *Esse aliquos manes & subterranea regna,*
Et contum & Stygio ranas in gurgite nigras,
A tq; vnâ transsire vadum tot millia cymbâ,
Nec pueri credunt, nisi qui nondum ære lauantur.

That there is either heauen or hell, or any such peace or happinesse, things to come, *credat Iudæus Apella*, for their parts they esteeme them as so many Poets tales. They feare neiGod nor Diuell. But with that *Cyclops* in *Euripides*.

Haud vlla numina expauescunt calitum,
Sed victimas vni deorum maximo,
Ventri offerunt, deos ignorant cæteros.

They feare no God but one,
They sacrifice to none;
But Belly, and him adore,
For gods They know no more.

Their God is their belly, as *Paul* saith, *Sancta mater saturitas*, and all their endeauours are to satisfie their lust and appetite, how to please their *Genius*, and to be merry for the present, *Ede, bibe, lude, post mortem nulla voluptas*; [h] *Our life is short and tedious, and in the death of a man there is no recouery, neither was any man known that hath returned from the graue, for we are borne at all aduenture, and we shall be hereafter as though we had neuer beene, for the breath is as smoake in our nostrils, &c. and the spirit vanisheth as the soft aire.* [i] *Come let vs enioy the pleasures that are present, let vs cheerefully vse the creatures as in youth, let vs fill our selues with costly wine and oyntments, let not the flower of our life passe by vs, let vs crowne our selues with rose buddes before they are withered, &c for this is our portion, this is our lotte.* For the rest of heauen and hell, let children and superstitious fooles beleeue it, for their parts, they are so farre from trembling at the dreadfull

[h] Wisd.2.2.

[i] Ver.6.7.8.

day

day of Iudgement, that they wish with *Nero*, *Me viuo fiat*, let it come in their times, so secure, so desperate, so immoderate in lust and pleasure, so prone to reuenge, that as *Paterculus* said of some Catiffes in his time in *Rome*, *Quod nequiter ausi, fortiter executi*, it shall not be so wickedly attempted, as desperately performed, what ere they take in hand: were it not for Gods restraining grace, feare and shame, disgrace and temporall punishment, and their owne infamy, they would *Lycaon* like exenterate, or as so many *Caniballs* eate vp, or *Cadmus* souldiers consume one another. These are commonly professed Atheists, that neuer vse the name of God but to sweare by it, that expresse nought else but Epicurisme in their carriage, that loue, feare, obey, and performe all ciuill duties, as they shall find them expedient or behouefull to their owne ends. *Bulco Opilensis* sometimes Duke of *Silesia* was such an one to a haire, he liued saith [k] *Æneas Siluius* at *Vratislauia, and was so mad to satisfie his lust, that he beleeued neither heauen nor hell, or that the soule was immortall, but married wiues, and turned them vp as he thought fit, did murder and mischiefe, and what he list himselfe*: This Duke hath too many followers in our dayes: say what you can, dehort, exhort perswade to the contrary, heauen and hell; 'tis to no purpose, *laterem lauas*, they answere as *Atabiba* that *Indian* Prince did to Frier *Vincent*, [m] *when he brought him a booke, and told him all the mysteries of saluation, heauen and hell were contained in it, he looked vpon it, and said, he saw no such matter, and asked withall how he knew it*: they will but scoffe at it. Let them take heauen, paradise, and that future happinesse that will, *bonum est esse hic*, It is good being heere: there is no talking to such men, no hope of their conuersion, they are in a reprobate sence, meere carnalists, worldly minded men, that howsoeuer they may be applauded in this world by some few parasites, and held for worldly wise men, [n] *They seeme to me* saith *Melancthon, to be as madde as Hercules was when he raued and killed his wife and children.* Cosin Germanes, to these men, are many of our great Philosophers, how-

765

[k] *Europe descript. cap. 24.*

[l] Or *Bresselaw*

Vsq; adeo insanus vt nec inferos nec superos esse dicat, animasq; cum corporibus interire credat, &c.

[m] *Fratres à Bry. Amer. part. 6. librum à Vincentio monacho datum abiecit nihil se videre ibi huiusmodi dicens, roganstq; vnde hæc sciret quum de cælo & Tartaro contineri ibi diceret.*

[n] *Non minus hi furent quam Hercules qui coniugem, liberos interfecit, habet hæc ætas plura huiusmodi portentosa monstra.*

766 howsoeuer they may be more temperate in this life, giue many good morall precepts, and sober in their conuersation, yet in effect they are the same, *nimis altum sapiunt*, too much learning makes them mad. Whilst they attribute all to naturall causes, or make [o] contingency of all things as *Melanthon* calls them, *Pertinax hominum gens*, a peeuish generation of men, that misled by Philosophy & the diuels suggestion, their owne innate blindnesse, denie God as much as the rest. In spirituall things God must demonstrate all to sence, or leaue a pawne with them, or else seeke some other creditor. They will acknowledge Nature, but not God, but as [p] *Seneca* well discourseth with them *lib.4. de Beneficijs, ca. 5.6.7. they doe not vnderstand what they say, what is nature but God? call him what thou wilt, Nature, Iupiter, he hath as many names as Offices: it comes all to one passe, God is the fountaine of all, the first giuer and preseruer from whom all things depend,* [q] *à quo & per quem omnia*

Nam quodcunq; vides deus est quocunq; moueris.

God is all in all, God is euery where, in euery place. And yet this *Seneca* that could confute and blame them, is all out as much to be blamed & confuted himselfe, as mad himselfe, for he holds *fatum Stoicum*, that ineuitable necessitie in the other extreame, as those *Chaldean Astrologers* of old did, against whom the Prophet *Ieremie* so often thunders, and those heathen Mathematicions, *Nigidius Figulus*, *Magicians*, and *Priscilianists*, whom Saint *Austin* so eagerly confutes, those *Arabian* questionaries, *nonem Iudices*, *Albumasar*, *Dorotheus*, *&c.* and our Countrimen *Estuidus*, that take vpon them to define out of those great coniunctions of starres, the periods of kingdomes, of religions, of all future accidents, wars, plagues, schismes, heresies, and what not, all from starres, and such things saith *Maginus*, *Quæ sibi & intelligentijs suis reseruauit deus*, which God hath reserued to himselfe and his Angels, they will take vpon them to foretell, as if stars were immediate, ineuitable causes of all future accidents. In *Rome* saith *Dionysius Halicarnassæus*, *lib. 7.* when those meteors and

[o] *Omnia contingenter fieri voluit. Melanthon in præceptum primum.*

[p] *Non intelligis te quum hæc dicis, mutare te ipsum nomen dei? quid enim est aliud natura quam deus &c. tot habet appellationes quot munera.*

[q] *Austin.*

[r] *Principio Ephemer.*

and prodigies appeared in the aire, after the banishment of *Coriolanus*, [s] *Men were diuersly affected, some said they were Gods iust iudgements for the execution of that good man, some referred all to naturall causes, some to starres, some thought they came by chaunce, some by necessity* decreed *ab initio*, and could not be altered; This last was *Senecas* Tenēt, that god was *alligatus causis secundis*, so tied to second causes, to that inexorable necessity, that hee could alter nothing of that which was once decreed, *sic erat in fatis*, it cannot be altered, *semel iussit, semper paret deus. nulla vis rumpit, nulla preces, nec ipsum fulmen.* God hath once said it & it must for ever stand good, no prayers, nor threats, nor power, nor thunder it selfe can alter it. *Zeno, Chrysippus &* those other *Stoicks*, as you may read in *Tully 2. de diuinatione, Gellius lib. 6. cap. 2. &c.* maintained as much. In all ages there haue been such, that either deny God in all, or in part, some that deride him, blaspheme him, derogate at their pleasure from him. *Claudius the emperour was angry with heauen because it thundered, & challenged Iupiter into the field? with what madnesse saith Seneca: he thought Iupiter could not hurt him, but he could hurt Iupiter. Diagoras, Demenax, Epicurus, Pliny, Lucian, Lucretius*, professed Atheists, all in their times. *Gilbertus Cognatus* labours much, and so doth *Erasmus*, to vindicate *Lucian* from scandall, and there be those that Apologise for *Epicurus*, but all in vaine: *Lucian* scoffes at all, *Epicurus* he denies all, and *Lucretius* his Scholler defends him in it.

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[s] *Variè homines affecti alii dei iudicium ad tam pii exilium alii ad naturam referebant non ab indignatione dei sed humanis causis &c.*

[t] *2. Natural. quæst 33.36. quæst.*

[u] *De Ira 16.34 Iratus cælo quod obstreperet ad pugnam vocauit, Iouem quanta demcntia, putauit sibi noceri ne posse, & se nocetamen Ioui posse.*

[x] *Humana ante oculos fade cum vita iaceret,*
In terris oppressa graui sub religione,
Quæ caput à cæli regionibus ostendebat,
Horribili super aspectu mortalibus instans &c.
When humane kind was drencht' in superstition,
With gastly lookes aloft which frighted mortall men &c

[x] *Lib. 1. 1.*

He alone as another *Hercules*, did vindicate the world from that monster. *Vncle Pliny lib. 2. cap. 7. nat. hist. & lib. cap. 5.* in expresse words denies the immortality of the Soule. *Aristotle* is hardly censured of some, *Pomponatius* and *Scaliger* acknow-

768 acknowledge as much. *Auerroes* oppugnes all spirits, and supreame powers, of late *Brunus, infœlix Brunus,* [y] *Kepler* calls him, hath publikely maintained such Atheisticall paradoxes.

[y] *Differt. cum nunt syder.*

To these we may wel adde that carnall crew of worldly minded men, impenitent sinners, who though they be professed Christians, yet they doe, *Nullâ pallescere culpâ,* make a conscience of nothing they doe, they haue cauterised consciences, and are indeed in a reprobate sence, they doe know there is a God, a day of Iudgement to come, and yet for all as *Hugo* saith, *Ita comedunt ac dormiunt, ac si diem Iudicij euasissent, ita ludunt ac rident ac si in cælis cum deo regnarent,* they are as merry for all the sorrow, as if they had escaped all dangers, and were in heauen already. All those rude idiots and ignorant persons, that neglect and contemne the meanes of their saluation may march on with these, but aboue all others, those temporising statesmen, politicke Machauellians and Hypocrites, that make a shew of Religion, but in their hearts laugh at it, *simulata sanctitas duplex iniquitas*; They are in a double fault, *that fashion themselues to this world,* which [z] *Paul* forbiddes, and like *Mercurie* the Planet are good with good, bad with bad. When they are at *Rome,* they doe there as they see done, Puritans with Puritans, Papists with Papists; *omnium horarum homines, ambodexters,* [a] All their study is to please, and their God is their commodity, all their labour for to satisfie their owne lusts, and their endeauours to their owne ends. Whatsoeuer they pretend in publike, they seeme to doe, [b] *with the foole in their hearts they say there is no God.* Their words are as soft as oyle, but bitternesse is in their hearts, like Pope [c] *Alexander the 6* so cunning dissemblers, that what they thinke they neuer speak, Many of them are so close, you can hardly discerne it, or take any iust exceptions at them, they are not factious, oppressors as others are, no bribers, no simoniacall contractors, no such ambitious, lasciuious persons as some other are, no drunkards, *Sobrij solem vident orientem, sobrij vident occidentem.*

[z] Rom.12 2.

[a] *Omnis Aristippum decuit color & status & res.*

[b] Psal.13.1.

[c] *Guiccardine.*

They

They rise sober, and goe sober to bed, plaine dealing, vpright honest men, they doe wrong to no man, and are so reputed in the worlds esteeme at least, very zealous in Religion, very charitable, meeke, humble, peacemakers, keepe all duties, very deuout, honest, well spoken of, beloued of all men, but he that knowes better how to iudge, he that examines the heart, he saith they are Hypocrites, *Cor dolo plenum; sonant vitium percussa malignè*, they are not sound within. As it is with writers [d] often times, *Plus sanctimoniæ in libello, quam libelli authore*, more holinesse is in the booke then in the Author of it. Many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and will now and then *dare operam Augustino*, reade *Austen*, frequent Sermons, and yet professed Vsurers, meere gripes, *tota vita ratio Epicurea est*; all their life is Epicurisme & Atheisme, come to Church all day, and lie with a Curtesan at night. 769

[d] *Erasmus.*

Qui Curios simulant & Bacchanalia vivunt.

Yea and many of those holy Friers, sanctified men, *Cappam* saith *Hierom*, *& cilicium induunt, sed intus latronem tegunt.* They are wolues in sheepes clothing, *Introrsum turpes speciosi pelle decorâ* faire without, and most foule within. [e] *Latet plerumq; sub tristi amictu lasciuia, & deformis horror vili veste tegitur.* Oftentimes vnder a mourning weede, lies lust it selfe, and horrible vices vnder a poore coat. But who can examine all those kinds of Hypocrites, or diue into their hearts? If wee may gueſſe at the tree by the fruit, neuer so many as in these dayes, shew me a plaine dealing true honest man? *& pudor & probitas & timor omnis abest.* He that shall but looke into their liues, and see such enormous vices, men so immoderate in lust, vnspeakeable in malice, furious in their rage, flattering and dissembling, (all for their owne ends) will surely thinke they are not truely religious, but of an obdurate heart, most part in a reprobate sence, as in this age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to

[e] *Hierome.*

770 account, their melancholy is at hand, and Hell it selfe is ready to receiue them.

SVBSEC. 2.

Despaires, Æquiuocations, Definitions, parties and partes affected.

[f] *Abernethy cap.24. of his Physicke of the soule.*

THere be many kinds of desperation, whereof some bee holy, some vnholy, as [f] one distinguisheth, that vnholy he defines out of *Tully*, to be *Ægritudinem animi siue vlla rerum expectatione meliore*, a sickenesse of the soule without any hope or expectation of amendment: *Thomas sec. sec. distinct.40.art.4. Recessus à re desiderata propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtaine what they would, they become desperate, and many times either yeeld to the passion by death it selfe, or else attempt impossibilities, not to be performed by men. In some cases this desperate humour is not much to be discommended, as in warres it is a cause many times of extraordinary valour; it makes them improue their worth beyond it selfe, and of a forlorne impotent company become conquerers in a moment. *Vna salus victis nullam sperare salutem.* In such cases when they see no remedy, but that they must either kill or be killed, they take courage and oftentimes, *præter spem*, beyond all hope vindicate themselues. *William* the Conqueror when he first landed in England, sent backe his shippes, that his souldiers might haue no hope of retyring backe. [g] *Bodine* excuseth his countrimens ouerthrow, at that famous battell of *Agencourt*, in *Henry* the 5. time (*cui simile* saith *Froissard tota historia producere non possit*, which no history can parrallel almost, wherin one handful of *Englishmen*, ouerthrew a Royal army of *Frenchmẽ*) With this refuge of despaire, *pauci desperati*, a few desperate fellowes being compassed in by their enemies, past all hope of life, fought like so many Deuills,

[g] *Method hist. cap. 5.*

uills, and giues a caution, that no souldiers hereafter set vpō desperate persons. Many such kinds there are of desperation, when men are past hope of obtaining any suite. *Desperatio facit Monachum* as the saying is, but these are equiuocall, vnproper, *When I speake of Despaire*, saith [h] *Zanche*, *I speake not of euery kind, but of that alone which concernes God. It is opposite to hope, and it is a most pernitious sin*, wherewith the Diuell *seekes to intrappe men.* *Musculus* makes foure kinds of Desperation of God, our selues, our neighbour, or any thing to be done, but this diuision of his may be reduced easily to the former: all kinds are opposite to hope. Hope creares, and in the middest of miseries it giues content: *spes alit agricolas*, and were it not for hope, *we of all others were most miserable*, as *Paul* saith, in this life, were it not for hope the heart would breake: yet doth it not so reare, as despaire doth deiect, this violent and sower passion of Despaire, and of all perturbations most grieuous as [i] *Patritius* holdes. Some diuide it into finall and temporall, [k] finall is incureable which befalleth reprobates, temporall is a reiection of hope and comfort for a time, which may befall the best of Gods children, and it commonly proceeds [l] *from weakenesse of faith*, as in *Dauid* when he was oppressed, he cried out, *O Lord thou hast forsaken mee*, but this was for a time. This ebbes and flowes with hope, it is a grieuous sinne howsoeuer: although some kind of Despaire be not amisse, when saith *Zanchius* we Despaire of our owne meanes, and relye wholly vpon God: but that kind is not heere ment. This pernitious kind of Desperation is the subiect of our discourse, *homicida anima*, the murderer of the soule as *Austin* termes it; a fearefull passion, wherein the party oppressed thinkes he can get no ease but by death, and is fully resolued to offer violence vnto himselfe; so sensible of his burden, and impatient of his crosse, that he hopes by death alone to bee freed of his calamitie, (though it proue otherwise) & choseth with *Iob 6. 8. 9. 17. 5. Rather to be strangled and die, then to be in his bones.* [m] The part affected is the whole soule, and all

[h] *Super præceptum primum de Relig. & partibus eius. Non loquor de omni desperatione sed tantum de eâ qua desperare solent homines de deo, opponitur spei & est peccatum grauissimum, &c.*

[i] *Lib. 5. tit. 21. de regis institut.*

[k] *Reprobi vsq; ad finem pertinaciter persistunt Zanchius.*

[l] *Vitium ab infidelitate proficiscens.*

[m] *Abernethie.*

772 the faculties of it, there is a priuation of ioy, hope, truſt, confidence, of preſent and future good, and in their place ſucceed feare, ſorrow, &c, as in the Symptomes ſhalbe ſhewed: The heart is grieued, the conſcience wounded, the mind Eclipſed with blacke fumes, ariſing from thoſe perpetuall terrors.

Memb. 3.

Cauſes of Deſpaire, The Diuell, Melancholy, Meditation, Diſtruſt, Weakeneſſe of Faith, Rigid Miniſters, Miſunderſtanding Scriptures, Guilty Conſcience, &c.

THe principall agent and procurer of this miſchiefe is the Deuill, thoſe whom God forſakes the Diuell by his permiſſion layes hold on. Sometimes he perſecutes them
n 1.Sam.2.16. with that worme of conſcience as he did *Iudas* n *Saul* and others. The Poets call it *Nemeſis*, but it is indeed Gods iuſt iudgement, *ſerò ſed ſeriò*, he ſtrikes home at laſt, and ſetteth
o Pſal.38. vpon them *as a thiefe in the night. 1. Theſ. 2.* o This temporary paſſion made *Dauid* crie out. *Lord rebuke me not in thine anger, neither chaſten me in thine heauy diſpleaſure, for thine arrowes haue light vpon me, &c. there is nothing ſound in my*
Ver. 9. *fleſh, becauſe of thine anger. And againe I rore for the very griefe of mine heart, and Pſal. 22. My God my God why haſt thou forſaken me, and art ſo farre from my health, and the words of my crying, I am like to water powred out, my bones are out of*
Ver. 14. *ioynt, mine heart is like waxe, that is molten in the middeſt of my bowels. And ſo Pſal. 88. 15. and 16. ver. and Pſal. 102. I am in miſery at the point of death, from my youth I ſuffer thy terrors doubting for my life, thine indignations haue gone ouer me, and thy feare hath cut me off. Iob* doth often complaine in this kind, and thoſe God not ſtill aſſiſts, the Diuell is ready to try and to torment, *ſtill ſeeking whom he may deuoure.* If he find them merry ſaith *Gregory*, he tempts them forthwith to ſome diſſolute Act, if penſiue and ſad to a deſperate end,

aut

aut suadendo blanditur aut minando terret. Sometimes by faire meanes, sometime againe by foule, as he perceiues men seuerally inclined. His ordinary engine by which he produceth this effects, is the melancholy humour it selfe, which is *Balneum Diaboli*, the Diuels bath; and as in *Saul* those euill spirits get in [p] as it were and take possession of vs. Blacke colour is a shooing horne, a baite to allure them, insomuch that many writers make melancholy an ordinary cause, & a Symptome of Despaire. The body works vpõ the mind, by obfuscating the spirits, and corrupted instruments, which [q] *Perkins* illustrates by that simile of an Artificer, that hath a bad toole, his skill is good, abillitie correspondent, by reason of bad tooles, his worke must needs be lame, and vnperfect. But Melancholy and Despaire though often, doe not concurre: much Melancholy is without affliction of conscience, as *Bright* & *Perkins* illustrate by foure reasons; and yet Melancholy alone againe may be sometimes a sufficient cause of this terror of conscience. [r] *Fœlix Plater* so found it in his obseruations, *è melancholicis alij damnatos se putant, &c. They thinke they are not predestinate, God hath forsaken them*; and yet otherwise very zealous and Religious, and 'tis common to be seene, [s] *Melancholy for feare of Gods iudgements and hell fire, driues men to desperation, feare and sorrow if they be immoderate end often with it.* Losse of goods, losse of friends, and those lesser griefes doe sometimes effect it, or such dismall accidents: *Fœlix Platter* hath a memorable example in this kind, of a painters wife in *Basil*, that was melancholy for her sonnes death, and from melancholy became desperate, she thought God would not pardon her sins, [t] *and for foure moneths still raued, that she was in hell fire, already damned.* When the humour is stirred vp, euery small obiect aggrauates & incenseth it, as the parties are addicted. [u] The same Author hath an example of a merchant man, that for the losse of a little wheat, which he had ouerlong kept, was troubled in conscience, for that he had not sold it sooner, or giuen it to the poore, and yet a good Scholler, and a great

[p] *Immiscent se mali genij. Lemn. li.1.c.16*

[q] Cases of conscience. *lib.1.16.*

[r] *Cap.3. de mentis alien: deo minus se curæ esse, nec ad salutem prædestinatos esse.*

[s] *Ad Desperaonem sæpe ducit hæc melancholia & est frequentissima ob supplicii metum æternum, iudicium, mæror & metus in desperationem plerumq; desinunt.*

[t] *Damnatam se putauit & per quatuor menses gehennæ pœnam sentire.*

[u] *1566. ob triticum diutius seruatum conscientiæ stimulis agitatur, &c.*

774 Diuine, no perswasion would serue to the contrary; but that for this fact he was damned, he ranne about the streets crying he was damned, in other matters very iuditious and discreet. Solitarinesse, much fasting, diuine meditations and contemplations of Gods iudgements, most part accompany this Melancholy. *Nonnulli ob longas inedias studia & meditationes cœlestes de rebus sacris & religione semper agitant, &c.* Many saith *Pet. Forestus* through long fasting, serious meditations of heauenly things, fall into such fittes, and as *Lemnius* addes, *lib.4.c.21. If they be solitary giuen, superstitious, precise or very deuout: seldome shall you find a Merchant, a Souldier, an Inne-keeper, a Baud, an Host, an Vsurer so troubled in mind, they haue Chiuerill consciences that will stretch, they are seldome moued in this kind or molested: young men and middle age are more wild, and lesse apprehensiue, but old folkes most part & such as are timorous & are religiously giuen. Peter Forestus obseruat, lib. 10. cap.12. de morbis cerebri,* Hath a fearefull example of a Minister, that through precise fasting in Lent, and ouermuch meditation contracted this mischiefe, and in the end became Desperate, thought he saw Diuels in his chamber, and that he could not be saued, he smelled nothing as he said but fire and brimstone, and was already in hell, and would aske them still, if they did not [y] smell asmuch. I told him he was Melancholy, but he laughed me to scorne, and replied, that he saw Diuels, talked with them in good earnest, and would spitte in my face, and aske me if I did not smell brimstone, and at last he was by him cured. Such another story I find in *Plater, obserat.lib.1.* a poore fellow had done some foule offence, and for fourteene dayes would eate no meat, in the end became Desperat, the Diuines about him could not ease him, [z] but so he died. Continuall meditation of Gods iudgements trouble many, *Multi ob timorem futuri Iudicij, saith Guatinerius cap.5.tract. 15. & suspicionem desperabundi sunt*; *Dauid* himselfe complaines that Gods iudgements terrified his soule. *Psal.119.part.16.ver.8. My flesh trembleth for feare of thee, and I am afraid of thy Iudgements.*

[x] *Solitarios & superstitiosos plerumq; exagitat conscientia, non mercatores, lenones, caupones fæneratores &c. largiorem hi nacti sunt conscientiam. Iuuenes plerumq; conscientiam negligunt senes autem &c.*

[y] *Annon sentis sulphur inquit &c.*

[z] *Desperabundus miserè periit.*

ments. Quoties diem illum cogito, saith *Hierome*, *toto corpore contremisco*, I tremble as often as I thinke of it. Especially if their bodies be predisposed by Melancholy, and they religiously giuen, & haue tender consciences, euery small obiect affrights them, the very reading of Scriptures it selfe, and misinterpretation of some places of it, *as many are called few are chosen. Not euery one that saith Lord. Feare not little flocke. He that stands, let him take heed lest he fall, worke out your saluation with feare and trembling &c.* These and the like places terrifie the soules of many, predestination reprobation, offends many; *They doubt of their Election, how they shall know it, by what signes? and so farre forth saith* [a] Luther, *with such nice points, torture and crucifie themselues, that they are almost mad, and all they get by it is this, they lay open a gappe to the diuell by Desperation to carry them to hell.* But the greatest harme of all proceedes from those thunderiug Ministers, a most frequent cause they are of this malady: *and doe more harme in the Church* saith [b] *Erasmus then they that flatter; great danger on both sides, the one lulles them asleepe in carnall securitie, the other driues them to Desperation.* Whereas Saint [c] *Bernard* well aduiseth, *We should not meddle with the one without the other, nor speake of iudgement without mercy, the one alone brings Desperation, the other securitie.* But these men are wholy for iudgement, of a rigid disposition themselues, that can speake of nothing but hell, fire and damnation, as they did, *Luke 11.46.* lade men with burdens grieuous to be borne, which they themselues touch not with a finger. 'Tis familiar with our Papists to terrifie mens soules with Purgatorie tales, visions, apparitions, to daunt euen the most generous spirits, to *require Charitie*, as *Brentius* obserues, *of others, bounty, meekenesse, loue, patience, when they themselues breath nought but lust, enuie, couetousnes.* They teach others to fast, giue almes, doe pennance, & crucifie their mind with superstitious

[a] *In 17. Iohannis. non paucis se discruciant & excarnificant in tantum vt non parum absint ab insaniâ neq; tamen aliud hac mentis anxietate efficiunt quam vt diabolo potestatem faciunt ipsos per desperationem ad infernos producendi.*

[b] *Eccles. li. 1 Haud scio an maius discrimẽ ab his qui blandiuntur an ab his qui territant ingens vtrimq; periculum. alii ad securitatem ducunt, alii afflictionum magnitudine mentẽ obsorbent & in desperationem trahunt.*

[c] *Bern. super 6. Cant. alterum sine altero proferre non expedit recordatio solius iudicii in desperationem precipitat & misericordiæ fallax ostentatio pessimam generat securitatem.* [d] *In Luc. hom. 103. exigunt ab aliis charitatem beneficentiam cum ipsi nil spectent præter libidinem, inuidiam, auaritiam.*

776 perstitious obseruations, bread and water, haire clothes, whippes and the like, when they themselues haue all the dainties the world can afford, lie on Downe beds, with a curtisan in their armes. *heu quantum patimur pro Christo* as [e] he said, what a cruel tyranny is this, so to insult ouer & terrifie mens soules. Our indiscreet pastors many of them come not farre behinde, whilest in their ordinary sermons they still aggrauate sinne, thunder out Gods Iudgments without respect, raile at & pronounce them damn'd, for giuing so much to sports and recreations, making every small fault and a thing indifferent an irremissible offence they so wound mens consciences, that they are allmost at their wits ends.

[e] *Leo Decimus.*

[f] *De futuro iudicio de damnatione horendum crepunt & amaras illas potiones in ore semper habent vt multos inde in desperationem cogant.*

Those bitter potions saith [f] *Erasmus are still in their mouths nothing but gall and horror, & a mad noyse, they make all their auditors desperate.* many are wounded by this meanes, & they commonly that are most deuout and precise, that follow sermons, that haue least cause, they are most apt to mistake, and fall into their miseries; I haue heard some complaine of *Persons resolution* and other bookes of like nature, (good otherwise) they are too tragicall, too much deiecting men, aggrauating offences, great care and choice, much discretion is required in this kind.

The last and the greatest cause of this malady, is our own conscience, a guilty conscience for some fowle offence formerly committed. [g] *A good conscience is a continuall feast*, but a gauled cõscience is as great torment as can possibly happẽ, another hell. Our conscience, which is a great Ledgier booke wherein are written all our offences, a register to lay them vp (which those *Ægyptians* in their *Hierogliphicks*, expressed by a mill, as well for the continuance, as for the torture of it) grindes our soules with the remembrance of some precedent sinnes, and makes vs reflect vpon our selues, accuse and condemne our owne selues. [h] *Sinne lies at doore, &c.* I knowe there be many other causes assigned by *Zanchius*, [i] *Musculus* and others, as Incredulity, infidelity, presumption, ignorance, blindnesse, ingratitude, discontent, &c. But this of conscience

[g] *Picrius.*

[h] *Gen.4.*

[i] *9. causes Musculus makes.*

is

is the greatest, [k] *Instar vlceris corpora iugiter percellens*: This scrupulous conscience, as [l] *Peter Forestus* calls it, which tortures so many, that either out of a deepe apprehension of their own vnworthinesse, and consideration of their own dissolute life, *accuse themselues, and aggranat euery small offence, when there is no such cause, misdoubt in the meane time Gods mercies they fall into these inconueniences.* The Poets call them [m] Furies, Dire, but it is this conscience alone which is a thousand witnesses to accuse vs. After many pleasant dayes, and fortunate aduentures, merry tides, this conscience at last doth arrest vs. Well he may escape temporall punishment, [n] bribe a corrupt Iudge, auoid the censure of the law, and florish for a time. [o] *Who euer saw*, saith *Chrysostome*, *a couetous man troubled in minde when he is telling of his money, an adulterer mourn with his mistris in his armes, we are then druncke with pleasure, and perceaue nothing*, but as the prodigall sonne had dainty fare, sweet musicke at first, merry company, Iouial entertainment, but a cruel reckoning in the ende, as bitter as wormewood, a feareful visitation cõmonly follows. And that Diuel that then told thee that it was a light sinne or no sinne at all, now aggrauates on the other side, and telleth thee that it is a most irremissible offence, as hee did *Cain* and *Iudas*, to bring them to despaire. Tragicall examples in this kind are too familiar & common, *Adrian*, *Galba*, *Nero*, *Otho*, *Vitellius*, *Caracalla*, were in such horror of conscience for their offences committed, murders, rapes, extorsions, iniuries, that they were weary of their liues, and could get no body to kill them. It is strange to read what [p] *Comineus* hath written of *Lewis* the 11 that *French* King, of *Charles* the 8. and of *Alphonsus* King of *Naples*, In the fury of this passion how he came into *Sicily*, and what prankes he plaid. *Guicciardine*, a man most vnapt to beleeue lies, relates how that *Ferdinande* his fathers ghost, who before had died for griefe, came and told him that hee could not resist the *French* King, he thought euery man cried *France*, *France*, the reason of it, saith *Comineus*, was because he was a vile tyrant, a murderer, an oppressor of his subiects, he

[k] *Plutarch.*

[l] *Alios miserè afflugit plena scrupulis conscientia nodum in scirpo quærunt, & vbi nulla causa subest, misericordiæ diuinæ diffidentes se orco destinant*

[m] *Cœlius. lib. 6.*

[n] *Prima hæc est vltio quod se Iudice nemo nocens absoluitur, improba quãuis gratia fallacis prætoris vicerit vrnam. Iuuenal.*

[o] *Quis vnquam vidit auarum ringi dum lucrũ adest, adulterum dum potitur voto, lugere in perpetrando scelere, voluptate sumus ebrij, proinde nõ sentimus, &c.*

[p] *De bello Neapol.*

778 he bought vp all commodities, and solde them at his owne price, sold Abbies to *Iewes*, and Falconers, both *Ferdinande* his father, and he himselfe neuer made conscience of any committed sinne, and to conclude, saith he, it was vnpossible to do worse then they did. Why was *Pausanias* that *Spartan* Tyrant, *Nero*, *Otho*, *Galba*, so persecuted with spirits in euery house they came, but for their murders which they had committed? [q] Why doth the Diuell haunt many mens houses after their deaths, and take possession, as it were, of their pallaces, but because of their seuerall villanies? Why had *Richard* the 3 such feareful dreames, saith *Polidor*, but for his frequent murders? Why was *Theodoricus* that king of the *Gothes*, so suspitious, and so afrighted with a fish head alone, but because he had murdered *Symmachus* and *Boethius* his sonne in law, those worthy *Romanes*? *Calius lib.27. cap.22.* See more in *Plutarch* in his tract *de his qui serò à numine puniuntur*, & in his booke *de tranquillitate animi, &c.* Yea & sometimes God himselfe hath a hand in it, to punish them for their sinnes, God the auenger, as [r] *Dauid* calls him, *vltor à tergo deus.* which the Poets expressed by *Adrastia*, or *Nemesis*, *Assequitur Nemesisq; virûm vestigia seruat, ne malè quid facias.* And she is as [s] *Ammianus l.14.* describes her, *the Queene of causes, and moderator of things*, now she puls downe the prowd, now she reares and encourageth those that are good, he giues instance in his *Eusebius*, *Nicephorus*, *lib.10.cap.35. Eccles. hist.* in *Maximinus* and *Iulian.* Fearefull examples of Gods iust iudgement and vengeance are to bee found in all histories, of some that haue beene eaten to death with Rats and Mice, as [t] *Popelius* the second king of *Poland* An° 830, his wife and children; the like story of a Bishop is in [v] *Munster*, and in *Giraldus Cambrensis*, *Itin.Cam.lib.2.cap.2.* and where not?

[q] *Thyreus de locis infestis, par.1 cap.2.*

[r] *Ps.44.1.*

[s] *Regina causarum & arbitra rerum nunc erectas ceruices opprimit, &c.*

[t] *Alex.Gaguinus.catal.reg. Pol.*

[v] *Cosmog.*

SVB-

Svbsec. 4.

Symptomes of Despaire. Feare, Sorrow, Suspition, anxiety, horror of conscience, fearefull dreames, and visions.

AS Shoomakers doe when they bring home shooes, still cry leather is dearer and dearer, may I iustly say of these melancholy Symptomes; these of despaire are most violent, tragicall and grieuous, farre beyond the rest: all that is singular in other Melancholy, *Horribile, dirum, pestilens, atrox, ferum,* is extended in this, concurre all in this: Melancholy in the highest degree, a burning feauer of the soule, so made, saith [x] *Iacchinus* by this misery; feare, sorrow, & despaire, he puts for common Symptomes of Melancholy. They are in great paine and horror of minde, distraction of soule, restlesse, full of continuall feares, cares, torments, anxieties, they can neither eat, drinke, nor sleep, for them, take no rest

[y] *Perpetua anxietas nec mensæ tempore cessat*
Exagitat vesana quies, somniq; furentes.

Neither at bed, nor yet at borde,
Will any rest Despaire afford.

Feare takes away their content, and alters their countenance, euen in their *greatest delights, singing, dancing, dalliance,* they are still, saith [z] *Lemnius*, tortured in their soules. It consumes them to naught: *I am like a Pellican in the wildernesse*, saith *Dauid* of himselfe, temporally afflicted, *an Owle because of thine indignation. Psal.102.ver.8,10.* and *Psal.55.4. My heart trembleth within me, and the terrours of death haue come vpon me, feare and trembling are come vpon me &c. at deaths dore, Psal.107.18. Their soule abhorres all manner of meat.* Their [a] sleepe is, if it be any, vnquiet, subiect to fearefull dreames, and terrors. *Peter* in his bands slept secure, for he knew God protected him, and *Tully* makes it an argument of *Roscius Amerinus* innocency, that he killed not his father, because he so securely

[x] *Cap.15. in 9. Rhasis.*

[y] *Iuuenal. Sat. 13.*

[z] *Mentem eripit timor hic vultum totumq; corporis habitum immutat, etiam in delitijs in tripudijs, in symposijs in amplexu coniugis carnificinam exercet. lib.4 cap.21.*

[a] *Non sinit conscientia tales homines recta verba proferre aut rectis quenquam oculis aspicere, ab omni hominũ cœtu eosdem exterminat & dormientes perterrefacit, Philost. lib.7. de vit. Apollonij.*

780 securely slept. Those Martyres in the Primitiue Church were
[b] *Eusebius Nicephorus eccles. hist. lib.4.c.17.* most [b] cheerefull and merry in the midst of their persecutions, but it is farre otherwise with these men, tossed as a Sea, and that continually without rest or intermission, they can
[c] *Seneca lib.18 Epist.106. conscientia aliud agere non patitur, perturbatam vitam agunt nunquam vacant, &c.* thinke of naught, [c] *their conscience will not let them be quiet*, in perpetuall feare, anxiety; that they bee not yet apprehended, they are in doubt still they shall bee ready to betray themselues, as *Cain* did, he thinks euery man will kill him: *And roares for the very griefe of heart, Ps.38.8. as Dauid did, as Iob did, 3.20.21.22. &c. Wherefore is light giuen to him that is in misery, and life to them that haue heauy hearts? Which long for death, and if it come not, search it more then treasures, and reioyce when they can find the graue.* They are generally weary of their liues, a trembling heart they haue, a sorrowfull mind, and haue no rest. *Deut.28.65.66. In the morning they wish for euening, and for morning in the euening, for the sight of their eyes which they see and feare of hearts.* And so for the most part it is with them all, they thinke they heare and see visions conferre with Diuels, that they are tormented, and in hel fire already damned quite, and not be reuoked. Some thing talks within thē, they spit fire & brimstone, they cannot but blaspheame, they cannot repent, or thinke a good thought, so far carried, *vt cogantur ad impia cogitandum etiam contra voluntatem*, saith [d] *Felix Plater*. They think euill against their wills, that which they abhorre themselues, they must needs thinke and speake. He giues instance in a patient of his, that when he would pray, had such euill thoughts still suggested to him, &
[e] *Ad maledicēdum Deo.* wicked [e] meditations. Another instance he hath of a woman that was often tempted to curse God, to blaspheame, & kill her selfe. Sometimes the Diuell, as they say, stands without and talkes with them, sometimes he is within them, as they thinke, & there speaks and talkes as to such that are possessed; As *Apollidorus* in *Plutarch*, thought his heart spake within him. There is a most memorable example of [f] *Francis Spira* an *Aduocate of Padua*. A° 1545. that being desperate, by no counsell of learned men could bee comforted, hee felt

[d] *Lib.1. obser.*

[f] *Goulart.*

as

as he said, the paines of hell in his soule, in all other things hee discoursed a right, but in this most mad. *Frisemelica, Bellonat* and some other excellent Physitians, coud neither make him eat, drinke, or sleepe, no perswasion could ease him. Neuer pleaded any man so well for himselfe, as this man did against himselfe, and so he desperatly died: *Springer* a Lawyer hath written his life. Cardinall *Crescence* died so likewise desperat at *Verona*, still he thought a black dog followed him to his death bed, no man could driue the dogge away, *Sleidan com. 23. cap. lib. 3.* Whilst I was a writing this Treatise, saith *Montaltus, cap. 2. de melancholia.* [g] *A Nunne came to me for helpe, well for all other matters, but troubled in conscience for 5 yeares last past she is almost mad, and not able to resist, thinkes she hath offended God and is certainely damned. Fœlix Plater* hath store of instances of such as thought themselues damned, [h] forsaken of God, &c. One amongst the rest, that durst not goe to Church, or come neere the *Rhine*, for feare to make away himselfe, because then he was most especially tempted. These and such like Symptomes, are intended and remitted, as the malady it selfe is more or lesse, some will heare good counsell, some will not, some desire helpe, some reiect all, and will not be eased.

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[g] *Dum hæc scribo implorat opẽ meam monacha in reliquis sana & iudicio recta per 5. annos melancholica damnatam se dicit conscientiæ stimulis oppressa, &c.*

[h] *Alios conquerentes audiuisse esse ex damnatorum numero Deo non esse curæ al aq; infinita, quæ proferre non audebant vel abhorrebant.*

Subsect. 5.

Prognosticks of Despaire, Blasphemy, violent death, &c.

MOst [i] part these kind of persons make away themselues some are mad, but most offer violence to their owne persons. *A wounded spirit who can beare, Prou. 18. 14.* As *Cain, Saul, Achitophel, Iudas*, blaspheamed and dyed. *Bede* saith *Pilot* died desperate eight yeares after *Christ*; [k] *Fælix Plater* hath collected many examples, [l] *A Marchants wife that was long troubled with such temptations*, in the night rose

[i] *Musculus. Patritius. ad vim sibi inferendam cogit homines.*

[k] *3. De mentis alienat. observat lib 1.*

[l] *Vxor Mercatoris diu vexationibus tentata &c.*

out

782 out of her bed, and out of the windowe broke her necke into the ſtreet, another drowned himſelfe deſperate as hee was in the *Rhene*, ſome cut their throats, many hang themſelues. But this needs no illuſtration. It is controuerted by ſome whether a man ſo offering violence to himſelfe dying deſperate may be ſaued I or no? If they die ſo obſtinately and ſuddainely, that they cannot ſo much as wiſh for mercy, the worſt is to be ſuſpected, becauſe they die impenitent. [m] If their death haue beene a little more lingring, wherein they might haue ſome leaſure in their hearts to cry for mercy, charity may iudge the beſt, diuers haue beene recouered out of the very act of hanging and drowning themſelues, and ſo brought *ad ſanam mentem*, they haue beene very penitent, & much abhorred their former fact, & haue confeſſed that they repented in an inſtant, and cried for mercy in their hearts. If a man put deſperate hands vpon himſelfe by occaſion of madneſſe or melancholy, if hee haue giuen teſtimony before of his regeneration, in regard hee doe this not ſo much out of his will, as *ex vi morbi*, we muſt make the beſt conſtruction of it, as [n] *Turkes* doe, that thinke all fools and madmen goe directly to Heauen.

[m] *Abernethy.*

[n] *Busbequius.*

Svbsect. 6.

Cure of Deſpaire by Phyſicke, good counſell, comforts, &c.

EXperience teacheth vs, that though many dy obſtinate, and wilfull in this malady, yet many againe are able to reſiſt and ouercome, ſeeke for helpe and finde comfort, are taken *è faucibus Erebi*, from the chops of hell and out of the Diuells pawes, though they haue by obligation giuen themſelues to him. Some out of their owne ſtrength & Gods aſſiſtance. *Though he kill me*, ſaith *Iob*, *yet will I truſt in him*, out of good counſell, aduice, and phyſicke. [p] *Bellonacus* cured a Monke by altering of his habit and courſe of life: *Plater* many

[o] *Iohn Maior vitis patrum quidam negauit Chriſtum per Chirographum poſt reſtitutus.*

[p] *Trincauelius lib.3. conſil.46.*

many by Physicke alone. But for the most part they must concurre, and they take a wrong course that thinke to ouercome this feral passion by physicke alone, & they are as much out, that thinke to worke this effect by good aduice alone, though both be forcible in themselues, yet *vis vnita fortior*, they must goe hand in hand in this disease: *---alterius sic altera poscit opem.* For Physicke the same course is to be taken with this as in other melancholy, diet, ayre, exercise, all those passions and perturbations of the minde, &c. are to be rectified by the same meanes. They must by no meanes be left solitary, or to themselues, never idle, neuer out of company. Counsell, good comfort is to be applied as they shall see the parties inclined, or to the causes; whether it be losse, feare, griefe, discontent, or some such ferall accident, a guilty conscience, or otherwise by frequent meditation, or too grieuous an apprehension, and consideration of his former life, by hearing, reading of Scriptures, good Diuines, good aduice and conference it must be corrected and counterpoysed. Many excellent exhortations, paraeticall discourses are extant to this purpose, for such as are any way troubled in mind *Perkins, Grenham, Hayward, Bright, Heminsius, &c.* are copious in this subiect. Consult with them and such others.

⁂ ⁂ ⁂ ⁂
⁂ ⁂

SPERATE MISERI,
CAVETE FOELICES.

FINIS.

AVGVSTIN.

Quicquid feceris, quantumcunq; peccaueris, adhuc in vitâ es: vnde te omninò, si sanare nollet, Deus auferret: qui enim clamando tibi persuasit, ne recederes, parcendo clamat, vt redeas.

Omnipotenti medico nullus languor insanabilis occurrit: tantum enim doctiori te sine, manus eius ne repellas: nouit quid agat: non tantum delecteris, cùm fouet, sed toleres, cùm secat.

Vis à dubio liberari: Vis, quod incertum est, euadere: age pœnitentiam, dum sanus es: si sic agis, dico tibi, quod securus es, quia pœnitentiam egisti eo tempore, quo peccare potuisti.

The Conclusion of the Author *to the Reader.*

THe laſt Section ſhall be mine, to cut the ſtrings of *Democritus* viſor, to vnmaske and ſhew him as he is.

[a]*--------Amphora cœpit* [a] *Hor.*
Inſtitui, currente rotâ cur vrceus exit?

Democritus began as a Prologue in this Trage-comedie, but why doth the Author end, and act the Epilogue in his owne name? I intended at firſt to haue concealed my ſelfe, but *ſecunda cogitationes &c.* for ſome reaſons I haue altered mine intent, and am willing to ſubſcribe.

Me me adſum qui feci, in me conuertite ocellos
Lectores, meus hic labor eſt. ------

If ought be otherwiſe then it ſhould be, ſince I haue now put my ſelfe vpon the ſtage, I muſt vndergoe and abide the cenſure of it, *iacta eſt alea*, and I may not eſcape it. It is moſt true, *ſtylus virum arguit*, our ſtyle bewrayes vs, [b] and as hunters find their game by the trace, ſo is a man deſcried by his writings. I haue laid my ſelfe open (I know it) in this Treatiſe, and ſhall be cenſured I doubt not, yet this is ſome comfort, *vt palata ſic iudicia*, our cenſures are as various as our palates: If I be taxed, exploded by ſome, I ſhall happily be as much approued and commended by others. It was *Democritus* fortune, *Idem irriſioni & admirationi habitus*, and 'tis the common doome of all writers: I ſeeke not to be commended; *non ſum adeo informis*, I would not be vilified. I feare good mens cenſures, [c] *& linguas mancipiorum contemno*, as the barking of a dogge, I ſecurely contemne the malitious and ſcurrile obloquies, flouts, calumnies of thoſe railers and detracters, I ſcorne the reſt. *Primus veſtrum non ſum nec imus.* I am none of the beſt of you, I am none of the meaneſt; Howſoeuer, I am now come to retract ſome part of that which I haue writ

[b] *Vt venatores feram è veſtigio impreſſo ex ſcriptiũculâ virum Lipſius.*

[c] *Iuuenal. Sat. 3.*

† *Cum relego, ſcripſiſſe pudet quia plurima cerno,*
Me quoq; qui ſcripſi iudice digna lini:

† *Ouid de pont. Eleg. 1, 6.*

When I peruse this tract which I haue writ,
I am abash't, and much I hold vnfit.

I could wish it otherwise, expunged, and to this end I haue annexed this Apologetical *Appendix*, to craue pardō for that which is amisse. I doe suspect some precedent passages haue bin distastfull, as too Satyricall & bitter; some againe as too Comicall, homely, broad, or lightly spoken. For the first, I grant that of [d] *Tacitus* to be true, *Asperæ facetiæ vbi nimis ex vero traxere, acrem sui memoriam relinquunt*, a bitter ieſt leaues a sting behind it; And as [e] an honorable & worthy man obserues, *They feare a Satyrists wit, he their memories.* I might therefore suspect, but I hope I haue wronged no man. And though for this [f] I haue Apologized already. † Yet in *Medeas* wordes. *---Illud iam voce extremâ peto*

Ne si qua nostrum dubius effudit dolor.
Maneant in animo verba, sed melior tibi
Memoria nostri subeat, hæc irata data. ---Obliterentur.

And in my last words this I doe desire,
That what in passion I haue said or ire;
May be forgotten and a better mind,
Be had of vs hereafter as you find.

To the other of lightnesse, I make answere, *Omnia munda mundis*, and as *Augusta Liuia* sometimes said, *viros nudos casta fœmina nihil à statuis distare*, A naked man to a modest woman, is no otherwise then a picture. *Mala mens malus animus, Hony Soit qui mal y' pense.* If in thy censure it bee to light, I aduise thee, as *Lipsius* did his reader for some places of *Plautus, Istos quasi Sirenum scopulos præteruehare*, if they like thee not, let them passe; or oppose that which is good to that which is bad, reiect not therefore all: but to inuert that verse of *Martiall* and apply it to my present vse, which [g] *Hierome Wolfius* did to his Translation of *Suidas*;

Sunt mala, sunt quædam mediocria, sunt bona plura, leuiuscula quædam & ridicula adscribere non sum grauatus, quæ pro suo candore quisq; interpretetur: some is bad, some indifferent, some good; I haue inserted some things more homely or light,

[d] *Annal.* 15.

[e] Sr *Fr. Bacon* in his Essayes, now L. high Chauncellor of England.

† *Seneca Med. act.* 3.

[f] *Præfat. Decem.*

[g] *Præfat. Suid.*

light, which I would request euery man to interpret to the best,† and conclude in *Scaligers* words to *Cardan*, *Si me cognitum haberes, non solum donares nobis has facetias nostras, sed etiam indignum duceres tam humanum animum, lene ingenium vel minima suspitionem deprecari oportere.* But this likewise I haue formerly excused withall those harsh compositions, Tautologicall repetitions, perturbation of tences and numbers &c. I should indeed (had I wisely done) obserued that precept of the Poet. ----[h] *Nonumq; prematur in annum.* And haue taken more care: or as *Alexander*, the Physitian would haue done by *Lapis Lazuli* 50. times washed before it bee vsed; I should haue perused, corrected and amended this Tract, but I had not that happy leasure, no *amanuenses*, assistants; and was enforced as a Beare doth her whelpes, to [i] bring forth this confused lumpe, and had not space to licke it into forme, as she doth her young ones; but euen so to publish it, as it was written at first, once for all, in an extemporanean stile, *quicquid in buccam venit*, as I doe commonly all other exercises, *stans pede in uno*, as hee made verses, out of a confused company of notes; *effudi quicquid dictauit Genius meus*, and writ with as small deliberation, as I doe ordinarily speake. So that as a riuer runs precipitate & swift, & sometimes dull and slow; now direct, now *per ambages* about; now deepe then shallow; now muddy, then cleere; now broad, then narrow doth my style flowe, now more serious, then light, now more elaborate or remisse. Comicall, Satyricall, as the present subiect required, or as at that time I was affected. And if thou vouchsafe to read this Treatise, it shall seeme no otherwise to thee, then the way to an ordinary traueller; sometimes faire, sometimes foule, here Champion, there inclosed; barren in one place, better foile in another; by woods, groues, hills, dales, plaines, &c. I shal lead thee *per ardua montium & lubrica vallium & roscida cespitum, & gleboſa camporum*, through variety of obiects, that which thou shalt like and dislike.

[h] *Hor.*

[i] *Canis festinans cæcos parit catulos.*

For the matter it selfe or method, if it be faulty, consider I pray you that of *Columella*, *nihil perfectum aut a singulari*

consummatum industriâ, no man can obserue all, much is defectiue, and may be iustly taxed, altered in *Galen Aristotle*, and the very best. *Boni venatoris*, ([k] one obserues) *plures feras capere non omnes*, he is a good huntsman cã catch some, not all, I haue done mine indeuor. Besides, I dwel not in these humane studies, or Physicke, they are no part of my profession, *non hic sulcos ducimus, non hoc puluere desudamus*, I am but a stranger, a smatterer in them, here and there I pull a flower. And I doe easily grant, if a rigid censurer should criticize on this which I haue writ, he should not find three faults as *Scaliger* in *Terence*, but 300. euen as many as hee hath done in *Cardans* subtilties, or *Borocius* on *Sacro-Boscus*. If ought be amisse, I require a friendly admonition, no bitter inuectiue, otherwise as in ordinary controuersies; *funem contentionis nectamus, sed cui bono?* we may contend, and likely misuse one another, but to what purpose? we are both schollers, say,

----Arcades ambo,
Et cantare pares & respondere parati.

If we doe wrangle, what shall we get by it? trouble and wronge our selues, make sport for others.

When all is done, it may be, that which thou so much reprehendest, and in thy iudgement dost so much condemne, is not faulty, not to be condemned: *Quot homines tot sententiæ*, I like it, so doth he, thou dost not, is it therefore vnfit, absurd and ridiculous? *Vnusquisq; abundat sensu suo*, [m] and one man cannot expresse what euery man thinkes, or please all. It is the common humour, [n] *Si quid forsan omissum, quod is animo conceperit, si quæ dictio &c.* to discommend that which they dislike themselues, if ought be omitted, added, if he say not point blanke, as they would haue it, he is an idiot, an asse, *nullus est*. An easie matter it is to find fault, to censure, vilifie, detract from others, [o] *facilia putant omnes quæ iam facta, nec de salebris cogitant vbi via strata*, a thing of nothing when it is done, and who could not haue done as much?

As for the end and vse of this precedent Discourse, [p] I referre you to that which hath beene formerly said. In the meane

[k] *Pet. Nannius notis in Her.*
[l] *Non hic colonus domicilium habeo sed topiarij in morem hinc inde florem vellico.*
[m] *Fieri non potest vt quod quisq; cogitat dicat vnus.*
[n] *Muretus.*
[o] *Lipsius.*
[p] *Præfat. Democ.*

meane time, if any man shall say, *Medice cura teipsum*, or as *Wisdom. 17. 8.* it was obiected to those wisards, *They that promised to driue away feare and trouble from the sicke person, were sicke for feare, and worthy to be laughed at.* I replie with [q] *Sulpitius*; *Medici qui in alienis morbis profitentur se tenere medicinæ scientiam ipsi se curare non possunt*, they that cure others, cannot well prescribe Physicke to themselues.

[q] *Tullij epist. fam. lib. 5.*

It now remaines, that I make a thankefull remembrance of such friends, to whom I haue beene beholden for their approbation, or troubled in perusing seuerall parts, or all of this Treatise. For I did impart it to some of our worthiest Physitians, whose approbations I had for matters of Physicke, and to some Diuines, and others of better note in our Vniuersity, as wel as to my more priuate Collegiate friends: whose censures when I had passed, and that with good encouragement to proceed, I was the bolder to hasten it. *permissu superiorum*, to the Presse. I will name no man, or prefixe as the custome is any Encomiasticke verses, which I thanke my friends haue beene offered, least if either whole or part should be misliked, I should preiudice their iudgment, I ackowledge my selfe much beholding and bound to them: If ought be amisse, I take it wholy to my selfe, and say againe.

Me me adsum qui feci, in me conuertite linguas
O Momi, meus hic error, nihil iste probauit,
Nec voluit.----

But I am ouertroublesome, I will conclude, if first I may request a fauourable censure of such faults as are omitted in the Presse. The Copie (as I haue said) was once written and in hast, I could not alwaye be there my selfe; or had I beene still present, *Non omnem moliter quæ fluit vnda videt.* The Miller sees not all the water goes by his Mill. Besides many letters mistaken, misplaced, added, omitted as *i* for *y*, or *a* for *e*, or *o*, false points, &c. which are in some copies onely, not throughout: (To point at each particular of which were to picke out the seedes of a foule bushell of corne) some of the chiefest, as thou shalt find them corrected, I desire thee

thee to take notice of. My translations are sometimes rather Paraphrases, and that onely taken which was to my purpose; quotations are often inserted in the Text, which make the Style more harsh, or in the Margine as it hapned. Greeke Authors, *Plato, Plutarch, Athenæus, &c.* I haue cited out of their interpretors, because the Originall was not so ready &c. I haue indeede mingled *Sacra prophanis*, but I hope not prophaned; and in repetition of Authors names, not according to Chronologie, rancked them *per accidens*; sometimes Neoterickes, before Ancients, as my memory suggested.

These are the things which I thought good to mention in this Epilogue, the consideration of which I leaue to thy favorable censure, and withall submissiuneſſe, as I ought, my selfe and these my labours to a friendly Reader. *Vale & Faue.*

From my Studie in *Christ-Church Oxon.* Decemb 5. 1620.

ROBERT BVRTON.

Errata.

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